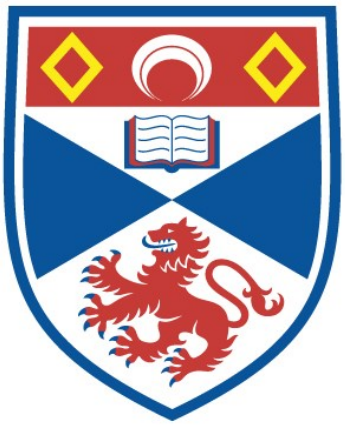
DEPTH PSYCHOLOGY AND ITS BEARING ON THE CURE OF SOULS

Everett Vincent Reneer

A Thesis Submitted for the Degree of PhD
at the
University of St Andrews



1961

DEPTH PSYCHOLOGY AND ITS BEARING ON THE CURE OF SOULS

An Expository and Historical Study of the Depth Psychology 'Character' of Classical Psychoanalysis and Its Bearing on the Training for and the Actual Performance of the Clergyman's Total Task in the Parish Ministry

being a Thesis presented by

Everett Vincent Reneer

to the University of St. Andrews

in application for the degree of Ph. D.

June 1961

DECLARATION

I hereby declare that the following Thesis is based on the results of research carried out by me, that the Thesis is my own composition, and that it has not previously been presented for a Higher Degree.

The research was carried out in St. Mary's College of the University of St. Andrews, and in Birkbeck and University Colleges of the University of London.

CERTIFICATE

I certify that Everett Vincent Reneer has spent nine terms at Research Work in the University of London and in St. Marys College of the University of St. Andrews, that he has fulfilled the conditions of Ordinance No. 16 (St. Andrews), and that he is qualified to submit the accompanying Thesis in application for the degree of Ph. D.

CAREER

I matriculated in the University of St. Andrews in April, 1959 and followed a course leading to graduation in Divinity until June, 1961.

On April 7, 1959 I commenced the research on DEPTH PSYCHOLOGY AND ITS BEARING ON THE CURE OF SOULS which is now being submitted as a Ph. D. Thesis.

Prior to enrolling at St. Andrews I ministered to the Forrest Avenue Baptist Church in Biloxi, Mississippi, USA. Before this ministry I was engaged in securing my college and theological education, having attended Mississippi College (B. A., 1948), the Southern Baptist Theological Seminary (B. D., 1951), and Southwestern Baptist Theological Seminary (1953). I attended Mississippi Southern College in 1955-1956, receiving the M. A. in 1956, while serving as a parish minister in Biloxi. I was ordained in 1947 and served continuously as a pastor throughout my college and seminary training period.

EXPLANATORY NOTE TO THE READER

This dissertation is considerably longer than is usually the case with most theses. That it is no longer is certainly not due to a paucity of materials bearing on the subject. The available literature is voluminous, to say the least. One of the problems the writer encountered throughout the research was that of keeping the thesis within the upper limits of what might be considered adequate for such a project. The aim has been to accomplish quite thoroughly the purpose stated in the sub-title of the thesis.

The thesis is presented in two volumes for at least two reasons: it is too lengthy to constitute one volume - it would be cumbersome to handle, for one thing; secondly, the approach deals with the subject in two senses which are directly related. It was concluded that the only suitable way to 'see' the depth psychology 'character' of classical psychoanalysis properly was to study it in terms of its historical development as well as its present day exposition. Volume I is, therefore, chiefly expository and historical. It does include a prolegomena to the practical utilization of depth psychology's insights in the parish ministry and in theological education.

Volume II is a practical (and theological) treatment of the bearing of depth psychology on the cure of souls to the extent that the writer has attempted to lay down certain principles/

principles to be utilized and then has shown how these can (and do) find practical usage in the day to day pursuit of the parish ministry. In dealing with the bearing of depth psychology upon theological education the emphasis has been that of presenting the challenge which depth psychology offers to the more traditional approach in theological studies. The significance of the unconscious, the nature of anxiety (not what to do about it!), something of the contradistinction between theological guilt and guilt in the psychological sense, and the responsibility of the theological school to the theological student are considered significant for calling attention to the major implications of the findings of depth psychology for theological education. How the theological school responds to the challenge is not for depth psychology to say. How the school incorporates the implications of certain principles of depth psychology into its administrative and training responsibilities will be one of its own distinctive tasks.

All of the documentation for each chapter is placed at the end of that chapter. In this manner the reader is not distracted by extensive notes on any page of the thesis proper. As he reads he can simply keep a finger or a marker at the appropriate place in the notes and turn to them easily as he desires to see what documentation has been given for any/

any material in the chapter. An occasional explanatory note will be found at the bottom of a page in the body of the thesis.

As an American the writer sought to use spelling and diction consistent with current American practice (i.e., the writing is in the American idiom). Miss Jessie L. Millet, the typist, has taken it upon herself to bring the spelling of numerous terms in line with current British usage.

The major concepts dealt with are defined and delineated at the appropriate places within the thesis. Parish minister, clergyman, and pastor are synonymous terms. Depth psychologist usually means Freudian psychoanalyst, but this rigid definition is not intended every time it is used. A psychiatrist is not necessarily a psychoanalyst, though the term is used in the sense of referring to the medical psychologist whose specialty is therapy for emotional (and mental) illnesses. A psychologist is simply the individual who has made a special study of psychology, that branch of science which deals with acts, behaviour, or mental processes, and with the mind, the person, or the self who acts or behaves or has the mental processes.

Scripture quotations are from the Authorized Version unless otherwise indicated.

ACKNOWLEDGMENTS

The individual who has not studied as a research student under Edgar Primrose Dickie, Professor of Divinity in St. Marys College, the University of St. Andrews, does not know what it means to have the privilege of his guidance and supervision for the equivalent of three or more academic (or two or more calendar) years. He does not know what he has missed. It takes no exaggeration, however, to say warmly that having been associated with Professor Dickie since April, 1959, has been the crowning experience of my academic career to date. His spirit of friendship and sweet reasonableness, coupled with his exacting attitude toward what constitutes an acceptable piece of research, have been stimulating throughout the course of study. Both he and Mrs. Dickie made our family feel more than welcome during our delightful stay in St. Andrews. St. Mary's College has truly been a most excellent setting for graduate research.

During my year of study at the University of London Dr. Cecily de Monchaux, Professor of Psychology in University College, proved an almost unlimited source of guidance. In addition to attending her lectures in the history and theory of Freudian psychology, I was introduced through her to the facilities and training program of The Tavistock Clinic where I did additional work of a clinical nature. Dr. de Monchaux has given invaluable help by way of reading the thesis and offering/

offering criticism on it in terms of its general agreement with classical psychoanalytic theory. Without her help along this line I would have found my task of showing the bearing of the depth psychology 'character' of classical psychoanalysis on the cure of souls an unusually difficult task. It is obvious that I would have incorporated into the thesis some mistaken and not-too-clear ideas had she not called my attention to many of the finer points of depth psychology.

While at the University of London Professor C. A. Mace, Head of the Department of Psychology in Birkbeck College, and H. D. Lewis, Professor of the Philosophy of Religion in Kings College, were my advisers. I could not have asked for a more genuine interest in my research than these men manifested. I also profited much from attending Professor Mace's lectures in the history and development of general psychology and Professor Lewis' lectures in the Philosophy of Religion.

At The Tavistock Clinic Mr. Herbert Phillipson, Consultant Psychologist, manifested again and again a willingness to point out certain aspects of the clinical work which were especially beneficial to me. His warmth and friendliness made me feel welcome from the start. My experiences there enabled me to observe first hand many of the principles of depth psychology at work. The seminars of Dr. Michael Balint, the case conferences of Drs. Geoffrey Thompson and John Kelnar, and the therapeutic/

therapeutic sessions of Dr. Pierre Turquet opened my eyes and understanding to the significance of the unconscious in individual and group living. I began at The Tavistock Clinic quite unaware of some of the influence the unconscious has on even normal living but came away quite convinced that the average individual frequently is motivated by desires and drives which are completely below the level of consciousness. The library facilities of the clinic helped me continually while I was there.

Mr. Philip Ardagh, Chief Assistant Librarian at the University Library of the University of St. Andrews, has proven to be a valuable friend and source of many hard to find bits of information. Early in the research work he pointed out to me certain sources of information which a stranger to British libraries might have overlooked. From time to time we discussed aspects of my work. This encouraged me each time we talked. The spirit of cooperation which prevailed on the part of the entire staff of the University Library helped make the research work less tedious.

Having the full use of the library facilities of the University of London, especially the Periodicals Section where the materials of the British Psychological Society are housed, and experiencing the ready willingness of the staff to secure any reference requested, made the research much more a personal pleasure than I had anticipated. The library at/

at Birkbeck College also proved helpful again and again.

Mr. M. Masud R. Khan, Honorary Librarian at the Institute of Psycho-Analysis in London, opened his heart to an 'outsider' and granted me the full use of the facilities there. This has proven the most valuable source of information of any one library. Miss Barbara Moore, Library Secretary at the Institute, demonstrated repeatedly that she knew her job and also knew how to help a bit beyond the normal work she did by supplying information and references not usually available to regular users of the library. Several of the analysts in training at the Institute helped me more than they could realize by being allowed to become engaged in conversation about some aspects of the clinical use of depth psychology.

Rev. Frank C. Morton, Secretary of the Baptist Commonwealth Society (an organization rendering a variety of services to Baptists of the Commonwealth countries, and also arranging many accommodations for Baptists from overseas who visit Great Britain) proved a true friend in need. Through his untiring efforts accommodations for my family were arranged in London and many opportunities to speak in churches in and near London were put before me. While in St. Andrews numerous Scottish families opened their hearts and homes to me as I traveled over the country speaking in churches of the Church of Scotland. In this respect I came to know much better a great people with 'hospitality in their very bones'.

My/

My wife has been an untiring helper all through the research in that she typed a majority of the notes gathered for the thesis - this freed me for reading and the diligent search for materials undertaken in the research. She also typed most of the first draft of the thesis, reading a very difficult script and even catching many of the minor errors which writing in a hurried fashion seems to foster.

Miss Jessie L. Millet, an administrative employee of the University of St. Andrews, typed the final copies of the thesis.

Several of my former teachers and many of those whom I have been privileged to serve as parish minister encouraged me in this undertaking to secure the additional professional training which this research has made possible.

DEDICATION

An individual's family means many things to him. Whatever he undertakes to do is greatly enhanced by the considered interest and encouragement of those closest to him emotionally. On the other hand, what he attempts to do can be thwarted by opposition from his family. Throughout this study I have had the continued support of my immediate family, as well as from those of my wife's and my own family. This encouragement has provided a stimulus of untold value.

Our third child was born at the time of the writing of the chapter on 'Childhood and Youth'. His arrival at that time made first hand observation of numerous principles quite possible. The two older children also provided many opportunities for seeing how the family relationship of parents and children determines the children's development along emotional, as well as spiritual, lines.

Knowing something of how good it is to be a part of a family whose members enjoy and love one another genuinely, I affectionately dedicate this dissertation to my wife and to our children:

To

Eula Lee,

Janice Rhea, Russell Brown, and Bernal Vincent

CONTENTS

INTRODUCTION

This study of DEPTH PSYCHOLOGY AND ITS BEARING ON THE CURE OF SOULS has behind it certain basic attitudes. Many others share these same attitudes. Many do not. Some will agree with a major part of what is said. Perhaps no one, only a few at most, will give full assent. Nevertheless, it seems only fair to state some of the reasons for this study. Some of them are personal ones. Others are more objective.

The writer holds that the most rewarding investigation of human nature involves a close-up study of individual human beings. Furthermore, since that which meets the eye is so often not that which lies within, he feels that a look beneath the surface of things is imperative. This is to say that it is never enough to examine the outward life of any individual, regardless of how much personal integrity that person may demonstrate, and then assume that a true picture of the individual will be the result. Judging one's fellow man is most difficult, and should not be undertaken except when fully necessary (for his own welfare or to benefit those whose lives are touched by his life). At the same time, it must be added that accuracy, as well as fairness and full justice, is constantly to be sought. To approach this accuracy demands a scrutiny that is not lightly achieved. The wisdom to know oneself and one's fellows comes after long, arduous endeavor to understand what there is about man that makes him distinctly human.

Why This Study?

The/

The clergyman whose heart is in his task desires to fulfil his calling to the best of his ability. Exercising spiritual care over the souls of mankind (that portion which is his responsibility at any given instance) is serious business. It can be done carelessly and poorly. It can be done sincerely, yet poorly. It should be done carefully, excellently, sincerely, and successfully. When this is achieved mutual benefit is the outcome. The one exercising the care and those cared for reap the harvest together. Let it be said rather candidly that one of the 'whys', a major one, for this study is that the person undertaking the study desires to be a good, excellent, reliable physician of souls. He, therefore, feels that a study of depth psychology and its bearing on the clergyman's total task is one aspect of the long road of his preparation for genuine effectiveness in this ministry to individuals.

There is likewise what might be called the 'other side' of this personal reason for undertaking the study. The very fact that the writer is seeking to meet in an adequate and satisfactory manner the requirements laid down for earning the Ph.D. lend both intrinsic and extrinsic motivation to this. The challenge calls forth a long held ambition to achieve academically the accomplishments necessary for such a degree. An unwillingness to turn aside from this ambition is admitted. It is a strong, possessing ambition. At the same time, it is not one that will be realized completely (once for all) once the degree is in hand./

hand. The writer realizes that he will only have begun to come into that understanding of mankind that will make possible the intelligent, effective ministry in the cure of souls. A whole life of study, observation, application, is the only true approach to such a calling.

Still another reason involved in the undertaking of an investigation such as this, a 'why' having personal implications, too, brings the research professor into the background. To propose that the investigation bears no marks of the supervisor's influence would be to propose something 'out of this world.' Though it does not seem necessary to indicate on each forthcoming page - with a red arrow pointing to an 'X' which marks the exact spot - where the supervisor's influence can be detected, it is again only fair to indicate that the guidance given the investigator has its bearing on the finished product. The selection of the subject for investigation, the arrangement of chapters, some of the conclusions drawn, and other aspects of style and form, bear his imprint. At the same time, the finished product will be the work of the student.

Since an individual's conscious thought controls his actions to only a small degree, it remains that a future epilogue for this investigation seems necessary. Some of the personal reasons, which as of now remain well hidden in the unconscious, and which may quite likely bear heavily on the 'why' of this study, will, in the future, have found themselves a part of personal awareness. Only then can they be revealed.

But/

But there are additional determinants, other reasons, which are less personal. These more objective reasons actually make the investigation of value to others who are now engaged in the practice of the cure of souls. Foremost among these reasons is what is frequently called 'the cry of distressed humanity.' Everywhere one turns there is need, there is a cry for help. When there are no cries for help there are still countless individuals who are like small boats in an angry sea. These individuals about to be a shipwreck upon the rocks of neurotic and psychotic living are unaware of their fate - yet many of them are indeed thankful to be rescued when shown their peril. The sensitive clergyman does not pass a day of his life and ministry where there is no need for some expression of his spiritual oversight. And if he does not recognize those opportunities for 'throwing out the life line,' he fails to minister on that level of life where his service could mean most.

It can be said without exaggeration that the greatest single tragedy in our world to-day is that constituted by "frustrated, disintegrated, inhibited, unhappy people, who cannot match themselves with life and become efficient personalities."(1)* Though these individuals who constitute this greatest single tragedy in our world to-day are ineffective in solving their own problems, the majority of them do not know how to begin looking within for the root of the trouble. They are most often

actuated/

* Footnotes will be found at the end of each chapter throughout the thesis.

> actuated by impulses the existence of which they vigorously disavow; some of their thoughts differ from the thoughts which they acknowledge; and some of the actions which they think they will to perform they do not really will. They are thoroughly gulled by some of their own hypocrisies and they successfully ignore facts about their mental lives which on the official theory* ought to be patent to them.(2)

This picture of man in twentieth century living, which is so marked by technological advance, is a very difficult one to acknowledge. Man seems to be mastering, bit by bit, and now stride by stride, the physical universe. The tragedy is that he is not conquering himself. By using these advances in technology and scientific endeavor which are his he is exploring outer space - all the while his own individual control center, his own most personal 'inner space', is wallowing about in the slime of chaotic, confused human relations. Man, who seems to know much of what there is to know about the atom - he has even accomplished the splitting of the atom, a feat thought impossible for hundreds of years (and philologically absurd, since atom means indivisible!) - and has boldly dared to have a look at the hidden side of the moon, in all too many instances, does not know and understand himself. Though he would like to know himself, that knowledge is not available for him to appropriate by way of his own efforts. "We may well go to the moon, but that's not very far. The greatest distance/

* Of Leibniz, primarily, which sets forth the idea that the workings of one mind are not discernible and witnessable by the observers; its career is private. Only the individual himself is able to take cognizance of the states and processes of his own mind, so runs the Leibniz myth. Descartes also held this position.

distance we have to cover still lies within us."[3]

While man is seemingly conquering his outer world, his inner world is getting more and more out of control.[4] The high explosives he unconsciously (and sometimes consciously, though not caring) stores from birth to maturity, and even after maturity, in the very basement of his life explode at the most unexpected and inopportune time(s). Again and again, he picks up the fragments of his badly disintegrated self, only to reassemble them once more in such a manner as to create an even more haphazard life than before. But he must go on! He needs help, he needs direction, he needs real guidance. Where shall he discover this needed counsel?

Hundreds of individuals turn to their family physician. If he knows how to listen, giving acceptance and understanding, the very 'hearing the patient out' will give much needed relief. Characteristic of those whose faith in their family doctor is high is the woman[5] who remarked,

> I used to wonder why people should be so fond of the company of their physician, till I recollected that he is the only person with whom one dares to talk continually of oneself, without interruption, contradiction or censure.

Other hundreds do not know where to turn for help. They are like drowning individuals who grasp at anything at hand as one last desperate effort to stay alive. Characteristic of these is the woman who wrote the following letter[6] to Dr. George S. Stevenson,/

Stevenson, then serving as the Medical Director for the National Committee for Mental Hygiene (now the National Association for Mental Health) with offices in New York City:

> "Because I am desperate I'm asking you to help me. I saw your name in a newspaper and I have no one else to turn to. I have feared for years that I was losing my mind and I'm afraid I can't hold on much longer. I have nervous spells and hardly know what I'm doing and feel depressed many days and cry without knowing why. My husband doesn't know what to do either. I feel I will surely lose my mind. I am twenty-three years old and have a three-year-old son and for his sake I don't want to lose my mind.
>
> I have been to many doctors, but none of them have done me any good. They say it is mental trouble. I need a psychiatrist, but every dollar we get has to go for our child who is not well. Besides, there's no psychiatrist near us and I can't leave and go off anywhere. I'm crazy from worrying about myself. Isn't there anyone who can help me?
>
> There is a hell on earth and I'm in it."

This letter speaks not only for the woman who called so desperately for help, but also cries out just as loudly and pathetically for many, many more who are just as distressed. Anxiety, fear, tension, strain - the entire gamut of emotional difficulty - are inevitable aspects of our times and the culture (especially in Western democracy) which is ours.

The truly great problems of our day are not technological or scientific - important as these are. Emotional, mental, social and spiritual problems are our greatest threats and pose for us the greatest challenge we face. The growth in delinquency - both juvenile and adult, the increase in divorces, the rise in mental/

mental illness, and the increasing number of admissions to prisons and correctional institutions are certainly indicative of some malady which is gnawing away at the very heart of mankind. In every community there are the sorrowful, the dissatisfied, the disillusioned. Their lives are "rounds of boredom, devoid of any real interest or ambition." They carry about within themselves a sense of failure and futility. Haunting their lives is an ever present sense of guilt or a feeling of personal inadequacy. They are not properly classified as mentally ill, but their lives are ruled by worry, anxiety, hatred, fear and other near-pathological emotional states.(7)

We live amidst a turmoil of conflicting ideas. This is particularly true in politics where leaders of seemingly great importance can display in their savage-like behaviour, fear, and general unreasonableness, every one of the bad features of a runaway, undisciplined nursery. "The control man has secured over nature has outrun his control over himself." The unhappiness which is so much a part of man's daily bread and the threatenings of destruction ever hanging over his head both stem directly from this unassailable, undesirable truth. The number one enemy, the danger of all dangers, which man faces is his own unruly inner nature, and the dark, brooding forces temporarily boarded up within himself.(8)

This picture of despair and hopelessness, indecision and lack of direction, inadequacy and futility, may appear to be the view/

view of an out-and-out pessimist. On the other hand, it is very possible to regard it as a willingness to face the cold, hard facts of human existence. Not only does it reflect a willingness to see things as they are, it also indicates a willingness to face the full array of challenges which such an outlook presents. All serious-minded people are concerned over the plight of mankind. The clergyman, in particular, because of his function in the community, has at one and the same time a tremendous challenge and a mammoth responsibility.

When individuals find themselves unable to deal constructively with their deeper feelings they turn most frequently to psychiatrists and to clergymen. There is actual overlapping in several areas of concern in which these two disciplines are prepared to offer help. The 'things done for' the troubled person are in many cases essentially the same. This is not to propose that the task as it is viewed by each discipline should be considered identical and, therefore, that either helper would do in every case. The role which each helper assumes establishes the basic differentials in the methods of approach, the steps taken in rendering the care deemed essential for this particular individual, and the return of the individual into his own hands once the conflict has been dealt with at that time.(9)

The significant thing for this study is that in so many instances the troubled soul turns first to the clergyman. One recent/

recent survey[10] done on a national scale (in the United States) revealed that 40% of all persons who sought help for their emotional difficulties turned first to their clergyman. Unquestionably, the clergyman is in a favoured and unique position for helping troubled souls.

Though reference to this survey is meant to emphasize the significant role played by clergymen in the United States, it is not intended that the idea be generally conveyed that many nations, especially where the Jewish-Christian tradition is predominant, have similar situations. At the same time, this should strongly suggest that possibilities do exist for other national and cultural settings wherein the clergyman can be utilized in such a widespread ministry to troubled souls.

Those who are involved with the disciplines of depth psychology and religious thought are concerned with the deeper changes that take place within the self. Depth psychology, though divided into several schools of thought, is intensely active as a field of study and investigation. Fresh findings are steadily being recorded. From these discoveries have come contributions which seemingly have "altered permanently our understanding of the deeper aspects of human nature." This is especially true with regard to the unconscious. Because depth psychology is discovering and refining analytical methods and procedures for understanding how "disturbances of selfhood" begin and spread in the individual, an increased understanding of the nature of these/

these changes is made available through these insights. Though depth psychology as such does not in its primary investigation involve the religious life and the many-sidedness of man's spiritual needs, there is very definitely an area of common concern between the two disciplines. Depth psychology and religion (involving the theory and practice of the cure of souls) "share an interest in the essential nature of human behaviour, its constructive and destructive forces - and the methods by which they can be controlled."(12)

This area of common concern - which involves (depth) psychological discoveries setting forth the nature and extent of the unconscious and its influence on human behaviour - provides a setting wherein "traditional theological attitudes concerning Free Will and moral responsibility may need re-examination." There are countless individuals who feel that all the controls necessary for living in twentieth century society - and becoming at least moderately successful - are made available through good educational channels and proper cultivation of the individual intellect. At the same time, many individuals "fall victim to powerful emotional demands which often submerge the Will." A formal education usually enables an individual to work out by rationalization an acceptable philosophy of life, a suitable world view (Weltanschauung). He sets up a pattern of living which should 'work,' but he finds himself a victim of his own emotional behaviour - behaviour which he can neither control nor explain.

Some/

Some dynamic drive, a powerful force, one which is able to dominate and rule his acting and thinking, seeks expression. The unconscious harbors many such 'wild horses,' and an understanding of this storehouse of potential wildness is vital to our living in present day civilization.(13)

Many of the ideas which Freud discovered and held true in terms of the dynamics of human life have positive significance for understanding the religious life - as we understand the life of faith, not as he (Freud) viewed religion and the religious life. Freud is the founder of depth psychology (as it is defined in this study) and the chief theorist of the body of doctrine known as depth psychology (as defined herein). "What is important about Freud is not his negative attitude toward the truth and value of religion but his preoccupation with it as a power in human life." Because Freud was avowedly, unconditionally, wholly dedicated to science as he understood science, anything that he regarded as hostile to science was viewed with a negative attitude. At the same time, he saw religion as a source of power in human life. Though he regarded religion as an illusion and as having characteristics of infantile wish-fulfilments rather than bearing the marks of reality thinking, it was to him the one aspect of human culture capable of competing with his first love, science.(14)

Some of the more important discoveries and beliefs - which can be supported by Freud's writings and will be elaborated and documented/

documented in the final chapter - have positive significance for the practitioner of the cure of souls (and the theologian). For example: (1) Life is more than the mere apprehension of objects, ideas, concepts, bodily conditions, existence, etc. Though complete awareness (Bewusstheit), consciousness, is not attainable, we can move toward it, and breadth and depth of consciousness are positive values. Assuming only a rationalistic attitude toward religion or disavowing depths of emotion because they are not fully discernible are not possible in the light of this belief. (2) Values are the most potent forces in life. If value conflicts occur between values on the same psychic level, these battles between opposed and contradictory wishes can (not necessarily will) be handled and resolved. If the opposing forces (values) do not come together, i.e., are at different psychic levels, trouble lies ahead (intra-psychic conflict). Religion cannot be understood unless a distinction is made between 'religion involved in psychic wholeness' and religion involved with one psychic level that does not make healthy contact with other levels. (3) We are not what we are by accident. The proper understanding of determinism, biological-cultural-psychic, is the road to genuine freedom. Coming to an understanding of the factors that have shaped our becoming what we are releases us from slavery to these determinants. Concrete, not abstract, insight is the basis of such freedom. (4) Man is not completely helpless, even though the battle between flesh and spirit in human living/

living rages so fiercely at times. Some needs can be met as they are: some can be transformed. The battle between nature and nurture, biology and culture, does not have to be fought incessantly. (5) The highest value (Wert) in life is truth (Wahrheit), but the denial of man's present needs or the resistance of the transformation of each and every need invalidates a 'truth'. Freud did not "advocate unrealism about the concrete nature and bodily character of man's life," neither did he "support a mere primitivism." (6) An understanding of man's existence is not possible apart from a consideration of his development, which involves inexorable factors which can be dammed up but never eliminated. A romantic or idealistic attitude toward individual religion practically disavows these powerful realities. (7) Psychic needs must be satisfied within a realistic setting where human values are conserved. Men and society must forge ahead toward truth. Any activity or value which deflects men from these goals must be judged negatively. Theologically, this is understood as idolatry. Thus, the more powerful the 'idol,' the more dangerous it can be. The issue here is not mere ignorance: it is blind attachment to an 'idol' (value) that prevents the process of growth. Man's sin is not so much his lack of knowledge as it is his misplaced loyalties, his attachment to unhealthy values. Man's greatest enemy - that which thwarts his development and his movement toward ultimate truth/

truth - is his inability and unwillingness to abandon old needs (or forms of needs). In order that man may move toward maturity (develop toward ultimate truth), he must be able to change forms of need or want (Bedürfnis) as they strive in their old forms (to prevent development and the movement toward ultimate truth). Man's dilemma is brought on by himself more than by cultural lag, immaturity, or mere ignorance. Though Freud did not treat man's most profound problem as sin in the theological sense, the idea is nevertheless inescapably there! (8) Man has his own built-in signal system, the conscience (Gewissen), which impedes individual development "to the extent that its automatic character remains unchanged." But when this signal system is 'looked into,' it may help bring psychic needs and the demands of civilized living into harmony. Though conscience is not the voice of God, generally speaking, a fearless examination of its exact nature may result in one's coming nearer that voice. Conformity and rebellion are thus overcome.(15)

Because Freud made some "psycho-philosophical excursions" into the realm of religion and theology, and because these safaris 'killed' much of what is cherished and held to dearly by those considered to be orthodox believers, many felt (and still feel) it necessary to reject all that Freud proposed and taught. All that he discovered and set forth concerning the human mind (Geist, Psyche, Seele), the dynamic, forceful power of the unconscious (Unbewusst), the psychoanalytic method of therapy/

therapy in treating neuroses, any 'Freudian' finding or usage, had to be rejected. To fail to do so was tantamount to acknowledging his 'errors'. The conflict still rages, though more and more theologians and religious workers now give general assent to his findings.(16) Because depth psychology is depth psychology (Tiefenpsychologie), "a psychology which aims to reach the deepest levels of the human soul," the theologian and the clergyman who is engaged in the practice of the cure of souls can learn much from it. "Christian soul care" stands to learn much from depth psychology.(17)

Depth psychology has been, is, and perhaps shall continue to be (indefinitely) in a favoured position to study people. No other discipline has been allowed the intimate, unbroken study of the functioning person as a whole person which is a central characteristic of the therapeutic approach involved in the practice of psychoanalysis. What bothers many critics of psychoanalysis is that there is no "detached theoretical review" of all the likely interpretations of the moment by moment behaviour which is manifested by the patient during the analytical session. It must be remembered that scientific detachment cannot prevail in successful therapy. Pausing for detached theoretical reviews of 'what has happened to date' while the therapeutic session is underway will not work. Neither is it possible to suspend the therapeutic process (successfully) momentarily/

momentarily while a preview of all possible interpretations of the titbits of behaviour which are part and parcel of the analytic session is undertaken. The depth psychologist is involved in a moment-by-moment experience with the individual patient at the very deepest levels of personality function.(18) Because of the emphasis placed on the supreme value of the individual as an individual in the practice of the cure of souls, and because the clergyman, too, is genuinely concerned for the moment-by-moment experience of the person under his care, he stands to profit greatly from the insights (which the depth psychologist can pass on to him) into the personality functioning at these deepest levels. Depth psychology has something important to say to him who would practise in a highly effectual manner the cure of souls.

The Nature and Scope of This Study

Since the day is past wherein it was necessary to be either a protagonist or an antagonist of the psychoanalytic theory in order to discuss and investigate depth psychology,(19) and since the current of interdisciplinary co-operation is moving in a safe and steady direction, a study of the bearing of depth psychology on the cure of souls can be undertaken without the feeling of being guilty of trespassing on private domain or invading sacred territory. Nevertheless, it may be felt by some that an individual who sets out to deal with this subject - while not being at one and the same time a practitioner of both arts and equally well-versed/

well-versed in each discipline - is overstepping a boundary which should ever remain distinct and fixed. On the other hand, those who feel that depth psychology - as defined in Chapter I - has something to say to religious workers, particularly clergymen charged with full parish responsibilities, will, it is hoped, rejoice at this effort to hear and apply what depth psychology has to say. It is further hoped that the investigation - what it reveals - will provide some stimulation of a kindred nature which will bear even more fruit.

The investigation cannot be exhaustive in the sense of being the first and last words on the subject. The first words were spoken even before the investigator was born, and the last words can not be spoken with respect to either discipline. Neither can life be expected to stand still. Life - and both disciplines deal with life that is ever changing - is a challenge because it does not remain fixed, not even for a day. Certain facts about life as viewed by depth psychologists are the same to-day as they were yesterday. There are 'eternal verities' bearing on man's spiritual nature which can be said to be "the same yesterday, to-day, and forever."(20) The eternal nature of truth is acknowledged, but a further confession to the effect that this study may soon be out-dated is in order.

The approach to the subject is historical (and chronological) because this is the most profitable approach for understanding depth/

depth psychology[21] - in the sense that depth psychology is seen as having evolved over a long period of time, though it is actually of recent development as a separate discipline, a recent 'discovery'. The forerunners of present day depth psychologists can be traced back to the Greek philosophers of Plato's day, at least. In successive periods those who anticipated various aspects of what is now held by depth psychologists to be true with respect to human behaviour can be singled out and their contribution(s) indicated. The emergence of depth psychology is treated primarily as the result of the efforts and genius of one man, Sigmund Freud. The spread and outreach, changing emphasis, and present status of depth psychology are summarized. It is even possible to deal with some limitations. One section of Chapter III is devoted to the significance these limitations have for rightly understanding how depth psychology bears on the practice of the cure of souls.

No attempt is made to determine the locus of 'the unconscious' Such a venture is completely beyond the purpose and scope of this investigation. Neither will an exhaustive and involved effort to clear the fog which undoubtedly surrounds the term (unconscious) be engaged in - profitable as such an endeavour might prove to be. A definition and usage central to depth psychology is set forth and will be thereafter what is meant throughout the study unless otherwise indicated.

This/

This study does not deal with a biographical treatment of Freud. His biography has been written several times[22] and there is at least one very thorough and almost exhaustive life story.[23] Several additional efforts[24] have been made to deal with some one individual's impression of him. Neither can this study be an attempt to show the contribution of Freud to the practice of the cure of souls. It would be impossible to show even the direct bearing he has had - and continues to have through his teachings. An even more insurmountable task would be posed by seeking to show the indirect bearing. Ernest Jones[25] has shown convincingly just why this is impossible (at least so impractical that it may never be attempted) when he states that

> ... Freud's name must have been mentioned many millions of times in newspapers, novels and other books, not to speak of the more technical fields ranging from medicine to pure psychology, from education to religion. It would need a corps of research workers to collect, correlate and co-ordinate this vast material. It is evidently beyond the powers of one individual.

This is not a study of the bearing of psychoanalysis - in the popular sense of the term - on the practice of the cure of souls. It is an investigation of the bearing which the depth psychology 'character' of classical psychoanalysis has for the clergyman's task. One could spend his life delving into classical Freudian writings, not to mention the larger sphere one would face should he undertake to investigate the whole of depth psychology's literature. This would be a very enjoyable pursuit,/

pursuit, perhaps, but it would obviously be a misuse of precious time and energy. There needs to be some life remaining when the study is completed with which an application of the findings could be made. (The problem is not just to read Freud and other depth psychologists!) This study is not so general, however, that it covers practically everything depth psychology says and yet sees no truly concrete data to be reported and intelligently applied to the problems inherent in the clergyman's total task. It is emphatically not the desire and intention of the investigator that anyone in any sense shall get the idea that depth psychology, as psychoanalysis, is in a position to take over the sacred and highly essential practice of the cure of souls.

The person (reading or reviewing this study) who is aligned with other than the classical Freudian discipline is not the target of this investigation. No conscious effort has been made to provoke a situation which would result in an intra-psychic short circuit within the individual who recognized himself as not a Freudian or who could not agree with some or all of the conclusions reached herein. That just such a resultant juxtaposition may become some reader's experience is admitted but is not a sought after goal in the investigator's mind. However, since the writer has not been analyzed (in the psychoanalytic sense), he has no clear and firm ideas of whatever unconscious motives there are that are working for just such an end. Because there/

there are other schools of depth psychology (psychoanalytic thought), disagreement is considered a natural reaction. Moreover, because Freudian psychology is still considered by some religious workers to be 'of the Devil,' full acceptance of this study is not in the least anticipated. Personal, not to mention denominational and ecclesiastical, ideas as to how the cure of souls should be engaged in are sure to vary greatly from culture to culture and from theological position to theological position. The writer considers himself an Evangelical Protestant Christian. The approach he assumes toward the practice of the cure of souls is certain to bear some marks of that position.

The outcome of the bearing of depth psychology on the cure of souls cannot be expected to result in a practice of psychoanalytically oriented, long term therapy, even in a parish setting where the clergyman is also charged with full parish responsibilities. Even proposing short term therapy along analytic lines is not the aim of this study. Though this is not to disavow the therapeutic effects which sometimes accrue from the minister's practice of the cure of souls, it is to state emphatically the premise that the minister's task <u>is not</u> primarily the practice of psychoanalysis or any method of therapy in the same sense as that carried out professionally by an analyst or other psychiatrist. The minister has a distinctive role and it is proposed that he function in that role to the very limit of his ability - to the very limit of his understanding of/

of his ministry of care.

Depth psychology's bearing on the practice of the cure of souls is therefore to be seen in chiefly preventive and supportive, rather than therapeutic, measures. The contention is that the cure of souls should result in preventing pathological emotional stress, in alleviating the inner conflicts before they have taken their toll in neurosis or psychosis. Of course, the contention is not one which proposes that all emotional stress is to be prevented - only that such conflict will be healthily dealt with and emotional (mental and spiritual) good health shall prevail. The supportive ministry of care will be primarily that of shepherding the souls of the parishioners in such a way as to assist them to endure or recover from the normal crises of life (illness, loss of family, etc.), and after a reasonable time of adjustment, carry on their life in terms of the new associations and meanings they have come to experience (as the result of the adjustment experienced and lived through).

The position is taken very firmly that an academic knowledge of depth psychology may be more of a curse than a genuine blessing. Possessing a knowledge of the theory does not indicate that the clergyman knows how to utilize the insights in his ministry for persons in need who may seek him out. Applying the insights of depth psychology to one's ministry is possible only after one understands himself, especially his own psychic make-up. Chapter IV, Sections One and Two, deals with this problem in terms/

terms of the clergyman's understanding his own (human) nature. The remaining (two) chapters, save the final one, can be referred to as a 'how to do it' approach with chapters dealing with specific age groups normally found in a parish congregation. The final chapter deals with "Depth Psychology and Theological Education", and is an attempt to show how some of the principles of depth psychology can be incorporated into the theological courses, or how depth psychology can influence the theological training the clergyman-to-be receives or should receive. What the theological school should (and could) do for the theological student is discussed in the final section.

The investigator claims no profound knowledge in either discipline (depth psychology or the cure of souls). Though real effort has been expended conscietiously and sincerely in order to produce an accurately reported account of the principles of depth psychology as they bear on the cure of souls, it is admittedly a venture in learning marked by "an imaginative, subjective, human outlook." Thus it can be said to be an intraceptive study. At the same time, the study is extraceptive, dealing with obvious facts.[26]

Notes on the Introduction

(1) Fosdick, Harry Emerson, On Being a Real Person (New York: Harper and Brothers, 1943), p.3.

(2) Ryle, Gilbert, The Concept of Mind (London: Hutchinson's University Library, 1949), p.14.

(3) de Gaulle, (General) Charles, Quoted in Pastoral Psychology, Vol. 10, No. 98:40, November, 1959.

(4) Bonnell, John Sutherland, "Anxiety - The Sickness of Western Civilization," Pastoral Psychology, Vol. VIII, No. 74: 13, May, 1957.

(5) More, Mrs. Hannah, Quoted in the American Journal of Orthopsychiatry, Vol. XII, No. 3:540, July 1942.

(6) _____, Quoted by Sol Wiener Ginsberg in "Troubled People," Mental Hygiene, Vol. XXXII, No. 1:13,14, January, 1948.

(7) Kemp, Charles, "The Minister and Mental Hygiene: His Opportunity and Responsibility," Mental Hygiene, Vol. XXXII, No.1: 72, 73, January, 1948.

(8) Jones, Ernest, Sigmund Freud: Life and Work, Volume III, The Last Phase, 1919-1939 (London: The Hogarth Press, 1957), p. 472.

(9) Bruder, Ernest E., "The Minister and the Psychiatrist: Areas of Mutual Concern," Pastoral Psychology, Vol. VII, No. 67:10, October, 1956.

(10) Felix, Robert H., Director of and reporting for the National Institute of Mental Health of the United States Public Health Service. Cited by Bruder, Loc. cit.

(11) Sherrill, Lewis J., "Deeper Changes in the Self," Pastoral Psychology, Vol. VII, No. 65:51, June, 1956.

(12) Ostow, Mortimer, "Religion and Psychoanalysis: The Area of Common Concern," Pastoral Psychology, Vol. X, No. 94:33, May, 1959.

(13) Anderson, George Christian, "Psychiatry's Influence on Religion," Pastoral Psychology, Vol. VII, No. 66:48, September, 1956.

(14)/

(14) Hiltner, Seward, "Freud for the Pastor," Pastoral Psychology, Vol. V, No. 50:41-43, January, 1955. Freud said: "Of the three forces which can dispute the position of science, religion alone is a really serious enemy." New Introductory Lectures (New York: W.W. Norton and Co., 1933), p.219.

(15) Ibid., pp. 43-46.

(16) Zilboorg, Gregory, "Psychoanalysis and Religion," Pastoral Psychology, Vol. X, No. 98: 42, November, 1959.

(17) Runestam, Arvid, Psychoanalysis and Christianity, Oscar Winfield, tr. (Rock Island, Illinois: Augustana Press, 1958), pp. 4, 5, 179.

(18) Munroe, Ruth L., Schools of Psychoanalytic Thought (New York: The Dryden Press, 1955), pp. vi, vii.

(19) Rosenzweig, Saul, "The Experimental Study of Psychoanalytic Concepts," Character and Personality, Vol. VI, No. 1:61, September, 1937.

(20) Hebrews 13:8.

(21) Jones, Ernest, Sigmund Freud: Life and Work, Volume I, The Young Freud, 1856-1900 (London: The Hogarth Press, 1953), pp. vii, viii.

(22) In addition to his autobiography, An Autobiographical Study, James Strachey, tr., Second Edition (London: The Hogarth Press, 1946), 137 pp., there is the biography by his son: Freud, Martin, Glory Reflected: Sigmund Freud - Man and Father (London: Angus and Robertson, 1957), 218 pp. The Bernfelds, Siegfried and Suzanne Cassirer, have written articles on phases of Freud's life: "Freud's Early Childhood," Bulletin of the Menninger Clinic, Vol. VIII, No. 4: 107-115, July, 1944; "Freud's First Year in Practice, 1886-1887," Bulletin of the Menninger Clinic, Vol. XVI, No. 2:37-49, March, 1952; (Siegfried only) "Freud's Scientific Beginnings," The American Imago, Vol. VI, No. 3; 162-196, September, 1949; "An Unknown Autobiographical Fragment by Freud," The American Imago, Vol. IV, No. 1: 3-19; January, 1947; "Sigmund Freud, M.D. 1882-1885," International Journal of Psycho-analysis, Vol. XXXII, No. 3: 204-217, July, 1951.

(23)/

(23) In addition to the two volumes mentioned above (Cf. notes 8 and 21), there is Jones, Ernest, Sigmund Freud: Life and Work, Volume II: Years of Maturity, 1901-1919 (London: The Hogarth Press, 1955), xviii + 534 pp.

(24) Binswanger, Ludwig, Sigmund Freud: Reminiscences of a Friendship, Norbert Guterman, tr. (New York: Grune and Stratton, 1957), v + 106 pp.; Reik, Theodor, From Thirty Years with Freud (London: The Hogarth Press, 1942), 214 pp.; Sachs, Hanns, Freud: Master and Friend (London: Imago Publishing Co. Ltd., 1945), 192 pp. Wortis, Joseph, Fragments of an Analysis with Freud (New York: Simon and Schuster, 1954), x + 208 pp. These are merely representative of the several efforts.

(25) Jones, Volume III, p. 463.

(26) Murray, H.S., et. al., Explorations in Personality (New York: Oxford University Press, 1938), pp. 746, 747.

CHAPTER I

THE NATURE AND EXTENT OF DEPTH PSYCHOLOGY

Depth psychology is the psychology of the unconscious,[1] "that which deals with so-called unconscious phenomena, as contrasted with the conventional emphasis upon objective psychology or analysis of conscious processes."[2] Generally speaking, any psychology presupposing dynamic psychic activities that are unconscious is a depth psychology.[3] The term (depth psychology) indicates a psychic level - it is that psychology "relating to the realm of the unconscious, in contradistinction to the conscious part of the mind."[4]

In setting forth this characterization of depth psychology, psychology is considered a branch or division of science which deals with acts, behaviour, or mental processes, and with the mind, the person, the psyche, the self who acts, behaves, or has the mental processes.[5] The use of the term science is not intended to convey the idea of the experimental laboratory where only the "hard" things of nature are dealt with. Depth psychology must concern itself with the less tangible phenomena of human behaviour. Though the general populace interprets the term science* to refer to only those "hard" things of nature, it is used herein to indicate certain basic assumptions or postulates, as well as theories and conclusions, relative to human behaviour.[6]

Dynamic/

* The term 'science' should indicate, more than anything else, a method. (Cf. the title of Note 6)

Dynamic psychic activities are seen as those forceful and potent phenomena which characterize the mental (and emotional) activity of human beings. Depth psychology is therefore dynamic psychology in that it is a school of psychology (it is actually several schools, as will be seen below) which lays stress on the element of energy in mental processes.(7) Depth psychology is subjective psychology (as opposed to objective psychologies, e.g. behaviourism or stimulus-response psychology), involved with the study of psychic acts, events, or processes. It is also a purposive or hormic psychology, denying that behaviour is completely explainable in solely mechanistic or physicochemical terms. Depth psychology maintains that behaviour is always marked by a striving or urging toward an end or a goal even when not consciously purposeful. Most forms of depth psychology hold that psychic occurrences are determined in part by personal or organismic striving. Finally, depth psychology (especially Freudian, neo-Freudian, and Individual psychologies) is personalistic psychology, centering its attention on the study of persons or selves.(8)

How does depth psychology compare with the more traditional, general psychology? Broadly speaking, depth psychology is considerably "more speculative and less tied to experimental or measuremental operations." The theories set forth are multidimensional and noticeably more complex than those proposed and in vogue within general psychology. The theories tend to be somewhat more vague in depth psychology. They are less specific/

specific as a rule than those laid down by the experimental psychologist. The depth psychologist accepts as legitimate data for his study any aspect of human behaviour which has functional significance. The experimental psychologist, for example, concerns himself with a more limited 'scatter' of observations or recordings. Depth psychology insists that satisfactory understanding of individual behaviour can be accomplished only when that behaviour is studied in such a manner that the total person functioning as a whole person is 'looked at'. The depth psychologist treats the 'why' of the behaviour, the motivational aspects, as "the crucial and empirical problem". In experimental psychology this is one of several problems dealt with. A "small number of concepts closely linked to physiological processes" is the 'raw material' in experimental psychology.(9)

When seeking to compare depth psychology with other psychologies, it is best to see it as a psychology of conflict and as a psychology of motivation where the unconscious motives are the central issues. One major difference between depth psychology and other psychologies is in the unit of observation. Depth psychologists deal with verbal units, especially when dealing with adolescents and adults and do use play activity (physical behaviour) as observational material when dealing with children. Because the individual being dealt with does not know why he behaves as he does - because the motivation for his feeling/

feeling and acting as he does remains hidden to his awareness, his behaviour is considered to be motivated by drives which are unconscious as far as he is concerned. This does not mean, however, that the motives are also hidden from a trained observer, and neither does it mean that the individual's motives must always remain hidden from his awareness of them.

Schools of Depth Psychology

Depth psychologists form one of the three main groups (along with academic laboratory research workers in the tradition of the university and non-Freudian psychiatrists, neurologists and neuropathologists) of present day psychologists, each with its own form of practice, tradition, training methods and requirements for professional certification. A major portion of all depth psychologists are Freudian (orthodox or heterodox). Still others acknowledge an indebtedness to Freud but would not want to be classed or referred to as Freudians. Several branches have budded and sprung from the Freudian trunk. There must even be included in a listing of depth psychologists those of the French school, followers of Charcot and Janet.(10)

In 1930, Murchison(11) listed three depth psychologies then currently influential in American psychology. They were "L' Analyse Psychologique"(12) of Janet, Freudian Psycho-Analysis,(13) and the Individual Psychology(14) of Alfred Adler. It seems logical to conclude that Murchison felt that the influence of/

of C.G. Jung and his Analytical Psychology had not been sufficient (as far as North America was concerned at that time) to warrant a chapter on that psychology. Three years later Heidbreder[15] listed seven psychologies warranting exposition and dealt with depth psychology in a chapter on "Freud and the Psychoanalytic Movement".[16] The views of Jung and Adler were dealt with, particularly in reference to the contrast of their views with Freud's libido theory.[17] In the same year (1933) Flugel published a historical study of the previous one hundred years of psychology.[18] Freud, some of his forerunners, and the psychoanalytic movement were dealt with in a full chapter's discussion,[19] while the place of Adler and Jung received the major portion of the following chapter's pages.[20]

Woodworth, in 1948, stated that the major schools of psychology which existed in 1931 were still contemporary schools. He indicated that no radically new schools had come forward, even though important new developments had occurred in nearly every one of the existing schools.[21] Depth psychology is discussed in a chapter on "Psychoanalysis and Related Schools".[22] Beginning with the development of the psychoanalytic movement,[23] Woodworth then discusses Freud's earlier psychology,[24] his later psychology,[25] Adler and Individual Psychology,[26] Jung and Analytical Psychology,[27] and Neo-Freudian psychology,[28] dealing with the cultural point of view held by Abraham Kardiner and/

and Erich Fromm,[29] and ending with a longer treatment of the views of Karen Horney.[30]

Another historical treatment of depth psychology is seen in Murphy's two chapter discussion of the work of Freud and the response to him.[31] Janet is brought into the discussion in terms of his emphasis on the dissociated aspects of personality which were no longer capable of conscious control and Freud's emphasis on the dynamics of such dissociation.[32] Anna Freud's exposition of the ego defenses (mechanisms), a very important step in the development of ego theory, is also considered.[33]

The existing schools of depth psychology receive an extensive treatment of an expository nature in the work of Munroe.[34] Not only is her treatment a rather full one, she also offers a critique of the theoretical and practical teaching of each school. Each system is presented as a coherent system with little dependence on any other. Even the same terms have different meanings from school to school, and this is readily acknowledged.[35] She feels that the book's peculiar value "lies in the perspective it offers for criticism of the many discordant theoretical systems discussed . . .",[36] and calls her work a "sympathetic presentation and discussion of ideas rather than documentary research . . ."[37]

Because their recent work is intended as a survey of the existing major theories of personality, Hall and Lindzey[38] do not/

not involve themselves in a discussion of depth psychology as such. Nevertheless, three chapters of an expository nature do point up many of the ideas found in Freudian psychology,(39) the psychology of Jung,(40) and the theories of Adler, Fromm, Horney and Harry Stack Sullivan.(41) Freud's ideas are discussed in terms of the structure, dynamics and development of personality. The same approach is taken in discussing Jung's views. Sullivan is considered the major figure among those "who provided psychoanalytic theory with the twentieth century look of social psychology" because "he brought his ideas to a higher level of conceptualization and consequently has been a more pervasively influential theorist". Adler is rightly "regarded as the ancestral figure of the 'new social psychological look' because . . he broke with Freud . . . " and set forth in due time two concepts - "social interest and a striving for superiority - which became substantial pillars of this new social psychological look".(42) Adler's major concepts are enumerated,(43) Fromm's essential theme is discussed,(44) Horney's emphasis on basic anxiety and the nature of inner conflict are outlined,(45) while Sullivan's viewpoint is treated in terms of the structure, dynamics and development of personality.(46)

Depth psychology and depth psychologists may be classified in at least two ways: in terms of the geographical location of the school or particular orientation, and in terms of the individual(s) whose name(s) indicates the major theoretical position

It/

It is possible to speak of the "Chicago" school, the "English" school, the "Washington-Baltimore" school, the "Swiss" school, and so on. There are Freudians, Adlerians, Jungians, Neo-Freudians. Munroe's major classification divides the schools she describes into two groupings - "roughly, those that accept the "libido theory" and those that reject it quite specifically, building up their theories almost against this Freudian concept." Jung and Rank do not fit this libido - non-libido classification as she has presented them. Because her approach is chiefly concerned with the depth psychologists familiar to the American concept of psychoanalytic schools, contemporary depth psychologists in Great Britain receive very little attention. She states that contemporary depth psychology in England has "taken two directions, under the leadership of Melanie Klein and Freud's daughter, Anna Freud."(47) In reality, if one talks with a sufficient number of depth psychologists in London (where British depth psychologists are concentrated), he may get the idea that three directions exist - or that a large central group, Freudian in basic orientation but without an acknowledged leader, and the two groups - one loyal to Melanie Klein and the other headed by Anna Freud - are in existence. Freudians and some called Neo-Freudians (Melanie Klein and W.R.D. Fairbairn, for example) clearly predominate.(48) The International Psycho-Analytic Association is Freudian, and by far the largest group therein is the American Psychoanalytic Association. The bulk of American depth psychologists are essentially Freudian.

Adlerian/

Adlerian and Jungian groups in America are comparatively small and scattered. The Rankian group is strongest in Philadelphia and has a significant representation in New York. Jungian groups are strong in England (involving a significant number of lay persons (not analysts) through the Guild of Pastoral Psychology) and in Switzerland where Jung gives personal leadership.(49) Scattered elsewhere in the world are small psychoanalytic societies (affiliated with the International Psycho-Analytical Association).(50)

Regardless of the manner of classification, one is quite justified in calling depth psychologists psychoanalysts for the most part because of the overwhelming importance of Freud and the Freudian contribution(s), the omnipresent point of reference for agreement, disagreement, and departure into new theory.(51) At the same time, it is good to keep in mind the fact that Jungians in particular refer to themselves as depth psychologists and to their doctrine as depth psychology.(52)

The Unconscious

Unconscious means most simply 'not aware of', and in a general sense may include even physiological processes as well as psychological ones. The term itself (unconscious) may mean any one of several - even many - distinct ideas and is not at all an easy term to pinpoint. One writer(53) felt this difficulty strongly/

strongly enough to state that

> 'the Unconscious' has been the occasion for a greater flood of more abject nonsense than any other psychological concept, with the possible exception of 'Instinct'.

The term may be used to characterize "an activity which occurs with no awareness of it on the part of the organism that executes the activity."(54) It is a "loose term connoting activities which proceed without concomitant awareness, such as digestion, pupilary reflexes, or heart beats." In the older discussions (in psychology and even philosophy) of habit, "the automaticity of well-adjusted habits" is referred to, indicating that no conscious control was necessary to maintain them.(55) It is also a term used to characterize "an individual who is unaware of the activities that he is executing at the moment."(56)

When the term (unconscious) is applied to specific instances, it can mean (to the various individuals involved), at least, any one of the following: inanimate or subhuman, unresponsive to stimulation, not mental, undiscriminating, conditioned (acting only on the basis of conditioning), unsensing, unnoticing or unattending, insightless (in the sense used by Gestaltists - learning is gradual rather than marked by instances of sudden, rapid acceleration), unremembering (what has been forgotten), acting instinctively (behaving on an unlearned basis), unrecognizing, acting involuntarily, unable to communicate, ignoring, and unaware of discrimination.(57) And this is not all! It is reported that at least thirty-nine distinct meanings of the term await him/

him who would seek to use it and at the same time know what he is doing and saying.(58)

More than one difficulty arises when a clear-cut, understandable meaning for the term unconscious is sought. On the one hand is the fact that it is used as a qualifying term (adjective) with other terms (nouns) which, when not so qualified, have an intrinsically conscious meaning. An example is 'an unconscious wish'. But wishing indicates (usually) a conscious process. Therefore, unconscious wishing is a verbal contradiction, seemingly indicating an unconscious conscious act or process. The difficulty resulting therefrom is more than a mere verbal one, however, and leads to fallacious thinking.(59)

A second pitfall results from the fact that the term is frequently applied either to mechanisms or processes or underlying structures in such a way that it frequently clouds the distinctions between them. The time-worn (but certainly not out-dated) ditty serves as a ready illustration:

> I do not love thee, Dr. Fell;
> The reason why I cannot tell:
> But this I know, and know full well,
> I do not love thee, Dr. Fell.

The first statement asserts an acknowledged conscious process; the second statement refers to an unconscious cause or underlying mechanism having a marked influence on the conscious process, yet of which the 'I' is not aware.(60) 'I am conscious of the fact that I do not love you, Dr. Fell, but I am unconscious of the reason/

reason for my not loving you', the seemingly honest-with-self confessor confesses. Not very clear, is it? - but how true to life!

A third obstacle or handicap stems from the paradox seen in the fact that this negative term (un-conscious) is frequently endowed with marked positive characteristics and properties. The unconscious is simply not the not-conscious. If this were true, relative quiet would reign. But in depth psychology especially, an unconscious process or that which is unconscious is held to be endowed with dynamic properties or potentialities. These forceful attributes are well endowed with behaviour producing energy. Their dynamic potentials and effects cannot be considered as negative properties. They are positive to the core.(61)

It should be obvious that no single substitute can be suggested for the term unconscious (when used either as an adjective or as a noun). 'Silent' or 'unwitting' may serve in many instances. 'Unverbalized' may describe an unconscious determining tendency and 'unreflective' characterizes an unconscious attitude. Many physiological processes, because they are purely physiological by classification, can be called physiological processes and that will be enough. In most instances, it is possible to substitute a specific meaning for the general term which is so frequently the beginning of confusion.(62) To press the issue at times adds to the confusion. This can be seen, for example, when the basic human needs are considered. Though it is possible and may be desirable at/

at times to refer to the 'unconscious character of needs', these needs are neither of necessity conscious or unconscious. In the average person they perhaps are more often unconscious than conscious - i.e. the individual is usually not aware of these needs. With suitable techniques, and with sophisticated people in particular, the needs may be made conscious.(63)

When the term unconscious is used (in the specific sense as involved) in depth psychology, it still has something of a general meaning, unless one specifies the writer or school whose understanding and meaning is being used. There is no single clear-cut concept of 'the' unconscious, as there is one clear-cut concept of the electron, for example. Freud has one concept, Jung another, neo-Freudians a third, and so on.(64) Until the specific writer or school is indicated, it still is a rather general term used to include "all processes which cannot be made conscious by direct effort of will." A powerful force is required to maintain these processes (which are present in a dynamic state) in the unconscious. The unconscious is thought of as a kind of "reservoir of instinct, real desires, and all experiences in the past history of the individual which have never been made completely conscious and resolved." Jungians include the racial history of the individual, referring to this as a "racial or collective unconscious."(65)

If it seems necessary and wise (or desirable) to press the issue, these processes can be characterized as more psychic than physiological. They cannot be brought to awareness or consciousness by/

by ordinary means (the individual's own desiring to do so) but may be investigated by appropriate means. 'The unconscious' refers to that division or region of the psyche (or person) defined by the character of the activities ascribed to it. These activities are not open to direct, conscious (personal) investigation but, nevertheless, have marked, dynamic effects on the individual's conscious processes and behaviour. 'The unconscious' houses two classes of activities: those processes (formerly conscious) which have been expelled from consciousness (awareness); certain primitive (primary, primordial), infantile desires or longings (wishes) and impulses not yet 'inhabitants' of the conscious realm.(66)

Even though it is difficult to arrive at a clear-cut concept that will suffice for most usages, priority (for one conception) does seem possible. Not only does Freud's conception of the unconscious deserve consideration on its own account, it also is historically true that other and later conceptions spring from it (at least as far as a conception that is at one and the same time scientific and detailed is concerned). A case for going directly to Freud's own writings seems well founded and readily justified.(67) In simplest Freudian terminology, therefore,

> The unconscious comprises, on the one hand, processes which are merely latent, temporarily unconscious, but which differ in no other respect from conscious ones and, on the other hand, processes such as those which have undergone repression, which if they came into consciousnes must stand out in the crudest contrast to the rest of the conscious mind.(68)

Instincts.

A long history lies behind the concept of instinct and 'unbridled controversy' has been its lot time and time again. Responses to the concept range from a rather vehement denial - in this case no definition is necessary or even possible - to placing a very high value on it as explanation for human behaviour. Simply stated, an instinct is "an enduring tendency or disposition to act in an organized and biologically adaptive way that is characteristic of a given species."(69) An instinct is "a propensity that urges an animal or human being, without the exercise of reason, to the performance of actions which are for the most part normally useful and beneficial."(70)

Though studies of instinct can be traced far back into the history of thought, as is so well shown in Drever's study(71) of instinct in man, the work of Charles Darwin can be regarded as the most significant turning-point in the history of the doctrine of the instincts. The importance of Darwin lies in "his theory of variations and natural selection upon the later study of instinct." All later treatments of instinct are undertaken with Darwin's evolutionary hypothesis in mind, and the post-Darwinism writers are agreed that

> the instinctive experience and behaviour of any particular species is (like the physical structure peculiar to the species) an outcome of the evolutionary process; is determined, that is to say, mainly by spontaneous variations and the operation of natural selection.(72)

William/

William James defined instinct as "the faculty of acting in such a way as to produce certain ends, without foresight of the ends, and without previous education in the performance." He saw instincts as "the functional correlatives of structures." He felt that "the presence of a certain organ" was "almost always" accompanied by "a native aptitude for its use."(73) His account of instinct-experience includes elements of perception or sensation and also cognition. Thus, the one innate aspect of an instinctive experience is a basic awareness of the importance of a certain event which originated in the life history of the particular organism with regard to the inner tension experienced at the time of that perception (experience). There may also be an element of learning in the very first performance of an instinct - with no previous experience to guide this performance - which may be either gradually or quickly developed with additional experience. His two principles of non-uniformity, (1) law of inhibition of instincts by habits and (2) law of transitoriness, explain how instincts may be masked in the mature organism. Partiality on the organism's part to the first specimen of the class (of objects) on which it has reacted may develop. At a certain stage in the life of the organism some instincts ripen and seem to fade away thereafter. Thus, this lessening of perceptual effectiveness relative to certain instincts accounts for certain gaps in the individual's psychic constitution, gaps which future experience cannot fill.(74)

A/

A mixture of both a biological and a psychological definition of instinct is seen in the comparative studies of C. Lloyd Morgan.[75] Though his definition seems largely biological, at least three psychological points seem implicit: (1) instinctive experience is spontaneous and unlearned, (2) both internal factors and external stimuli contribute to the instinct's arousal, implying that some internal condition disposes the organism to react to the proper stimulation, and (3) there may be modification of instinctive experience and behaviour during the course of and in the light of individual experience.[76] Quite similar to Morgan's views are those of L.T. Hobhouse[77] who maintained that

> a certain persisting inner tension with its underlying physiological conditions, which the animal feels as a craving, is an important criterion of instinct, and that, though certain mechanical reflexes may form a part of the appropriate sensori-motor act, these would not be brought into play in this particular way unless the persisting inner tension and internal conditions were present. (78)

Hobhouse regarded instinct as the highest level of mental development resulting from the combination of heredity and typical environmental conditions existing at the same time. He was persuaded that instincts are important elements in human experience. The broader ends of human life are determined by the instincts, i.e., the permanent basis of human life is instinctive. At the same time, Hobhouse recognized the plasticity of human nature, holding that the actual overt pattern of behaviour is not/

not automatic, but rather depends for the most part on experience and intelligent control by the individual, with the complex social influence into which he is born and in which he lives also showing a marked influence on his life.(79)

A compact, yet simple, conceptual scheme, giving predominant attention to the study of instinct in man, and at the same time an account which is largely of a psychological nature, is that put forth by McDougall.(80) For him the term instinct meant

> . . . certain innate specific tendencies of the mind that are common to all members of any one species, racial characters that have been slowly evolved in the process of adaptation of species to their environment and that can be neither eradicated from the mental constitution of which they are innate elements nor acquired by individuals in the course of their lifetime.(81)

He defined an instinct as

> an inherited or innate psycho-physical disposition which determines its possessor to perceive, and pay attention to, objects of a certain class, to experience an emotional excitement of a particular quality upon perceiving such an object, and to act in regard to it in a particular manner, or, at least, to experience an impulse to such action.(82)

An examination of these two statements of McDougall allow the following characterization of an instinct: (1) it is not learned, but rather inherited or innate, (2) it is common to all members of one species, (3) it is racial in character, the result of environmental adaptation, (4) it is a mental (or psychic) characteristic or tendency, one which can neither be eliminated nor acquired during the individual's life span, (5) it persists throughout/

throughout the individual's life span, (6) it includes or involves a specific inner tension - psycho-physical disposition - which is basically physiological but which is also felt as (psychic) inner tension, (7) it includes a specific determinant which leads to a perceived object and directs attention to that object, (8) it involves a specific emotional excitement with reference to this object, (9) it includes or involves an impulse to specific action with reference to this object, and (10) it may lead to an appropriate manner of action toward this object.(83)

McDougall's account of instinct possessed the merit of bringing the entire subject of instinct and motivation to the very front line of controversy and discussion in psychology. He emphasized the merging and compounding of the primary emotions into more complex emotional states which tend to become organized into systems about the (classes of) objects which excite them. These systems were called sentiments.(84) Shand had also dealt with this idea of sentiments and indicated that he preferred to call the so-called instincts emotional systems of fear and anger. For him, these two major systems (in the child) contained simpler instincts - "walking, running, creeping, and throwing things about". He held that "certain instincts are parts of the primary emotions".(85)

The emphasis on the unconscious, and on unconscious motivation and processes, which can be said to be due chiefly to the work of the early depth psychologists, principally Freud and Jung, led/

led to considerable discussion and interest in relating the instincts and the unconscious.(86) Rivers, to whom an instinct meant "a set of dispositions to behaviour determined by innate conditions",(87) could write

> It is now becoming widely recognized that nearly all, if not all, the behaviour of mankind is partly determined by inborn factors, by tendencies which the individual brings into the world with him when he is born. At the same time, it is, I think, equally widely accepted that it is only rarely that human behaviour is purely instinctive; that every instinct suffers modification through experience, and that in man the most we can expect to be able to do in studying any example of behaviour is to recognize an instinctive component as being present in more or less degree. (88)

For Rivers there were two main varieties of instincts. The instincts which act purely in the interests of the individual or the preservation of the race exert their total effects independently of the nature of the stimulus which activates them. The instincts of the other variety act (mainly) in the interest of the group and reveal themselves in behaviour which is often delicately graded (and) in accordance with the needs to be met. Experience (in man) modifies the cruder, 'all or none' instincts, but it is usually quite difficult to determine how much of the modification is due to other graded instincts and how much is the result of individual experience not directly associated with these other graded instincts.(89)

Drever, whose view of instincts was similar to McDougall's, said that an instinct was "an innate impelling force guiding cognition,/

cognition, accompanied by interest or emotion, and at least partly determining action".(90) He voiced the fact that the early depth psychologists (Freud and his followers) had reported many carefully observed facts which were especially significant for any psychological study of the affective process. Though he (Drever) warned that care had to be exercised in distinguishing facts and the consequent theories about the facts, he nevertheless felt that the facts, for example, masochistic manifestations in the Freudian sense, could obviously be fitted into other than Freudian theories, of which his own view (theory) was one.(91) Writing with reference to the bearing of the new psychology on education, Nunn indicated that "McDougall's theory of instinct, supplemented by Shand's doctrine of sentiments, has thrown a flood of new light upon the genesis and laws of development of human behaviour; . . ."(92) Of particular interest to this present study is Nunn's adding that

> . . . the same thing will ere long be as evidently true of the ideas we owe to the profound insight and patient labors of Professor S. Freud and Dr. Carl Jung. You may think that, in coupling the names of these two men together, I show an imperfect appreciation of the divergence between their views . . . the divergence is as wide as it well can be - being, in fact, the expression, in psychology, of the difference between the 'mechanistic' and the 'vitalistic' conceptions of life. Experience teaches us, however, that differences even so profound as this, may yet be composed . . .
>
> The central feature both of McDougall's theory of instinct and of Freud's doctrine of the unconscious is the insistence upon the importance of the affective elements in human life . . . (93)

McDougall/

McDougall and Freud, as well as a notable number of other theorists of the first quarter of this present century, were taken to task by William Brown for failing to recognize what he called "an instinctive, cognitive activity, fundamental, present at birth, underlying its own course of development in relation to the other instinctive activities". Brown states that McDougall treats the instincts as if they were the driving forces of the mind, like the steam used to power a locomotive, while the intellect is the power of direction. Freud, he (Brown) says, neglected completely this instinctive cognitive activity he describes, except making indirect references to it in the form of sexual curiosity.(94) Yet much of McDougall and Freud remains relevant.

In emotional psychology one has to allot just one page or an entire volume to Freud. If a front-page reference is chosen, the headline story would deal with the appearance of motive psychology in its own right as a star player, with the leading role. Freudian psychology explores below the surface - it is deep psychology, carrying on an investigation to discover the hidden, repressed (sometimes suppressed) motives and mechanisms, seeking to expose the submerged activity, to reveal the sources of real conflict. There is even competition between motives, and there is imposed upon the individual a struggle between the collective forces of restraint which encircle him and himself.

The/

The family, society, moral censorship, custom, law, and so on all figure in this struggle. All the striving is essentially emotional, with organic, natural, instinctive antecedents. Emotionalized psychic energy is the driving force in life. (95)

Even to-day (1960) Freud is out of date, so a number of critics seems to think. If such critics have studied Freud carefully, such criticism could be received with some concern. Fletcher states the case for Freud well when he says

> A full study of psychoanalytic theory, and those other theoretical positions which have sprung from it, persuade one that Freud himself remains the most profound and reliable theorist of them all. . . . one learns, after much acquaintance with his thinking, that his integrity and his scientific rigour are reliable, and thoroughly to be admired. More than most other writers of the 'depth psychology' schools, he is always attempting to correlate his own propositions with those parallel propositions which, to the best of his knowledge, are reliably established in the neighbouring sciences of biology and physiology. Neither is Freud so open to criticism from the cultural or sociological point of view as is commonly supposed. The fact is, I think, that the world is full of critics who have never taken pains to read the work they criticise. Many critics of Freud can never have turned more than a few of his pages. . . . The person who studies Freud chronologically and systematically will discover (a) that there is a surprising amount which seems outrageous and which he must reject, but (b) that there is an even more surprising amount which, after all his criticism, he must retain. . . . (96)

The Depth Psychology of This Study

The value of any definition (of a problem) depends as much

on/

on what it excludes as on what it includes.(97) Therefore depth psychology is not psychoanalysis, even though an approximate synonym for depth psychology is psychoanalysis.(98) Depth psychology is <u>one</u> of the <u>characters</u> of psychoanalysis, and Freud himself indicated that he felt that 'depth psychology' was an appropriate description for the science of unconscious mental processes, one of the meanings of psychoanalysis.(99) Depth psychology involves the theoretical considerations of psychoanalysis constituting what Freud called the <u>metapsychological approach</u> to mind.(100)

Depth psychology, as one of the characters of (Freudian) psychoanalysis, looks at mental life from three points ov view: the dynamic, the economic, and the structural or topographical. From the dynamic standpoint, all mental processes (except those involving the reception and assimilation of external stimuli) are derived from the interplay of forces which are originally in the nature of <u>instincts</u> (i.e., the forces have an organic origin). These forces assist or inhibit one another, combine with one another, enter into compromises with one another, and so on. These forces possess an immense (somatic) persistence. They have a tremendous reserve of power - "We may assume that as soon as a given state of things is upset there arises an instinct to recreate it, and phenomena appear which we may call 'repetition-compulsion'".(101) These forces are represented mentally as ideas or images with an affective charge - i.e., psychical energy

is/

is attached to or lodged in the mental structures, somewhat on the analogy of an electric charge, and is called cathexis (Besetzung).[102]

An empirical analysis of instincts leads to the setting up of two groups. Freud's ideas on instincts actually went through several stages before he finally arrived at what he considered the two basic instincts (groups of instincts, actually): those that are in the service of life and those that are in the service of death. These primary instincts (arrived at by theoretical speculation) are (1) Eros, the instinct which seeks an even closer union, or the love instincts (sexual instincts in the very broadest sense), and (2) the instinct of destruction, that which seeks the dissolution of what is living. This is a large group of drives with a rough label of 'instincts of aggression, destruction and mastery.'[103] In Freud's own words, the basic instincts are "Eros and the destructive instinct," arrived at "after long doubts and vacillations."[104]

In a general sense, Freud held that an instict is "a kind of elasticity of living things, an impulsion towards the restoration of a situation which once existed but was brought to an end by some external disturbance."[105] Sources of stimulation within the body give rise to the instincts. They are unlike external stimuli (from which an individual could flee) in that they operate as a constant force.[106] The impetus of an instinct is "its motor element, the amount or the measure of the demand upon energy which/

which it represents." Freud held that the characteristic of impulsion was common to all instincts, "in fact the very essence of them."(107) Instinct is regarded as being "a term situated on the frontier-line between the somatic and the mental . . . denoting the mental representative of organic forces."(108)

An instict is also described as having a source, an object and an aim. A state of bodily excitation provides the source; the aim is to remove this excitation; in the course of its movement from the source to the achievement of its aim it becomes operative mentally. It can be picutred as a specific sum of energy exerting force and moving in a specific direction. All instincts should be regarded as active, even if there is at times a passive instinctual aim. Even to achieve a passive aim an expenditure of activity is necessary. Though the aim can be achieved in the individual's own body (person), the rule is that an external object is introduced through which the external aim is achieved. A modification of the somatic state, experienced as satisfaction, is always the internal aim.(109) Expressed in summary form, the following characterizes an instinct: it is a force (or amount of force) with a motor element, representing an energy within the individual, which aims at abolishing the condition of stimulation resulting from a somatic process in a specific organ or part of the body, a stimulation which is represented in mental life by a coexistent, parallel psychic force. An instinct has an <u>impetus</u>, or a <u>pressure</u> (<u>Drang</u>) (an active motor force), an/

an aim, Zell, (satisfaction - with different ways leading to this one goal), an object, Objekt, (either a part of the individual's own body or an external object - that in or through which it is able to achieve its aim), and a source, Quelle, (the somatic process represented in mental life by an instinct). "The study of the source of instincts is outside the scope of psychology . . ." In mental life an instinct is known "merely by its aim." In the process of development and in the course of life an instinct may undergo the following vicissitudes: reversal into its opposite, turning round upon the subject's own self, repression and sublimation.(110)

In summing up the contributions of depth psychology (as involved in this study) to the study of instinct, the following general statements may be made: (1) great emphasis has been laid upon the existence, extent, and importance of instinctual experience in the development of human personality and also in the complex social life of present day living; (2) the account of instinctual experience in man - and its relationship to the more conscious, rational elements of human experience - is exceedingly more elaborate than any account of any previous psychological worker. A new set of concepts has been developed which have proven very useful in the task of interpreting the complex nature of the human personality; (3) depth psychology has revealed, clarified, and stressed in a particular way the importance of the sexual instinct(s), with its several components of/

of erotic excitation, in the individual and group (social) life of human beings; (4) what amounts to a Moral Psychology has been established in the account of the formation of the superego The manner in which the primary impulses - the instincts proper - give rise, during the period when the individual is accommodating, adjusting, adapting himself to his social environment, to secondary impulses. These secondary impulses operate like the instincts, in a compulsive manner, making themselves felt internally, but their function is mainly inhibitory or preventive (whereas that of the instincts proper is just the opposite). In this system of primary impulses, affective ties and vicissitudes, and secondary impulses, critical reasoning has played a rather small part; and (5) depth psychology has contributed greatly to Social Psychology in terms of the analysis of the Ego. The adjustment and defense mechanisms the Ego uses in its accommodation to the cultural and social environment tie in with Shand's concept of sentiment, which McDougall adopted in time. Freud's analysis leads to the conclusion that an individual's earliest and most fundamental 'learning processes' are <u>affective</u> in nature, predominantly so. This fundamental adjustment occurs during a <u>critical period</u> of life, the first four or five years, in the family setting. The individual does not view his cultural and social environment as objectively as a sociologist would, but sees it and perceives it <u>affectively</u>, <u>selectively</u>, and <u>symbolically</u>. (111)

From/

From the economic standpoint, it is supposed that the mental representatives of the instincts - the ideas or images - have an affective charge, cathexis, of definite quantities of (psychical) energy. It is the purpose of the mental apparatus to prevent any damming up of energies and to keep at a minimum the total amount (number) of excitations to which it may be subjected. The pleasure-pain principle automatically regulates the course of mental processes. An increase in excitation may be considered as a manifestation of pain: a decrease in excitation denotes pleasure. In Freud's own words,

> . . . we take it for granted that the course of mental processes is automatically regulated by "the pleasure-principle"; that is to say, we believe that any given process originates in an unpleasant state of tension and thereupon determines for itself such a path that its ultimate issue coincides with a relaxation of this tension, i.e., with avoidance of "pain" or with the production of pleasure.(112)
>
> The pleasure principle is a tendency which subserves a certain function - namely, that of rendering of the psychic apparatus as a whole free of excitation, or to keep the amount of excitation constant or as low as possible.(113)

As the ego develops, it is faced with the task of gaining control over the demands of the instincts, as regards internal events. It decides whether these demands shall be allowed to obtain satisfaction. In some instances the ego postpones that satisfaction to times and circumstances more favourable in the external world. At other times these excitations are suppressed completely. The ego's activities are "governed by consideration of/

of the tensions produced by stimuli present within it or introduced into it." When these tensions increase in intensity a general feeling of unpleasure results. In essence, "the ego pursues pleasure and seeks to avoid unpleasure."(114)

In the course of development the original pleasure principle is modified with reference to the external world. The mental apparatus learns to postpone the pleasures resulting from the satisfactions (the instincts seek) and learns to tolerate temporarily feelings of unpleasure (pain). The ego undertakes a kind of steering of the vehicle, without which life would be certainly haphazard. The instincts press for satisfaction at all costs. The ego must guard against this wild, reckless nature which is a part of the overall self. It (the ego) server as a mediator between the instinctual demands and the demands of the external world. This activity takes two directions. The system of consciousness (the ego's sense organ) is utilized in observing the external world. The "favourable moment for harmless satisfaction" is sought. On the other hand, the ego seeks to hold in check the instinctual demands, inducing the instincts either to postpone the satisfaction they seek, to modify their aims if the necessity is recognized, or to forfeit these aims in return for some compensatory pleasure or satisfaction. In so far as the instinctual demands are tamed, the original pleasure principle, which was formerly the only decisive, guiding maxim of conduct, is now replaced with what is known as the 'reality principle'. Though/

Though the same ultimate aims are pursued, the 'realness' of the external world is now taken into account.(115)

From a topographical standpoint, the mental apparatus is regarded as a composite instrument, and depth psychology endeavours to determine at what points in this mental apparatus the various mental processes take place. The mental apparatus is regarded as being made up of an id, an ego, and a superego. The id is the reservoir of instinctual impulses. The ego is the most superficial part of the id, that part which is modified by the influence of the external world. The superego develops out of the id. It (the superego) dominates the ego and represents those inhibitions of instinct characteristic of men.

Depth psychology assumes that mental life is "the function of an apparatus to which we ascribe the characteristics of being extended in space and of being made up of several portions." In imagination it may be pictured "as being like a telescope or microscope or something or the sort." The oldest of these mental portions (provinces) is the id, (das Es). It contains everything that is inherited and that is present at birth, everything that is fixed in the organized totality of the individual at birth. Above all, the instincts figure in here. They originate in the somatic organization. They find expression in the id in ways which are really not known.(116) Freud had this to say (on one occasion) about its characteristics:

You/

You must not expect me to tell you much that is new about the id, except its name. It is the obscure inaccessible part of our personality; . . . can only be described as being all that the ego is not. We can come nearer to the id with images, and call it a chaos, a cauldron of seething excitement. We suppose that it is somewhere in direct contact with somatic processes, and takes over from them instinctual needs and gives them mental expression, but we cannot say in what substratum this contact is made. These instincts fill it with energy, but it has no organization and no unified will, only an impulsion to obtain satisfaction for the instinctual needs, in accordance with the pleasure principle. The laws of logic - above all, the law of contradiction - do not hold for processes in the id. Contradictory impulses exist side by side without neutralizing each other or drawing apart; at most they combine in compromise-formations under the overpowering economic pressure towards discharging their energy. There is nothing in the id which can be compared to negation, and we are astonished to find in it an exception to the philosophers' assertion that space and time are necessary forms of our mental acts. In the id there is nothing corresponding to the idea of time, no recognition of the passage of time, and (a thing which is very remarkable and awaits adequate attention in philosophic thought) no alteration of mental processes by the passage of time. Conative impulses which have never been pushed down into the id by repression, are virtually immortal and are preserved for whole decades as though they had only recently occurred. They can only be recognized as belonging to the past, deprived of their significance, and robbed of their charge of energy, after they have been made conscious . . .

. . . the id knows no values, no good and evil, no morality. The economic, or, if you prefer, the quantitative factor, which is so closely bound up with the pleasure-principle, dominates all its processes. Instinctual cathexes seeking discharge,/

> discharge, - that, in our view, is all that the id contains . . . (117)

For Freud, the obscure id formed "the core of our being."(118)

The ego is "the organized part of the id." It is an organization. It depends on "the free intercommunication of, and the possibility of reciprocal interplay between, all its constituent elements."(119) Freud said

> . . . we recognize in human beings a mental organization which is interpolated between their sensory stimuli and the perception of their somatic needs on the one hand and their motor acts on the other, and which mediates between them for a particular purpose. We call this organization their 'Ich' ('ego'; literally, 'I') . . . . (120)

The ego is determined for the most part by the individual's own experience - accidental and current events. Its origin, as well as its most important acquired characteristics, is due to its relation to the real external world. Thus, pathological states of the ego, situations in which the ego once again approximates the id, are seen as a cessation or slackening of its relaxation to the external world.(121) It can be said that the ego represents reason and circumspection. The id represents the untamed passions. For the most part the ego has to carry out the intentions of the id. It accomplishes its duty when it succeeds in creating the conditions under which these intentions can best be realized. The relation of the ego to the id may be compared with that of a rider and his horse. The horse provides the power to travel, the energy, and the rider has the prerogative/

prerogative of choosing the goal and guiding the movements of his horse toward it. Too often, however, it resolves itself into a situation where the rider is quite obliged to guide the horse in the direction he (the horse) wants to go! (122)

In the course of an individual's development a part of the inhibiting forces in his external environment becomes internalized. Thus a standard is set up in the ego which opposes the existing faculties. This opposition takes the form of observation, criticism, and prohibition. This new standard is the <u>super-ego</u>. It is

> the successor and representative of the parents (and educators), who superintended the actions of the individual in his first years of life; it perpetuates their functions almost without a change. It keeps the Ego in lasting dependence and exercises a steady pressure . . .(123)

A part of the ego, a special agency, becomes differentiated. The process extends through and beyond the oral, anal, and phallic phases of development, and there are actually the oral, anal, and phallic levels of the super-ego. This (special) agency, the super-ego, occupies a special position between the ego and the id. Though this new agency actually belongs to the ego and shares its high degree of psychological organization, it has a particularly intimate association with the id. Actually, the super-ego is the precipitate of the ego's first attachment to objects (the object cathexes which proceed from the instinctual demands of the id). This super-ego can set itself against the ego. In/

In confronting the ego the super-ego treats it as an object. Often the ego is treated very harshly. It is as essential for the ego to remain on good terms with the super-ego as with the id. Estrangements between the ego and super-ego are very significant for psychical (mental) life.

The super-ego is the vehicle for the phenomena called the conscience. It is of tremendous importance for mental health that the super-ego should have a normal development, that it should become sufficiently depersonalized (impersonal). In the neurotic, it is exactly this depersonalization that does not take place. The neurotic's Oedipus complex does not undergo the correct transformation. The neurotic's super-ego continues to confront him (the ego) like a strict father dealing with a child. The neurotic's idea of morality displays itself in primitive ways. His ego is made to submit to punishment by the super-ego. As a means for this 'self punishment' illness is employed. It is an instrument of torture. Neurotics are forced to behave as if they were mastered by (governed) a sense of guilt. The illness serves as punishment. Thus relief is achieved. A very strange thing about this mighty force of the neurotic's conscience is that it does not find its way into his consciousness. (124)

The relationship between the ego and the super-ego is most intelligible if considered in terms of the child's attitude toward his parents. The influence which the parents bring to bear on the/

the child include not only the parent's personalities, but also the racial, national, and family traditions handed down (on) through them. The demands of the immediate social milieu which the parents represent are also felt by the child. In much the same way, an individual's super-ego takes over in the course of his development contributions from later figures who succeed and become substitutes for his parents. These figures may be teachers, admired public officials and figures, and others. There are times when even high social ideals are assimilated in this manner. (125)

There is a fundamental difference between the id and the super-ego. They also have one thing in common. They both represent the influences of the past. The id represents the influence of heredity. The super-ego is the representative essentially of the influence of what is taken over from other people. The ego is principally determined by the individual's personal experience. The super-ego's chief function, though it may bring new needs to the front line of individual living, is the <u>limitation</u> of satisfactions. (126)

The oldest and best meaning of the term unconscious is the descriptive one. 'Unconscious' designates any mental process whose existence must be assumed. It is inferred from its effects. We are not directly aware of it. The individual has the same relation to that 'unconscious' mental process as he has to another person's mental process, except that the 'unconscious' process belongs to him and not the other individual. To be most accurate,

a/

a process should be called 'unconscious' when it must be assumed that it was active at a certain time, although at that time the individual knew nothing of it.(127) Freud states

> . . . There is no need to characterize what we call conscious: it is the same as the consciousness of philosophers and of everyday opinion. Everything else that is mental is in our view unconscious. . . . (128)

There are actually two kinds of unconscious. Both kinds are unconscious in the sense of psychology, but in the Freudian system one kind, termed the Ucs. (an abbreviation for Unconscious), is also insdmissible to consciousness. The other kind is termed Pcs. (Preconscious) because its excitations are able to reach consciousness. In order to reach consciousness excitation must pass through a fixed series or actual hierarchy of agencies. The series is unalterable. A spatial analogy allows the description of the relationship of the two systems to each other and to consciousness by stating that the system Pcs. (Preconscious) is like a screen between the system Ucs. (Unconscious) and consciousness. Not only does the preconscious system bar the access of unconscious excitations to consciousness, it also controls access to power of voluntary movement, and controls (has at its disposal for distribution) a mobile energy of affective value, a portion of which is known as attention.(129)

Unconscious mental processes are in themselves timeless. They are not arranged in chronological order. Time alters nothing in or about them. The idea of time cannot be applied to them.(130)

The sole quality ruling in the id is that of unconsciousness. The id and unconscious are intimately united. During the development of the individual the young, feeble ego dropped and pushed back into the unconscious certain material which it had already taken in, except that this new material was not allowed to remain in consciousness (a part of the ego). This rejected material, which <u>might</u> have been taken in, because of its origin, is termed <u>the repressed</u> portion of the id,(131) where "everything which goes on . . . is unconscious and remains so . . ."(132)

The idea of subconsciousness is misleading. "The only trustworthy antithesis is between conscious and unconscious." Yet it would be a serious mistake to consider this antithesis as coinciding with the distinction between the ego and the id. Processes in the ego <u>can</u> become conscious. This does not mean, however, that the ego is all consciousness. Large portions can remain permanently unconscious.(133) On one occasion, Freud, seeking to make the relationship between the ego and the id clear, called on his hearers (and readers) "to picture the ego as a kind of facade of the id, as a frontage, like an external, cortical layer of it."(134) Though the ego is a frontage, large portions of it can remain unconscious - are in fact, normally unconscious. This is also true of large portions of the super-ego. This means simply that the individual knows nothing of their contents. It requires an expenditure of effort to make the individual conscious of their contents. Ego and conscious, repressed and unconscious do not coincide.(135)

Why/

Why has there been no mention of the interpretation of dreams (except the reference to the preconscious which is treated in the volume on dream interpretation)? (136) It can be simply stated that much of Freud's theory of the mental (psychic) structure is the result of his original concentration on and study of dreams. Ernest Jones says that the fullest exposition Freud ever gave to his theory of mind is in the well known seventh chapter of The Interpretation of Dreams. (137) Thus the interpretation of dreams as such, to which Freud obviously devoted much attention in the earlier stages of his endeavours, is really not a major concern of this study. The theory growing out of Freud's early studies of dreams has become a part of depth psychology.

What, then, about the development of personality? This is of major concern for this study. The psycho-sexual development of the individual is held to be of crucial importance in depth psychology. The early years of infancy and childhood play a decisive role in providing the basic character structure of the individual. As the personality develops, it does so in response to four major sources of tension: (1) physiological growth processes, (2) frustrations, (3) conflicts, and (4) threats. Personality development is seen as the process (as) involved in the individual's learning to adopt, derive, and utilize methods of reducing these tensions. (138) It is sufficient at this/

this juncture to state that this matter of personality development is treated somewhat extensively in later chapters.

The matter of psychic determinism is another aspect of Freudian psychology which has bearing on this study. Because of the theological implications relating to the problem of determinism vs. free will, any treatment of psychic determinism as it is viewed by the depth psychology of this study is reserved for discussion in the final chapter - where depth psychology and its bearing on theological education are treated.

Any summary treatment of (Freudian) depth psychology must be undertaken with several considerations in mind. Freud lived a full decade more than the appointed three score and ten. He was a most prolific writer. His ideas were formulated and reformulated and are to be discovered only as one searches through <u>all</u> his writings. Though the chief ideas of concern for this study are found concentrated in the writings referred to in this section, only a bare summary is possible. To know what Freud thought, said, and wrote, one must read Freud. It is a time-consuming, perhaps tedious and sometimes irritating endeavour, but it is indeed rewarding. Some of his interpreters can be relied on to present a relatively true account (in explanatory or summary form) of what he put forth as his understanding of certain phenomena relating to mental life. One problem is obviously that of discovering what interpreters to rely on and read.(139)

Notes on Chapter I.

(1) Dorland, W.A. Newman, with the collaboration of E.C.L. Miller, The American Illustrated Medical Dictionary, Twenty-first Edition (Philadelphia and London: W.B. Saunders Company, 1947), p. 1199.
Tweney, C.F. and Hughes, L.E.C., Chamber's Technical Dictionary, Revised Edition with supplement (London and Edinburgh: W. & R. Chambers, Ltd., 1943), p. 235.
Warren, Howard C., Editor, Dictionary of Psychology (London: George Allen and Unwin Ltd., 1935), p. 73.

(2) Harriman, Philip Lawrence, The New Dictionary of Psychology (New York: Philosophical Library, 1947), p. 101.

(3) English, Horace B. and English, Ava Champney, A Comprehensive Dictionary of Psychological and Psychoanalytical Terms (New York, London, Toronto: Longmans, Green and Co., 1958), p. 145.

(4) Hinsie, Leland E. and Shatzky, Jacob, Psychiatric Dictionary, Second Edition (New York: Oxford University Press, 1953), p. 156.

(5) English and English, op. cit., p. 419.

(6) Brown, Clarence W. and Ghiselli, Edwin E., Scientific Method in Psychology (New York, Toronto, London: McGraw-Hill Book Company, Inc., 1955), pp. 3, 4.

(7) Dorland, op. cit., p. 1199.

(8) English and English, op. cit., pp. 243, 424, 425. Cf. pp. 420-422 for a discussion of the divisions or schools of psychology. Cf. pp. 423-426 for an extensive outline - diagram (of the various divisions and schools of psychology) reflecting the several conceptions usually set forth as the basis for dividing the systems (the various approaches to the subject matter of psychology).
For a somewhat contrasting division of psychology, Cf. Tweney and Hughes, op. cit., p. 683, where the divisions listed are academic psychology, medical psychology, social psychology and industrial psychology. Depth psychology would most likely be listed as medical psychology - because of its historical roots in clinical practice, but there is also a sense in which depth psychology could be said to be an academic psychology - for it has come to be thought of as one of the psychologies of the normal personality, as well as referring to abnormal psychology and psychoanalysis - both of which are associated with illness.

(9)/

(9) Hall, Calvin S. and Lindzey, Gardner, Theories of Personality (New York: John Wiley & Sons, Inc.; London: Chapman & Hall, Ltd., 1957), p. 7.

(10) Miller, James Grier, Unconsciousness (New York: John Wiley & Sons, Inc.; London: Chapman & Hall, Limited, 1942), pp. 8-10.

(11) Murchison, Carl, Editor, Psychologies of 1930 (Worcester, Massachusetts: Clark University Press; London: Humphrey Milford: Oxford University Press, 1930), pp. 367-405.

(12) Janet, Pierre, "L' Analyse Psychologique", translated by Dorothy Olson, in Psychologies of 1930, pp. 369-373.

(13) Flugel, John C., "Psycho-analysis: Its Status and Promise," in Psychologies of 1930, pp. 374-394.

(14) Adler, Alfred, "Individual Psychology", translated by Susanne Langer, in Psychologies of 1930, pp. 395-405.

(15) Heidbreder, Edna, Seven Psychologies (New York and London: The Century Company, 1933), viii + 450 pp.

(16) Ibid., pp. 376-412.

(17) Ibid., pp. 388, 389.

(18) Flugel, J.C., A Hundred Years of Psychology, 1833-1933, (London: Duckworth, 1933), pp. 384.

(19) Ibid., pp. 279-293.

(20) Ibid., pp. 294-302.

(21) Woodworth, Robert S., Contemporary Schools of Psychology, Eighth Edition, completely revised (London: Methuen & Co., Ltd., 1949), p.v.

(22) Ibid., pp. 156-212.

(23) Ibid., pp. 159-169.

(24) Ibid., pp. 169-181.

(25) Ibid., pp. 181-193.

(26) Ibid., pp. 193-197.

(27) Ibid., pp. 198-203.

(28)/

(28) Ibid., pp. 203-212.

(29) Ibid., pp. 204, 205.

(30) Ibid., pp. 204-210.

(31) Murphy, Gardner, Historical Introduction to Modern Psychology, Revised, Fifth Edition (London: Routledge & Kegan Paul, Limited, 1949), pp. 307-348.

(32) Ibid., p. 311.

(33) Ibid., pp. 326-328.

(34) Munroe, Ruth L., Schools of Psychoanalytic Thought (New York: The Dryden Press, Inc., 1955), xvi + 670 pp.

(35) Ibid., p. 601.

(36) Ibid., p. 603.

(37) Ibid., p. 649.

(38) Hall and Lindzey, op. cit.

(39) Ibid., pp. 29-75.

(40) Ibid., pp. 76-113.

(41) Ibid., pp. 114-156.

(42) Ibid., p. 115.

(43) Ibid., pp. 118-125.

(44) Ibid., pp. 127-130.

(45) Ibid., pp. 131-134.

(46) Ibid., pp. 137-147.

(47) Munroe, op. cit. pp. 12-17.

(48) This is an opinion based on personal conversation with various people at the Institute of Psycho-Analysis in London.

(49) Munroe, op. cit. pp. 14, 15. The investigator is presently (1960) a member of The Guild in London.

(50)/

(50) Cf. Chapter III, Section 5, "Depth Psychology Today; Strength and Limitations", for a discussion of the present status of depth psychology.

(51) Miller, op. cit., p. 9.

(52) As a case in point, Cf. Neumann, Erich, The Origin and History of Consciousness, translated by R.F.C. Hull (Routledge & Kegan Paul, 1954), pp. xv, xvi, xvii, 37, 111, 209, 261, 270, 297, 345. A second instance where depth psychology is discussed in reference to other than Freudian psychology is seen in the introduction to an edition of Adler's writings; Adler, Alfred, The Individual Psychology of Alfred Adler, Ansbacher, Heinz L., and Ansbacher, Rowena R., Editors (London: George Allen & Unwin, Ltd., 1956), xxiii + 503 pp. In treating the matter of "Individual Psychology in Its Larger Setting", the Ansbachers characterize Individual Psychology as subjective depth psychology. A comparison of Freudian depth psychology with Adlerian depth psychology is made in such a way as to show how the two psychologies differ (a table of opposites) with respect to the major formulations of each system (pp. 3-5, 6-10, 16, 17).

(53) Broad, C.D., The Mind and Its Place in Nature (London: Routledge and Kegan Paul, Ltd., 1925 (fifth impression in 1949), p. 353. A very interesting incident is seen in the fact that in the same year (1925) that Broad's book was published in Great Britain, a book of almost identical title was published in the United States: Drake, Durant, Mind and Its Place in Nature (New York: The macmillan Company, 1925), xv + 259 pp. Drake goes into a considerable amount of discussion regarding consciousness, pp. 97 ff. and Chapter XIV. In pp. 173-187 he deals with 'What Consciousness Is', and arrives at the conclusion that "consciousness does not exist. It is not something you could find in the brain or outside it. Consciousness is a function possessed by a sentient organism . . ." (pp. 186, 187). Thus it is not difficult to understand why the idea of unconsciousness or the unconscious is avoided. See, for example, a discussion by Field, G.C., F. Aveling, and John Laird, "Is the Conception of the Unconscious of Value in Psychology?", Mind, Vol. XXXI, No. 127: 413-442, October, 1922. Field says he cannot accept the concept because he cannot attach any meaning to it and cannot see any necessity for it (p. 423). Aveling found himself largely in agreement with Field, but (though the conception does not take us very far) the conception is useful because something must be supposed in the place of processes which do not occur in awareness to explain what sometimes (indeed, generally) does happen in awareness (pp. 423, 433). Laird saw unconscious consciousness as/

as being in the precise same position, logically, as unthinking thinking, or unwalking walking (p. 442). See also Patterson, W.P., The Nature of Religion (London: Hodder and Stoughton, Limited, 1925), who classifies the Freudian doctrine of the unconscious as representing the agnostic theory of the phenomena of the subconscious realm of experience. He refers to the article by Field, Aveling and Laird, quoting Laird and Field. Field (p. 414 in the article) held that the unconscious was merely a negative idea, and thus simply an X, an unknown cause, and to ascribe anything to it is simply a confession of ignorance (pp. 133, 134).

(54) Warren, op. cit., p. 285. The same idea is to be found in the treatment given by English and English, op. cit. p. 569.

(55) Harriman, op. cit., pp. 341, 342.

(56) Warren, Loc. cit. The same idea is to be found in Miller, op. cit., pp. 21, 22.

(57) Miller, op. cit., 21-44.

(58) English and English, Loc. cit.

(59) Ibid.

(60) Ibid.

(61) Ibid.

(62) Ibid.

(63) Maslow, A.H., "A Theory of Human Motivation", pp. 22-48, in Twentieth Century Psychology: Recent Developments in Psychology, edited by Philip Lawrence Harriman, (New York: The Philosophical Library, 1946), p. 41.

(64) MacIntyre, Alasdair C., The Unconscious: A Conceptual Analysis (London: Routhledge & Kegan Paul; New York: Humanities Press, 1958), p. 4.

(65) Tweney and Hughes, op. cit., p. 876.

(66) English and English, Loc. cit.

(67) MacIntyre, Loc. cit.

(68) Freud, Sigmund, "The Unconscious", in Collected Papers, Volume IV, translated by Joan Riviere (London: The Hogarth Press/

Press and the Institute of Psycho-Analysis, 1925), pp. 104, 105.

(69) English and English, op. cit., p.265.

(70) Dorland, op. cit., p. 728.

(71) Drever, James, Instinct in Man: A Contribution to the Psychology of Education, Second Edition (Cambridge: The University Press, 1921). Cf. Chapter II, pp. 21-56, where he deals with three distinct influences on the psychology of his day: (1) Locke, Hume, and the Scottish school of psychology, (2) Kantian and post-Kantian German psychology, and (3) current physiology and biology, with some roots even in the thought of Aristotle. Drever feels that von Hartmann's treatment of the Unconscious, which is philosophical rather than psychological, is an assertion of the ultimate psychical nature of Instinct, and of the impossibility of explaining not merely the manifestations of Instinct, but Instinct itself in any but psychical terms (p. 68). Cited by Fletcher, Ronald, Instinct in Man: in the Light of Recent Work in Comparative Psychology (London: George Allen and Unwin, Ltd., 1957), pp. 29 ff.

(72) Fletcher, op. cit., p. 30.

(73) James, William, The Principles of Psychology, Vol. II (London: Macmillan and Co., Ltd., 1890). p. 383. Cf. Chapter XXIV, pp. 383-441, for a full discussion of James' ideas on instinct. Cf. p. 678 for James' idea on the origin of instincts, treating the previous ideas of Lamarck and Darwin.

(74) Fletcher, op. cit., pp. 30-34.

(75) Morgan, C. Lloyd, An Introduction to Comparative Psychology (London: Walter Scott, Limited, 1894). Morgan deals with his studies involving chickens in Chapter XII, "Instinct and Intelligence", pp. 197-216. Specialized forms of innate motor response are instinctive (p. 216); Instinct and Experience (London: Methuen & Co., Ltd., 1913). Cf. p. 5 for his definition of instinct, from which Fletcher, no doubt, draws his conclusions.

(76) Fletcher, op. cit., p. 35.

(77)/

(77) Hobhouse, L.T., Mind in Evolution, Third Edition (London: Macmillan and Co., Limited, 1926). In Chapter I, "Mind as a Factor in Evolution," pp. 1-11, he sees instinct as "the correlating or unifying principle of life" (p. 8). It is not exclusive of intelligence, however (p.9).

(78) Fletcher, op. cit., p. 43.

(79) Ibid., pp. 45, 46.

(80) McDougall, William, Social Psychology, Twenty-third Edition, enlarged (London: Methuen & Co. Ltd., 1936). The nature of instincts, the principal instincts of man, general innate tendencies, and the nature and development of the sentiments receive considered discussion on pp. 17-149. McDougall indicated that his instinct theory found strong support in the successes of the psycho-analytic movement. pp. 424-426.

(81) Ibid., p. 20.

(82) Ibid., p. 25.

(83) Cf. Fletcher, op. cit., p. 48, for a similar characterization. Fletcher adds that it should be stated that an instinct is common to all members of one species of the same sex. He (Fletcher) points out that even though McDougall held that instincts themselves are unlearned, they may be altered in certain features by learning, and that this is especially true with man, though to a relatively smaller degree in lower organisms. Secondly, though instincts "can be neither eradicated . . . nor acquired . . ." (McDougall's statement), they do not necessarily remain in their original form or state throughout the individual's life span.

(84) Ibid., p. 57, 48, 49.

(85) Shand, Alexander F., The Foundations of Character, Second Edition (London: Macmillan and Co., Limited, 1920), pp. 187, 188. Cf. Chapters IV, V, pp. 35-63, for his discussions of the systems of the sentiments.

(86) Representative studies are the following: Rivers, W.H. R., "Instinct and the Unconscious", British Journal of Psychology, Vol. X, Part 1: 1-7, November, 1919; Rivers, W.H.R., Instinct and the Unconscious, Second Edition (Cambridge: The University Press, 1922), viii + 277 pp.; Myers, Charles S., "Instinct and the Unconscious", British Journal of Psychology, Vol. X, Part 1: 8-14, November, 1919; Jung C.G., "Instinct and the Unconscious", British

British Journal of Psychology, Vol. X, Part 1: 15-23, November, 1919; Wallas, Graham, "Instinct and the Unconscious," British Journal of Psychology, Vol. X, No. 1: 24-26, November, 1919; Drever, James, "Instinct and the Unconscious", British Journal of Psychology, Vol. X, No.1: 27-34, November, 1919: McDougall, W., "Instinct and the Unconscious", British Journal of Psychology, Vol. X, No. 1: 35-42, November, 1919. Even a cursory glance at these six articles will show shades of agreement and disagreement among these men. One example will suffice. MacDougall states: "The new definition of instinct proposed by Dr. Rivers and apparently accepted by Dr. Jung seems to me to be ill-founded for several reasons" (p. 35). For Rivers "the unconscious" included "those earlier forms of mental activity and mental experience which have not been capable of utilisation by the process of fusion, but have required the more drastic measure of suppression" (Instinct and the Unconscious, p. 33). Cf. Chapter V, pp. 34-39, for his discussion of the content of the unconscious. Cf. Chapter VI, pp. 40-51, for his discussions of the nature of instinct. For Rivers, the word instinct was "a term for innate mental process" (Instinct and the Unconscious, pp. 6, 7).

(87) Rivers, W.H.R., "The Instinct of Acquisition", Psyche, Vol. II, (New Series), No. 2: 101, October, 1921.

(88) Ibid.

(89) Rivers, Instinct and the Unconscious, p. 43. Cited in his "The Instinct of Acquisition", p. 101.

(90) Drever, op. cit. p. 20.

(91) Ibid., p. 275.

(92) Nunn, T.P., "Psychology and Education", British Journal of Psychology, Vol. X, Parts 2, 3: 172.

(93) Ibid., pp. 172, 173.

(94) Brown, William, Science and Personality (London: Oxford University Press: Humphrey Milford, 1929), pp. 77, 78.

(95) Jastrow, Joseph, "The Place of Emotion in Modern Psychology", in Feelings and Emotions, The Wittenberg Symposium, edited by Reymert, Martin L., (Worcester, Massachusetts: Clark University Press; London: Humphrey Milford: Oxford University Press, 1928), p. 34. A much more recent writer, L.W. Grensted, The Psychology of Religion (London, New York, Toronto: Oxford University Press, 1952), says that the term instinct/

instinct is now under a psychological cloud, as at once too vague and too inclusive. It has been replaced in part by the terms impulse, appetite, emotion; and in part by the more recent notation of behaviour-patterns (p. 47). William Brown, Mind and Personality: An Essay in Psychology and Philosophy (London: University of London, Press, Ltd., 1926), felt that instinct should be regarded as a form of knowledge, and thus to be treated as identical with intuition. It may be unconscious knowledge, and is indeed a knowledge acted rather than felt (p. 237).

(96) Fletcher, op. cit., pp. 10, 11. Fletcher devotes an entire chapter (VI, pp. 168-258) to a critical study of Freud's theory - concentrating on what he had to say about instincts, but which "might prove useful . . . as an introduction to Freud's whole system of thought" (p. 11).

(97) Thompson, R.H.T., The Church's Understanding of Itself (London: S C M Press, Ltd., 1957), p. 12.

(98) English and English op. cit., p. 145. Dorland, op. cit., p. 1199.

(99) Freud, Sigmund, "Psychoanalysis", in the Encyclopaedia Britannica, Vol. 18, (London, Chicago, Toronto: Encyclopaedia Britannica, Ltd., 1958), p. 671. This article provides the major guide lines for this discussion of depth psychology in its dynamic, economic, and structural or topographic aspects.

(100) Glover, Edward, "Psychoanalysis", in The British Encyclopaedia of Medical Practice, Second Edition, edited by Lord Horder, (London: Butterworth & Co., 1952), Vol. X, p. 299. Freud felt it not unreasonable to give a special name to this manner of regarding the subject-matter of mental processes, and stated: "I propose that when we have succeeded in describing a psychical process in its dynamic, topographical and economic aspects, we should speak of it as a metapsychological presentation." Freud, Sigmund, "The Unconscious", (Das Unbewusste) pp. 166-204 (appendices, pp. 205-215), in The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XIV (1914-1916), edited by James Strachey, in collaboration with Anna Freud, assisted by Alix Strachey and Alan Tyson. (London: The Hogarth Press and the Institute of Psycho-Analysis, 1959), p. 181.

(101)/

(101) Freud, Sigmund, New Introductory Lectures on Psycho-Analysis, translated by W.J.H. Sprott, Second Edition (London: Hogarth Press and the Institute of Psycho-Analysis, 1937), p. 137.

(102) Strachey, James, translator's note in Freud's An Outline of Psycho-Analysis (London: Hogarth Press and The Institute of Psycho-Analysis, 1949), p. 8.

(103) Glover, Loc. cit.

(104) Freud, Outline of Psycho-Analysis, p. 5.

(105) Freud, Sigmund, "An Autobiographical Study", pp. 7-70, with postscript, pp. 71-74, in The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XX (1925-1926), translated and edited by James Strachey, in collaboration with Anna Freud, assisted by Alix Strachey and Alan Tyson (London: The Hogarth Press, and the Institute of Psycho-Analysis, 1957), p. 57.

(106) Freud, New Introductory Lectures on Psycho-Analysis, p. 125. Cf. pp. 123-143, for an extended discussion of the theory of instincts, which Freud called "our mythology" (p. 124).

(107) Freud, Sigmund, "Instincts and Their Vicissitudes", pp. 60-83, in Collected Papers, Volume IV, translated by Alix and James Strachey (London: Hogarth Press, 1925), p. 65. (Also pp. 117-140 in Complete Psychological Works, Volume XIV).

(108) Freud, Sigmund, "Case History: A Case of Paranoia (Dementia Paranoides)", pp. 390-470, in Collected Papers, Volume III, translated by Alix and James Strachey (London: Hogarth Press, 1925), p. 461.

(109) Freud, New Introductory Lectures on Psycho-Analysis, pp. 125, 126.

(110) Freud, "Instincts and Their Vicissitudes", Complete Psychological Works, Volume XIV, pp. 122, 123, 126. The reversal of an instinct into its opposite may involve either of two processes which are quite different in nature. There may be a change from activity to passivity, or a reversal of the content of the particular instinct. An example of the change from activity to passivity may be seen in a change from sadism (where the aim is to torture or to look at) to masochism (where the aim is to be tortured or to be looked at). Here the reversal involves/

involves only the aims of the instincts. An example of a reversal of content is seen in the instance where love becomes transformed into hate. The turning around of an instinct upon the subject's own person involves a change in object, with the aim remaining the same. In many instances the turning round upon the subject's own person and the transformation from activity to passivity tend to come together and coincide (p. 127). In essence, the act of repression "lies simply in the function of rejecting and keeping (my emphasis, K.V.R.) something out of consciousness" (Freud, Sigmund, "Repression", in Collected Papers, Volume IV, p. 86). Sublimation is a process that "consists in the instinct's directing itself towards an aim other than, and remote from", its original aim - the satisfaction sought in the first place (Freud, Sigmund, "On Narcissism: An Introduction", pp. 73-102, in Complete Psychological Works, Volume XIV, p. 94).

(111) Fletcher, op. cit., pp. 254-258.

(112) Freud, Sigmund, Beyond the Pleasure Principle, translated by C.M.J. Hubback (London: The Hogarth Press, Ltd. and the Institute of Psycho-Analysis, 1922 (third impression, 1948)), p. 1.

(113) Ibid., p. 81.

(114) Freud, Outline of Psycho-Analysis, p. 3.

(115) Freud, Sigmund, "The Question of Lay Analysis", pp. 183-250, including postscript, pp. 251-258, in The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XX, (1925-1926), translated and edited by James Strachey, in collaboration with Anna Freud, assisted by Alix Strachey and Alan Tyson (London: The Hogarth Press and the Institute of Psycho-Analysis, 1959), p. 201.

(116) Freud, Outline of Psycho-Analysis, pp. 1, 2.

(117) Freud, New Introductory Lectures on Psycho-Analysis, pp. 98-100.

(118) Freud, Outline of Psycho-Analysis, p. 67.

(119) Freud, Sigmund, The Problem of Anxiety, translated by Henry Alden Bunker (New York: The Psychoanalytic Quarterly Press and W.W. Norton & Company, Inc., 1936), pp. 30, 31.

(120)/

(120) Freud, "The Question of Lay Analysis", Complete Psychological Works, Volume XX, pp. 194, 195.

(121) Freud, Outline of Psycho-Analysis, pp. 4, 72.

(122) Freud, New Introductory Lectures on Psycho-Analysis, pp. 102, 103.

(123) Freud, Sigmund, Moses and Monotheism, translated by Katherine Jones, Second Edition (London: The Hogarth Press and the Institute of Psycho-Analysis, 1940), pp. 183, 184.

(124) Freud, "The Question of Lay Analysis", Complete Psychological Works, Volume XX, p. 223.

(125) Freud, Outline of Psycho-Analysis, p. 4.

(126) Ibid., pp. 4, 5.

(127) Freud, New Introductory Lectures on Psycho-Analysis, pp. 94, 95.

(128) Freud, Outline of Psycho-Analysis, p. 19.

(129) Freud, Sigmund, The Interpretation of Dreams, translated and edited by James Strachey, (entirely new translation), (London: George Allen and Unwin, Ltd. 1954), pp. 614, 615.

(130) Freud, Beyond the Pleasure Principle, p. 32.

(131) Freud, Outline of Psycho-Analysis, pp. 23, 24.

(132) Freud, "The Question of Lay Analysis", Complete Psychological Works, Volume XX, p. 198.

(133) Ibid.

(134) Ibid., p. 195.

(135) Freud, New Introductory Lectures on Psycho-Analysis, p. 94.

(136) Cf. Note 129.

(137) Jones, Ernest, Sigmund Freud: Life and Work, Volume One, The Young Freud, 1856-1900 (London: The Hogarth Press, 1953), p. 400.

(138)/

(138) Hall and Lindzey, op. cit., p. 46.

(139) It must be kept in mind that depth psychology is the theory behind the clinical practice of psychoanalysis - also, that the theory results from the actual practice in the sense that as these phenomena of mental life are observed in the clinical setting, they are related to the existing body of knowledge and become, in theory, part of the depth psychology character of classical psychoanalysis.

Thus, much of Freud's theory of mental life is dealt with in writings of a clinical nature, and to get a full picture of depth psychology entails the reading of this clinical literature. However, Freud's last book (published posthumously), Outline of Psycho-Analysis (Note 102), gives in summary form the last formulation of his conception of mental life, a summary of the principles he arrived at after a life-long effort at research and experimentation. Freud states in the introductory note to this work that his aim is to bring together the doctrines of psychoanalysis, the aim being to set forth a concise, dogmatic, positive statement (p. ix). His treatment of the mind and its workings takes the form of a discussion of the psychical apparatus (an exposition of the nature of the mental provinces known as the ego, id, and super-ego), his theory of the instincts, the nature and development of the sexual function, and the peculiar character of mental qualities (pp. 1-25). In addition to describing the structure of the psychical apparatus and the energies or forces which are active in it, to showing the way in which these energies (principally the libido) organize themselves into a physiological function which serves to preserve the species (mankind, race), to showing what is quite peculiar about that which is mental, he gives a treatment of dream interpretation to illustrate the way in which the content (part of it) of the unconscious id forces its way into the ego and into consciousness. Thus he presents a view of the less normal, less stable states of mental life common to all so-called normal persons (in their dream experiences). In these less normal and less stable states the frontier between the ego and the id is overrun by the forces in the id because the resistances of waking life do not hold as firmly when one is asleep. The activity during sleep, which we perceive as dreams, provides a condition or situation which allows the distinguishing of the work of the super-ego and the ego. In normal, stable states the super-ego and the ego work in harmony and the function of each cannot be distinguished (pp. 26-34).

Part II/

Part II of this book deals with the technique of psychoanalysis (pp. 35-63). Part III involves what he calls "The Theoretical Yield" (pp. 64-80). Here he deals with the relationship of the psychic apparatus to the external world, stating that it is not psychologically feasible (if one wants to be scientific) to distinguish normal and abnormal. The way to understand normal life is to study the disorders of mental life. (Not every psychologist is in agreement here! Reasoning from the abnormal to the normal cannot be consistently followed, so numerous students of personality feel.) A detailed recapitulation of the discussion of the mind and its workings is given in terms of the significance of the external world in individual growth and experience. In a sense, the matter of personality development is dealt with in this way. The final chapter deals with the process whereby a portion of the external world becomes internalized. This new mental agency, the super-ego, takes up a kind of intermediate position between the id and the external world, uniting the influences of the present with those of the past. We are most aware of the super-ego as it functions in its judicial capacity. This we call our conscience.

In addition to reading Freud, the following writings are listed as being representative of a vast body of literature available (which seeks to set forth the doctrines of psychoanalysis and to define and describe depth psychology as it is defined in this study):

(1) Brill, A.A., Psychoanalysis: Its Theories and Practical Application, Third, thoroughly revised, Edition (Philadelphia and London: W.B. Saunders Company, 1922), 468 pp. This is obviously an outdated book in the sense that it (in this third edition) is dated at about the time Freud completely revamped his theoretical system, bringing in the model of the psychic structure considered in this study in terms of the ego, the id, and the super-ego. At the same time the book will serve to show 'where' depth psychology stood at that time. Brill states that "it is only through hard work and long experience that one can acquire a knowledge of Freud's psychology" (p. 10). The main purpose of the book is to present the practical applications of Freud's theories in one volume.

(2) Crichton-Miller, H., Psycho-Analysis and Its Derivatives (London: Thornton Butterworth, Limited, 1933), 256 pp. The first two chapters of this book deal directly with Freudian psychology. The chief value of this work (for this specific notation) is that the author summarizes Freud's justification/

justification for attributing such importance to the unconscious - and discusses the individual points of the summary. He also characterizes in summary form the ego, the id, and the super-ego, and lists the chief characteristics of the unconscious.

(3) Fenichel, Otto, Outline of Clinical Psychoanalysis, translated by Bertram D. Lewin and Gregory Zilboorg (London: Kegan Paul, Trench, Trubuer & Co., Ltd., 1934), 492 pp. This work is a detailed treatment of the theory of the neuroses. It is considered a text for the beginner in psychoanalysis, though it obviously deals with Freudian theory as it stood in the early 1930s.

(4)Fenichel, Otto, The Psychoanalytic Theory of the Neuroses (New York: W.W. Norton & Company, 1945), x + 703 pp. This is a meaty book, full of hard, yet rewarding, reading. Instead of revising his earlier work (Cf. (3) above), the author brought out a complete new volume. He gives a detailed summary of psychoanalytic doctrines in a systematic and comprehensive manner. Chapter II deals with the dynamic, the economic, and the structural points of view. There is an extensive bibliography with 1646 notations.

(5) Menninger, Karl A., The Human Mind, Third (corrected, enlarged, and rewritten) Edition (New York: Alfred A. Koopf, 1945), xvii + 517 + xiv pp. Chapter IV, which deals with "Motives", treats depth psychology in something of the same sense as it is dealt with in this thesis. Laws of the unconscious, the structure and function of the unconscious, and the nature of fantasies are treated at length.

(6) Jones, Ernest, Papers on Psycho-Analysis, Fifth Edition (London: Bailliere, Tindall and Cox, 1948), vii + 504 pp. The first chapter of this work treats "Freud's Psychology", and is virtually the same as it (the chapter) was when it first appeared in the Psychological Bulletin in April, 1910. The addition of a postscript in 1937 indicated that the author felt that the treatment stopped just half-way in the description of Freud's work - the second half being considered in the same volume (p. 23). Jones lists and discusses seven fundamental principles as being characteristic of a general approach to Freud's psychology. These principles are: a rigorous psychical determinism, the essential strength of affective processes, the dynamic nature of mental processes, the fundamental nature and reality of psychical repression, the poignancy of intrapsychic conflict, the importance of infantile/

infantile mental processes, and the significance of psycho-sexual trends. A helpful glossary is also included.

(7) Alexander, Franz, Fundamentals of Psychoanalysis (London: George Allen and Unwin, Ltd., 1949), 312 pp. The author aims at a comprehensive presentation of fundamental theory and its application to treatment, i.e. the practice of psychoanalytic therapy.

(8) Glover, Edward, Psycho-Analysis: A Handbook for Medical Practitioners and Students of Comparative Psychology. Second Edition (London: Staples Press Limited, and New York: Staples Press Incorporated, 1949), 367 pp. This book presents the idea that the dynamic, economic, and topographic or structural approaches to mental life are essential to the full understanding of every mental event (p. 16). Section I of the book treats the theory of psychoanalysis in terms of the embryology, dynamic aspects, structure, and economics of mind, the phases of mental development, the place of dreams and symptomatic acts in mental life, and an outline of the unconscious, affective processes of symptom-formation. The book also deals extensively with clinical psychoanalysis and some of the practical problems associated with that practice. There is a helpful glossary and a list of recommended books.

(9) Alexander, Franz, and Ross, Helen, Dynamic Psychiatry (Chicago: The University of Chicago Press, 1952), xii + 578 pp. Part I deals with the general concepts of dynamic psychiatry and this coincides reasonably well with the approach to depth psychology taken in this thesis. The following articles constitute this first section: (a) Alexander, Franz, "Development of the Fundamental concepts of Psychoanalysis", pp. 3-34; (b) French, Thomas M., "Dreams and Rational Behaviour", pp. 35-39; (c) Weiss, Edourdo, "History of Metapsychological Concepts", pp. 40-62; and (d) Benedek, Therese, "Personality Development", pp. 63-113.

(10) Hall, Calvin S., A Primer of Freudian Psychology (Cleveland and New York: The World Publishing Company, 1954), xii + 137 pp. This book treats Freud's ideas on normal personality, as distinguished from his views on abnormal psychology and psychoanalysis. It is, however, a basic discussion of depth psychology in the sense that the author treats the organization of personality (the structural approach) in terms of the three major systems: id,/

id, ego, super-ego. The discussion of the dynamics of personality involves the nature of psychic energy, a definition and characterization of instincts, the distribution and disposal of psychic energy, the urging (cathexes) and the checking (anti-cathexes) forces in mental life, the nature of mental phenomena (consciousness and unconsciousness and their consequent meanings), and the nature and extent of anxiety - distinguishing three types and showing their sources (reality or objective anxiety, neurotic anxiety, and moral anxiety). The development of personality receives more than one-third of the space in the book, being a description of some of the principal methods an individual utilizes in trying to resolve his conflicts, anxieties, and frustrations, and a treatment of the psycho-sexual development of the individual. The final chapter deals with the idea of the stabilized personality as "one in which the psychic energy has found more or less permanent and constant ways of expanding itself in performing psychological work" (p. 129). A list of recommended readings, in addition to Freud's writings which are used to document each chapter, is provided. (In my opinion, this book provides perhaps the best approach and treatment of Freudian psychology that is on the level from which the layman (non-analytical) can approach the subject of depth psychology).

(11) Brenner, Charles, An Elementary Textbook of Psychoanalysis (New York: International Universities Press, Inc., 1955), 219pp. The first chapter deals with two fundamental hypotheses considered as foundational in depth psychology: (1) the principle of psychic determinism, and (2) the proposition that consciousness is an exceptional rather than a regular attribute of psychic processes. Chapter two discusses the drives (instincts), while the third, fourth, and fifth chapters give attention to the psychic apparatus.

The treatment given to the (Freudian) psychoanalytic school of thought by Munroe (Cf. Note 34) is, of course, in emphasis, a description of (Freudian) psychoanalysis as a total system, i.e., theory and practice combined. The discussion of theory is a rather full one, however, and appears to be a very accurate account. She treats adequately the following: the nature of instinct (giving both early and later formulations) (pp. 73-81); the anatomy/

anatomy of the mental personality (structural approach to mental life) (pp. 85-89). Major attention is given to the dynamics of personality growth and to the dynamics of the functioning personality (pp. 89-276).

Hall and Lindzey should also be listed because their treatment of "Freud's Psychoanalytic Theory" (Cf. Notes 38-46) is an accurate summary of the basic ideas involved in depth psychology as it is defined in this study.

Freudian theory has had such an impact on the whole of general psychology that any recent textbook on General Psychology should give some attention to depth psychology. It may be the case that the discussion involves psychoanalysis without a direct reference to depth psychology. When it is recalled that depth psychology is the theory aspect (character) of psychoanalysis, the treatment can be considered as representative of depth psychology. One example of such a text is that of Hilgard's widely used book: Hilgard, Ernest R., Introduction to Psychology, Second Edition (New York: Harcourt, Brace and Company, 1957), xv + 653 pp. He gives what is certainly, of necessity, an oversimplified account of psychoanalysis, treating the theory of the unconscious (pp. 18, 19). The nature of repression (p. 201) and the importance of dreams (pp. 318, 319) are discussed. The psychic structure (id, ego, super-ego) is characterized (pp. 429, 430). Various references to other aspects of Freudian theory and to historical events relating to Freud and his influence are also included (pp. 458, 553, 561-563). A textbook on General Psychology that has been produced in recent years and which discounts Freud's influence can be said to be 'not as general as general ought to be'.

CHAPTER II

THE HISTORICAL DEVELOPMENT OF FREUDIAN DEPTH PSYCHOLOGY

On the twenty-fifth of May, 1895, Freud wrote from Vienna to his friend Wilhelm Fliess, a Berlin physician and biologist,(1) and indicated that he had been prevented from writing him sooner by an inhuman amount that he had had to do. He referred to having spent ten or eleven hours daily with his patients and that this left him incapable of picking a pen to write even a short letter. Then he added

> . . . But the chief reason was this: a man like me cannot live without a hobby-horse, a consuming passion - in Schiller's words a tyrant. I have found my tyrant, and in his service I know no limits. My tyrant is psychology; it has always been my distant, beckoning goal and now, since I have hit on the neuroses, it has come so much the nearer. I am plagued by two ambitions: to see how the theory of mental functioning takes shape if quantitative considerations, a sort of economics of nerve-force, are introduced into it; and secondly, to extract from psychopathology what may be of benefit to normal psychology. Actually a satisfactory general theory of neuropsychotic disturbances is impossible if it cannot be brought into association with clear assumptions about normal mental processes. . . . . (2)

Long before Freud had found his tyrant, long before he had discovered and mounted his hobby-horse, long before he became possessed by his consuming passion, even long before Freud was born and had developed his earliest ideas, there were those who (had) anticipated him in several aspects. Thus it is fitting to give attention to some of these investigators - philosophers, writers,/

writers, scientists, other medical men, who preceded him in time and in thought.

Some Pre-Christian, Early Christian and Mediaeval Forerunners of Freud.

In referring to an individual as a forerunner of Freud, it is intended to point out an individual thinker (writer) who anticipated one or more of the 'discoveries' of Freud - that is, he thought, probably spoke, and wrote of kindred ideas, basic ideas in the Freudian system, long before Freud lived. There are others, more nearly contemporary to Freud, who seemed to strike nearer in their thinking and writing - their discoveries - to the basic ideas set forth by him. These, too, are rightly regarded as forerunners. But it must be stated in fairness to the forerunners and also to Freud, that the designation of forerunner does not necessarily indicate that Freud was directly indebted to this forerunner for the idea he (Freud) developed later, nor does it necessarily mean that the forerunner's idea was formulated in exactly the same or even in a closely related manner. It is even possible to point out some who exercised a very direct influence on Freud, and in this sense it can be said that they are more ancestral than those individuals who (may have) anticipated some of the thoughts and ideas credited (rightly so) to Freud.

Some of the early Greek philosophers surely belong in this classification of forerunners, and this is particularly true with/

with respect to their ideas on the (ir)rational nature of man. Plato certainly belongs to this classification and surely must be considered among the earliest anticipators. Especially is this true with respect to his ideas of how the tyrannical man arises out of the democratic man when he is asleep. He speaks of those desires

> which awake when the reasoning, gentle, ruling part, full of meat and drink, gets up on its legs then, pushes sleep away, and looks for an outlet. It will be no surprise to you that at such times there is nothing it won't do, freed as it is from all control by shame or reason. It doesn't stop short of attempting in its dreams sex relations with a mother, or with any man, beast, or god whatever; it will go in for the worst of crimes, eat any sort of unholy food. In a word, there is no limit to its doings.
> . . . there is a set of violent, loose desires, much to be feared, living in everyone, even in those thought most respectable, and this fact becomes clear in dreams.(3)

It seems that Plato had his forerunners, too, and that he stood in line with some who preceded him who at least began to reflect on some of the aspects of man's psychological nature. Primitive and the most ancient medico-psychological attitudes were decidedly pagan and bodily health (including mental health) depended upon the presence or absence of good or evil spirits. The attitudes of the earliest monotheistic nations showed little change. It is possible to state that "our civilization from primitive man to early Hebraic culture contributed almost nothing to our understanding of psychological difficulties." On the other hand, there were certain animistic and/

and mystic cultures which began to sense that there was "a comprehensible meaning in what we call to-day neuroses and psychoses", and they showed intuitive perception which rose above idle and useless speculation. This is particularly true of the Hindu and the early Greek cultures.(4)

Though it is difficult to establish the exact chronology of the Hindu medical literature, it is possible that Hindu medicine developed independently of the Greek system and therefore can be considered original. It is also possible that Hindu thought, self-originating and powerful in its own way, travelled toward the West in the early Christian centuries. "At some unknown point and in some unknown manner it deeply affected our own European culture." The literary monuments of ancient India abound in medico-psychological ideas. One Susruta may be said to have "forecast the psychopathology of the nineteenth and twentieth centuries." He held that strong emotions and passions might be the cause not only of mental diseases but also might even be responsible for certain physical ailments requiring surgery (we refer to these as psycho-somatic illnesses to-day). In brief, it seems that the main trend of Hindu medical psychology parallels the Greek development in certain respects.(5)

Yet it remained the task of Greek science to attempt the first serious efforts to place the ordered study and consideration of mental diseases on a scientific basis. The roots of Greek medicine were man's uncertainty concerning himself (his nature and/

and purpose in the universe). This is the same psychological soil which fostered and nurtured the healing arts of other ancient peoples. In the healer was vested both the medical and the spiritual authority of the race. Five hundred years before Hippocrates it was felt that men became mentally ill because the gods took his mind away. "Mental illness meant nothing more than flagrantly queer behaviour. There was no curiosity for psychological detail." As the centuries passed the Greek laymen were still under the influence of this traditional attitude toward mental illness. They viewed these oddities (or characteristics) of human nature with "a mixture of crude medicinal empiricism and mystical prejudice". One of Hippocrates' contemporaries, Euripides, could write that Hercules' loss of mind was due to the influence of Lyssa, the goddess of might and madness. "The templar, theurgic medicine of the Greeks was unable to raise the question of what mental illness was" because it was too steeped in the tradition of primitive mysticism - of which no nation or people is free.(6)

But the Greek genius did not allow itself to remain attached to and absorbed in its own primitive mysticism because it was a rational genius, one acutely sensitive to the problems of life and genuinely curious about man's nature and being. As early as the sixth century before Christ the Greek mind "turned toward observations". A certain amount of experimentation was engaged in,/

in, but it was not yet possible to produce "an empirical and rational medical psychology". Like the average physician of to-day, the medical man of that day took for granted the existence of mind and reason. He left the whole gamut of psychological problems to the speculative philosopher, who had only his own "absorbing curiosity and penetrating intuition" to guide him. Heraclitus (535-475 B.C.) may have been the first to insist with unique intuitive insight that though reason is common to most individuals, the majority of people live as if they have an understanding of life all their own. His calling attention to this characteristic implied the need of a thorough individualizatio in psychology. This began a trend which took firm hold. Protagoras, coming on the scene before Heraclitus' influence died out, proclaimed both the importance of the individual and the humanistic attitude. Empedocles, a contemporary of Protagoras, became keenly interested in the problems of change in man's behaviour and thought. He was impressed with the significance of the emotions, seeing in love and hate the fundamental source of change and living. Plato took up this idea, in part, in the emphasis he placed on Eros as the living force in the individual and the social life of mankind. It was not until the Freudian clinical studies of the twentieth century revealed the real significance of these two effects, love and hate, that Plato's orientation became fully significant.(7)

In Socrates, Plato, Aristotle, and other Greek philosophers of/

of the period sometimes called (in medicine) the Hippocratic era, there was established "the tradition of considering the human mind exclusively the province of philosophy, religious or secular". Medical persons never seemed to question this position for many centuries to come. Whenever some individual did attempt to investigate the mind in the light of existing medical experience and knowledge, the theologian, and later the philosopher, objected violently. In the seventeenth century Descartes was counted a greater authority on human psychology than any of his medical contemporaries. Near the close of the eighteenth century, Immanuel Kant opposed with a strenuous effort the medical man's entrance into the field of psychopathology The medical worker had to wait almost until the present time before he could approach the human mind with a certainty that he would not be considered an intruder by either the philosopher or the theologian. "Theurgic mysticism and abstract philosophy" were both present in Greek thought and were sufficiently powerful so that the development of a rational, scientific medical psychology proved almost an impossibility. Hippocrates, the father of medicine, "boldly introduced psychiatric problems into medicine", in the face of these obstacles. As a medical person caring for and studying the physically ill, he must have been a welcome addition to the Greek culture of his day. As medical psychologist he no doubt felt the opposition of the culture. Thoug he was primarily a clinical observer, he sought a theoretical foundation/

foundation for his medical psychology. But the era of Hippocrates did not rise to the level of discerning individual psychological details. An empirical understanding of the individual was not achieved by Hippocrates. Despite his keen sense for clinical detail, he was not able to go beyond semi-postulative aspects of individual physiology. He did think in terms of a vital force - something akin to Bergson's élan vital. He argued that when the individual is awake he takes cognizance of the impact of the outer world. When the individual is asleep - shut off from the external world - the mind continues to function without interference from the proddings of external stimuli. Dreams are produced. In this respect Hippocrates is a forerunner of Freud, and also of Plato who followed his (Hippocrates') view on sleep and dreams. Here is the germinal idea that dreams are the expressions of desires which are not offered impedence by external reality.(8)

Shorey states: "The Freudians have at last discovered Plato's anticipation of their main thesis".(9) He further cites Trotter's reference to Freud's most remarkable dream thesis as indicative of this 'discovery'.(10) Valentine points out that Freud refers to Plato's view that the virtuous man contents himself with his dreaming that which the wicked man actually does in life, but he (Valentine) also cites this passage in The Republic of Plato as having slipped Freud's attention.(11) Valentine continues

Possibly/

> Possibly some of the ridicule poured upon Freud's theory of dreams would have been softened if it had been realized that the germ of several aspects of the Freudian view of dreams, including the characteristic doctrine of the censor, was to be found in Plato. The Freudian view becomes at once distinctly more respectable. (12)

Aristotle (384-322 B.C.), Plato's pupil, but not his disciple, may be considered the first to have forecast the Lamarckian biological ideas. But his system of thought was born at a time when the decline of Greece (or Greek influence) was evident and the peak of Greek influence was passed. Because Aristotle (and even more so with Hippocrates, Socrates, and Plato) studied in a more or less homogeneous Greek atmosphere, and because the shift of the center of learning to Alexandria left Greece but a province of the Roman empire, the influence of the great Greeks declined, too, and tapered off. Since the interest in the psychological details of man's behaviour became the domain of the philosopher, and since the greater of the philosophers of this period faded with the decline of Greek influence, there begins a period of several hundred years where there is hardly one true forerunner of Freud.(13) Aristotle had a good bit to say about dreams,(14) but it may be pressing the issue too strongly to clearly single him out as a forerunner of Freud. Plato must be singled out as perhaps the only individual who comes near enough to anticipating Freud in any way that he could be clearly called a forerunner. Though Plato made many acute psychological observations - which are scattered throughout his dialogues - he can not be called a systematic/

systematic psychologist. He did not set forth an elaborated, systematic - even consistent, dogma. His interest was undoubtedly largely ethical in character.(15) This is seen rather easily in his proof that the most just man is the happiest as he outlines this philosophy in The Republic.(16) Aristotle's psychology is characterized primarily by his concern for determining the nature and extent of the soul, and in setting forth the nature of reason (human and absolute).(17)

Munn tells us that

> Psychology originated in the curiosity of our primitive ancestors about the nature of their experiences and activities. One thing which mystified them greatly was the fact that, while asleep, they seemed to wander forth, vanquish their enemies, pursue the maidens of their desire, and gather dainty morsels with which to appease their appetites. Mystifying also was the more or less frequent inability of a savage to control his behaviour in the face of temptation. Why did he do what was forbidden and then feel fear, or perhaps shame? Why, when he wished to appear brave before his enemies, did his limbs tremble? Why did a man who was strong and active at one moment become weak or inactive at the next? (18)

Both these primitive ancestors and many in lesser civilized tribes and cultures to-day assume a man within man, a sort of invisible man not subject to the confines of time and space. The early Greeks went beyond this idea of a man within man, but at the same time sought a more subtle explanation, retaining an invisible 'something' in man which they named the psyche.(19)

Yet/

Yet psychology as such was for several hundred years an attempt to deal with conscious experience. It was not until the dawn of the present century that psychology expanded enough to include the serious study of abnormalities, out of which emerged Freudian depth psychology.

As the emphasis and influence that marked the Greek era shifted to the Romans, a period of humanism in medical psychology was experienced in the closing years of the pre-Christian era. The barriers of the semi-priestly or medical groups were broken through and medical psychology became a subject of interest to every thinking individual. Cicero (106-43 B.C.), a Stoic and devotee to Greek learning, showed some insight into what is termed to-day a neurotic personality. He speaks of the mind being "under the perpetual influence of desires", of the difficulty which the soul faces in attempting to prescribe to (for) itself, and states that "philosophy is certainly the medicine of the soul". (20)

It has been suggested that Jesus "acted analytically by deriving the origin of a law from the human heart, and thus denying its validity". Matthew 19: 7, 8, is cited as the instance where Jesus, in response to the question of some Pharisees, "Why did Moses then command to give a writing of divorcement, and to put her away?", replied: "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so". Jesus was, as He always did, interpreting the law by going back to the intention of love which was its guiding power./

power.(21) When he wished to suppress the spiritual poverty resulting from the Jewish cult of ceremonial (the extreme emphasis on exactness and hair-splitting), He spoke of the necessity of regression. When His disciples asked who was the greatest in the kingdom of heaven, He called a little child to the midst of them, saying, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven". He continued His emphasis on childlikeness (in faith and attitude) by showing the importance of certain childlike characteristics.(22) The regression necessary for citizenship in the kingdom of heaven

> extends to that stage of childhood which, on the one hand, has absorbed a not inconsiderable measure of civilisation and, on the other, has not yet been injured by orthodoxy and its vitiating influences. The timid child which Jesus put forward as being on the path to heaven, is free from the confused desire of consideration displayed by the disciples, who would like to be regarded as the greatest in the kingdom of heaven. . . . He idealises the nature of the child, and thus accomplishes a re-transposition such as usually occurs in regression. . . . Another bold innovator of rather the same type was Rousseau, with his call for a return to Nature. . . . A not wholly dissimilar course of action was Tolstoi's return to agricultural life. (23)

What needs to be kept in mind is the fact that regression is not and need not be in every case a relapse into some cruder state of life.(24)

Paul, the apostle, states that he is baffled by his own behaviour. He does not understand his own actions. He reports that he finds himself doing the very things he loathes and not accomplishing those things he really wants to do. He speaks of the/

the sin that has made its home in his nature. He knows that he consciously and wholeheartedly desires to do good, yet he finds an entirely different principle at work in his nature. This continued conflict is an agonizing situation, but he discovers it to be a law of his very being that when he wants to do what is good and right, he is subject to the insistent demands of his lower nature. Yet he has discovered a way to become free - be released and delivered - from his own sinful nature.(25) These instinctual urges which Paul refers to show that he recognized that man is more than consciousness. He actually seems to be acknowledging the truth that more of man is of the 'lower nature' type than there is of the 'higher nature' in him.

The deep humanitarian interest and emphasis on details which marked Cicero's approach is seen in another layman, Plutarch (46-120 A.D.). He described very realistically (what is true clinically in) the psychopathological reaction common in certain depressive states. Another layman of the early Christian era, Cornelius Celsus, conceived of mental disease as affecting the total personality, and not just some bodily organ. But superstition and mystical trends were already widespread in Rome and slowed the pace of medical advances and psychological understanding. Hysteria, for example, was considered by Aretaeus of Capadocia, who lived toward the first century A.D., as a disease limited to women. The uterus was thought to migrate upward/

upward and cause "hysterical suffocation". The spirit of growing superstition seemed to take possession of the growing field of psychopathology and remained a forceful element in psychiatry until near the end of the seventeenth century. In Galen (130-200 A.D.), as had been the case with Hippocrates, the medical knowledge of the day was given an independent existence as he sought to preserve the best of classical learning and tradition. His electic approach served to create a medical system which prevailed through the seventeenth century. Though he rejected the idea that the uterus wanders like an animal through the body, he held that hysteria was the result of a local "suffocation", engorgement of the uterus. Medication was useless. Though he contributed nothing new to the clinical description of a therapy for mental diseases, he did make a major contribution in summarizing the classical Greco-Roman period of medical history. And with Galen's death in 200 A.D., there begin the Dark Ages of medical history.(26)

The Dark Ages came neither abruptly nor accidentally. First there was a twilight, then the darkness. The church figured in on the darkness, but should not be credited with the whole mystic and demonological attitude toward psychiatry so characteristic of the Middle Ages. The entire field of psychology seemed to become enveloped in mystical philosophy and fields other than medicine. The schism between medicine and psychology (which now became ingrained in the classical sciences) deepened

to/

to the point of almost total cleavage. In Gnosticism there appeared a very important stone of the foundation of the mighty structure which came to be known as demonology. This spirit of demonology ruled medical psychology for approximately sixteen centuries. Superstition, crass intolerance, and obscurantism developed. Pagan impurity obscured the good remnants of classical science. It seems that unsuccessful tools were used over and over again in an effort to combat the magic and superstition. Yet the process of history did not end, and the Dark Ages, though restless and disturbing ages, did not prove to be ages of death and decomposition on every hand. In some instances they were alive and "fertile with anxious gropings and the keen, if at times bewildered, exercise of imagination." (27)

The psychology found in the writings of the Church Fathers had its roots in the teachings of the New Testament, chiefly that of Paul. Brett holds that the doctrine of Paul was itself a product of earlier speculation, embodying older views and actually contributing little that is new (in terms of the psychology of his teaching and views). The chief difference between the Christian psychology and the older Greek psychology is that the former is descriptive and introspective in nature and the latter tends to abide within the limits of analysis and observation. (28)

The metaphysics of Plotinus, which gave rise to the neo-Platon idea of man, brought into being a scale whose extremes were body and/

and mind, with mind denoting unity and body plurality. The various degrees of unity which correspond to degrees of consciousness fall between the two extremes. Psychology becomes, on the one hand, a study of self-conscious activity, and on the other, as the science of conduct becomes "a theory of ascent through philosophy to pure intuition entirely without emotional involvements."(29)

Augustine formulated and systematized the principles of human psychology for the mediaeval period.(30) He saw the terms self, knowledge, life as fundamentally the same. He felt that an individual can only speak from experience and even one's negations are affirmations about something in that experience. Behind all the experiences is consciousness, in which the self is one with itself. No individual can get outside that self or project himself out of the unitary experience, which is actually the self viewed in extension. In working back to the axioms of being Augustine saw psychology as ultimately based on metaphysics. Its hypotheses are the axioms of life which are self-evident, unless they fail to become evident at all. This 'working back' to the axioms of being revealed Augustine's ability and enabled him to come so near to anticipating Descartes' use of these same axioms.(31)

During the second, third, and fourth centuries the science of mind seems at first to have fully lapsed, but this was not actually true. The impression (that it had lapsed) is due to the fact that the subject became involved as an aspect of the theological/

theological disputes of the period. The focus of interest in the fifth century was centered in discussions and questions which may be called religious, whether pagan or Christian teachers are viewed. There was much the same emphasis in the sixth century. During the period of Arab supremacy, roughly seen as the seventh through the ninth centuries, great emphasis was placed on the metaphysics of the soul and keen interest was taken in the levels of ideas. The tenth and eleventh centuries were marked by political unrest and the progress of learning was very slow. The definite beginning of scholasticism may be assigned to this period.(32) The study of man was forsaken for the study of intellectual constructions that everything of value lay in the past. The human mind was thought to be put to its best use when used to confirm the authority of the past rather than to reconsider it.(33)

Psychological problems had become definitely confused with those of theology and theosophy by the ninth or tenth century. Paintings of the possessed (with demons) began to appear in the eleventh century. Occasionally someone denied the devil's power to cause mental illness, but the issue was not yet acute. The purely book scholarship which was ruling Europe seemed to be showing signs of ending. The human intellect was reaching that period of dawn where curiosity began to show itself on the surface. In the thirteenth and fourteenth centuries a number of European universities were founded. Scientific controversy became/

became an enlivening factor in the student's life. Alchemy and astrology increased in popularity. Intellectual restlessness and perplexity reigned. The physician confronted with a psychopathological problem in one of his patients during the thirteenth and early fourteenth century tried as best he could to put together "the traditional and somewhat garbled physiologies of old Greece and Alexandria and the astrology, alchemy, demonology and simple prayers of his own day". At best, he was a product of a transitional age. Mental illness spread and the common citizen became truly concerned about this frightening, puzzling riddle. The mentally ill person was feared and rarely pitied. Self torturing sects arose. Mass ecstasy became common. Belief in miraculous cures joined cultural monotony as characteristics of the age. In an atmosphere of "anxious intensity and combative religious fervor medical psychology became a part of codified demonology". Treating the mentally ill became largely a problem an procedure of legal channels. Medical psychology found itself plunged into a "singular darkness even greater than the darkness which followed the breakdown of classical culture". There was a restless surrender to demonology; yet it was a struggle full of determined fighting for "the recognition of new truth, new knowledge, and new freedom".(34)

During the fifteenth century it became clear that Europe had lost the value and even the conception of the individual. The science of the human mind trailed farther and farther behind other sciences./

sciences. Toward the end of the fifteenth century medical psychology became welded with so many abstract theological and legal questions that it seemed to go beyond deliverance or rescue. The most horrible and at the same time the most authoritative document of the age was written by two theologians, Henry Kramer and James Sprenger. It was entitled Malleus Maleficarum - the Witches' Hammer. But the sixteenth century suddenly revealed "an efflorescence of turbulent spirit never before known" and "man as a person acquired as if suddenly a special interest and meaning". "One may say without risking exaggeration that it is the sixteenth century which contributed most to our European civilization." Yet with all its glory, it contained much darkness. The blows of the witches' hammer resounded again and again. Melanchthon could send Calvin a letter of congratulation soon after he heard that Servetus had been burned at the stake. The Inquisition and its bonfires raged. Witches and evil spirits were credited right and left with lurid, erotic expeditions. A demoniacal and "devil" psychology prevailed during the sixteenth and for a good part of the seventeenth century. The Reformation did not even succeed in shaking itself free of this tradition. (35)

But there were those who raised their (pens and) voices against demonology. Montaigne, as early as 1580, insisted on "the dignity of man and on the self-conscious integrity of the individual". During the sixteenth century, two orientations in psychology (with particular bearing on medical psychology) were arrived at, though not without some reaction. One orientation deals/

deals with the individual through a dualistic outlook. The characteristics of the human mind are distinguished from those of the soul. The properties of mind and their function are to be seen in the human body - not the soul. "This orientation is chiefly physiological, descriptive, empirical, and ultimately experimental." Francis Bacon, one of the contributors to this orientation, saw three forces as chiefly responsible for all one's psychological reactions - memory, imagination, and understanding. The second orientation dealt with human impulses, affects, drives, emotions. It led directly to the problem of psychological motivation which provides the determinants for man's behaviour, both individual and social. In the same sixteenth century which provided the blows of the witches' hammer, a certain process gathered momentum and gradually led to the first psychiatric revolution.(36)

Some Later and Immediate Forerunners of Freud

At about the time that Columbus was sailing for America, there was born in Valencia, Spain, a man whom Zilboorg designates as the first true forerunner of Freud. Juan Luis Vives, a deeply religious man, made greater contributions to psychology than did any of his contemporaries and his discoveries outstripped those of many of his scientific descendants for over three centuries. What impresses Zilboorg about Vives is his advocating "that tranquillity must be introduced in their minds, for it is through this/

this that reason and sanity return". He is, of course, referring to the mentally ill. Such statements are considered as proving that Vives was the first to inquire into the dynamics of human emotions. He does not use the term unconscious but does describe how we at times register certain things without knowing that we do so. Later on a chain of associations may cause us to recall what we knew, though we were unaware that we knew it at that time. Vives was the first in the history of psychology to recognize the emotional origin of certain associations and to see their ability to revive long-forgotten emotions, sensations, and thoughts.(37) Paracelsus (Theophrastus Bombastus von Hohenheim), a contemporary of Vives, saw mental illness as a 'spiritual' disease, a natural disease resulting from unhealthy changes undergone at various times by the spiritus vitae. He saw man as a unitary, psychological entity, the human being a total biological phenomenon. With inexplicable intuitive insight he suggests the sexual nature of hysteria, "a suggestion which was scientifically tested and fully corroborated by Freud almost four centuries later". Paracelsus, in spite of all the contrary assertions of the scholastic professors, stated that children do possess imagination. In discussing insanity in children he said, "unconsciously they have phantasies about what they have seen or heard".(38) Zilboorg believes this is the first reference to unconscious motivations of the neuroses in the history of medical psychology.(39)

Apparently the first to know and demonstrate to others the real/

real importance of seeing patients as they actually are was Johann Weyer. He recognized the necessity of looking at people without shock at what he discovered and without drawing back from the lack of conformity and contradictions of human psychology. For him a psychological fact was a fact to be understood, not a phenomenon to approve or condemn. He recognized that fantasies in individuals must be considered as reflecting something of the inner life of the individual. He seemed to realize with genuine discernment that certain severe mental diseases represent in the waking state beliefs and convictions which normally occur only in dreams and which are recognized as such. In this sense he saw things as Freud and some of his followers have proved. One of Weyer's accomplishments was his having a definite hand in seeing the process of divorcing medical psychology from theology and empirical knowledge of mental processes from the perfect human soul brought closer to completion. (40)

With the onset of the Renaissance, an age of reformation set in. Man was re-discovered, so it seems, in the sense that the scientist came out of his personal isolation. The Inquisition ebbed and the Church lost its control, which had been so all-inclusive, over scientific thought. During this period there came on the scene a mathematician-philosopher who rates the designation forerunner in terms of his emphasis on the unconscious. He is not the first to set forth the idea of unconscious processes - there seems to be an 'Unconscious' tradition in philosophy - but/

but his emphasis is on certain unconscious perceptions which influence subsequent conscious thought and action. Leibnitz (1676 - 1716) saw mental process of every degree of clearness, ranging from what is obscure and undeveloped, thus unconscious, to what is fully conscious, distinct and fully developed. In his introduction to New Essays on the Human Understanding he writes that "there are countless indications which lead us to think that there is at every moment an infinity of perceptions within us". He points out how people not accustomed to a waterfall for example, take particular notice of it at first, and then become very accustomed to it with time. These petites perceptions determine us on many occasions without our realizing it. These unconscious (insensible) perceptions indicate and constitute the identity of the individual. Leibnitz saw unconscious (insensible) perceptions as valuable in a philosophy of mind or spirit as imperceptible corpuscles are in physics.(41) William James(42) characterizes Leibnitz's petites perceptions as "an excellent example of the so-called 'fallacy of divisions'." The view of Leibnitz is related to the line of psychological enquiry found in the conception of a threshold of consciousness or a subliminal consciousness.(43) It must be pointed out that when Freud refers to mental processes as being essentially unconscious, and says that those which are conscious are merely isolated acts and parts of the whole psychic entity, he is not indicating the same unconscious perception suggested by Leibnitz.(44)

Spinoza's/

Spinoza's pantheistic philosophy with its emphasis on emotions (passions) and the important role they play in knowledge seems to anticipate some of the emphasis Freud gave to the driving forces within the individual which is seen in his theory of the instincts.(45) For Spinoza desire is the actual essence of man. He recognized three primary emotions: pleasure, pain, and desire. The combined endeavour of the mind and body is called appetite. Appetite is "nothing else but man's essence". Between appetite and desire there is no difference, except that the term desire is generally applied to human beings who are conscious of their appetite. "Desire is appetite with consciousness thereof." Man does not long, strive, wish for a thing because it is good. Rather, he deems a thing good because he desires it, longs for it, strives for it, wishes for it.(46) Spinoza seems to jump from unconscious organic processes - which in his view were mental as well as material, both in one - to the facts of vivid consciousness.(47) He sees the mind determined in its actions (each decision and volition) by the endless sequence of causes.(48) Spinoza rejected the Cartesian dualism of mind and body and postulated a fundamental unity. By setting forth this unity of a single being of which there are distinguishable aspects he lays the foundation of a theoretical parallelism and maintains that every bodily event has a co-existent and co-ordinate mental event. This idea is not the more recent view (doctrine) of psychophysical parallelism, but is simply a metaphysical doctrine of identity applied/

applied to human conduct. Ordinary consciousness sees a dualism of will and desire, flesh and spirit. The physiology which seemed so very indispensable to Descartes is missing in Spinoza. He tends to be much more psychological and trace connections between mental states without the help of that physiology. For example, he sees the emotions as psycho-physical. The body and the mind are aspects of a fundamental unity. The nature of the body determines the passions or affections. The nature of the mind determines the ideas of these bodily affections. The physical and the psychic events occur simultaneously. (49)

Before the seventeenth century ended a reaction against the mechanistic theories and practices which were established during that period had been registered. It was energetic and expressive, though not immediately effective. It is exemplified in the attitude of Georg Ernst Stahl. He felt that the cleavage between body and mind was an unjustified dichotomy, that it hindered the understanding of disease in general and mental disease in particular. His conception of mental diseases coincides in several points with the twentieth century conception of psychodynamic factors in mental illness. He saw mental diseases occurring when the soul is impeded in its free function, frequently when a mood or an idea foreign to the direction of the life force impedes the life force. In a crude way this is a formulation of the idea that Freud developed early in his career when he talked of the unconscious origin of symptoms and/

and of the place which repressed instinctual drives have in producing neuroses and psychoses.(50)

Numbered among the philosophical giants of the eighteenth century are Berkeley, Hume, Hartley, Voltaire, Montesquieu, Condillac, Diderot, Rousseau, and on one may go. The first three quarters of the century saw no one who could rightfully be called a forerunner of Freud. In Maine de Biran (1766-1824) there is a thinker who analyzes consciousness by comparing it to the center of a circle, from which radiating on all sides and growing more faint as they recede from the center are the unconscious processes. He also contrasts conscious knowledge and the inner self, the unconscious. He called the dim sensations within us pure impressions or simple impressions. They are essentially similar to Leibnitz's petites perceptions.(51)

Biran is seen as the most important psychologist of this period in France. His posthumous work, Journal Intime, contains many psychological observations. He takes note of the moods and sensations which arise involuntarily. He finds fault with the moralists who believe that we can immediately govern our feelings and inclinations. He holds that there exists within us a host of changing phenomena which are altogether independent of our conscious will. The ego encounters these phenomena when it becomes conscious of itself. Thus these phenomena must proceed from some inner course other than the ego. Outside of all relation to the outer world - as well as outside of the ego or consciousness exists/

exists a series of inner phenomena which may be discovered by self-observation but which is independent of it. He zealously insisted not only on self-observation but also on supplementing self-observation by other sources of psychological knowledge. In this sense he was a forerunner of modern psychology (as well as Freud).(52)

Contemporary to Biran is Arthur Schopenhauer. That he is rightly a forerunner is acknowledged by Freud, even though he explains that his knowledge of Schopenhauer at the time of his (Freud's) proposals was such that he actually arrived at his conclusions unaware that Schopenhauer had entertained the same ideas years earlier. Freud writes

> The large extent to which psychoanalysis coincides with the philosophy of Schopenhauer - not only did he assert the dominance of the emotions and the supreme importance of sexuality but he was even aware of the mechanism of repression - is not to be traced to my acquaintance with his teaching. I read Schopenhauer very late in my life. . . . (53)

On an earlier occasion Freud made a similar reference to Schopenhauer in stating that

> The theory of repression quite certainly came to me independent of any other source; I know of no outside impression which might have suggested it to me, and for a long time I imagined it to be entirely original, until Otto Rank showed us a passage in Schopenhauer's World as Will and Idea in which the philosopher seeks to give an explanation of insanity. What he says there about the struggle against accepting a distressing piece of reality coincides with my concept of repression so completely that once again I owe the chance of making/

> making a discovery to my not being well-read. Yet others have read the passage and passed it by without making this discovery, and perhaps the same would have happened to me if in my young days I had had more taste for philosophical works. . . .(54)

Schopenhauer, in attempting to show the relationship between genius and madness (insanity), and in discussing madness in particular, refers to

> . . . the way in which all of us seek, as it were mechanically, to drive away a painful thought that suddenly occurs to us by some loud exclamation or quick movement - to turn ourselves from it, to distract our minds by force.(55)

In a later treatment of madness (insanity) he makes reference to "a violent 'casting out of the mind' of anything".(56) Unconscious mental processes are anticipated in Schopenhauer's unconscious 'Will'. It has many characteristics of the instincts as seen by depth psychologists. "It was Schopenhauer who in words of unforgettable impressiveness admonished man that his sexual craving had a degree of importance which he had not . . . fully appreciated."(57)

Schopenhauer had taken over from Boehme and Schelling the concept of the 'Will', "this blind and powerful dynamism of tendencies at work in nature and underlying nature's manifold visible manifestations. . .". Jacob Boehme (1575-1624) had held that the universe began from an obscure, inscrutable or mysterious, and unconscious 'Will'. From this there developed in succession God, Nature, Spirit, and the visible world.

In/

In Boehme's metaphors are found the chief assumptions of the Naturalphilosophie of Schelling, Schopenhauer, and other German metaphysicians of the nineteenth century. Friedrich Wilhelm Schelling (1775-1854) described in much the same way as Boehme had how the universe and even God himself started from the "primordian Will", which is obscure, unconscious of itself, and independent of time and any logical relations.(58)

Nietzsche's aphorism on forgetting presaged by many years the psychoanalytic theory of repression.(59) Freud reports that he denied himself the very great pleasure of reading the works of Nietzsche with the deliberate purpose of not being hampered in working out his own impressions by any kind of anticipatory ideas. Freud felt that he had to be prepared to forgo all claims to priority in the many instances which psychoanalytic investigation by its laborious efforts could confirm the truths the philosophers had recognized intuitively.(60) Nietzsche was referred to on a later occasion as "another philosopher whose guesses and intuitions often agree in the most astonishing ways with the laborious findings of psycho-analysis". Freud reports that he was less concerned with priority than with keeping his mind "unembarrassed".(61) Nietzsche also anticipated some of Freud's findings pertaining to the nature of dreams. Freud says that what he calls dream-displacement might equally be described in Nietzsche's phrase as 'a transvaluation of psychical values'. In stating that it may be expected that the analysis of dreams will/

will lead to a knowledge of man's archaic heritage, of what is psychically innate in him, Freud states that it can be guessed as to how much to the point is Nietzsche's assertion that 'some primaeval relic of humanity is at work which we can now scarcely reach any longer by a direct path'.(62) Nietzsche also knew something of the 'criminal from a sense of guilt'.(63) Not only was Nietzsche Freud's forerunner, he was also providing ideas in his philosophy which correspond closely to Adler's psychology.(64)

Immanuel Kant is seen by William Brown as providing an idea which later became a prominent one in Freudian psychology. Brown states that

> The categorical imperative of Kant has been identified by Freud, although not in so many words, as the working of the Oedipus complex. . . . The struggle and conflict represented by the Oedipus complex can be resolved in that way, and the natural and normal development of the superego in the earlier years of life may be the result.(65)

Though Kant lived a good number of years before the men more readily recognized as forerunners (e.g., Nietzsche, Schopenhauer), his gigantic shadow was cast over the whole of philosophy and its attendant disciplines for many years to come. His adoption of the major faculties of knowing, feeling, willing (cognition, affection, conation), his insistence on the unity of perception and the idea of an active self, and other emphases prepared the way for the separation of philosophy and psychology.(66) Freud draws/

draws a parallel between Kant's warning not to overlook the fact that one's perceptions are subjectively conditioned and therefore must not be considered as identical with what is actually perceived though unknowable, and the psychoanalytic warning that equating perceptions by means of consciousness with the unconscious mental processes which are their objects will not hold. Neither the physical nor the psychical are in reality (necessarily) what they appear to us to be.(67) Kant also observed that the period of puberty is a crucial one in personality development.(68)

As the eighteenth century lived out its fourth quarter men like Haslam, Pinel and Esquirol rose to influence and began to lay stress on what they called moral treatment in terms of treatment for the mentally ill. When this idea of moral treatment was given emphasis by Freud and his followers, the groundwork for present day work in psychosomatic medicine was laid.(69)

The nineteenth century, as could be expected, provided the largest number of forerunners. One of the towering figures of the early century was Johann F. Herbart. One of the important things about Herbart's anticipating Freud has to do with the fact that his conception of the unconscious was the only dynamic one before Freud. Herbart sees unconscious mental processes as dominated by a constant conflict in terms of ideas of varying intensity. Freud saw this notion as the conflict of affects. Ideas are always primary to affects with Herbart (as is true with the later/

later James-Lange theory). The conflict Herbart describes is more characteristic of conflict between one person and another, yet with some notion of intrapsychic conflict. Herbart's conception of mental life is dualistic. He describes an idea as verdrängt when that idea is unable to find its way into consciousness because some opposing idea is present or because it may have been driven out of consciousness by such an opposing idea. The two thresholds of the mind he sees correspond topographically with Freud's two censorships.(70) Herbart distinguished three degrees of consciousness. There are the focal ideas which are apperceived or clearly apprehended. There are marginal ideas which are dimly present. There are those ideas which have been formed out of consciousness altogether. At least two differences exist between Herbart's ideas and those of Freud. Herbart's theories bear a more a priori stamp than Freud's. Freud makes a much clearer distinction between conation and cognition than Herbart did. Freud thinks of mental energy largely in terms of striving (conation). Ideas (cognitive elements in general) are for him affective only in so far as they arouse or modify desires, i.e., as far as they determine the nature of the precise activity the individual undertakes in order to gratify his desires. For Herbart desire and will can both be seen as the activities of ideas.(71)

Though Freud insisted that the theory of repression came to him quite independently, the term Verdrängung had been used by Herbart/

Herbart in the early nineteenth century. It could have come to Freud's knowledge through his teacher Meynert, who had been an admirer of Herbart.(72) Though the physiology of the brain which Freud first took as his point of departure is as much out of date to-day as Herbart's mechanistic philosophy, Herbart provided the stimulus that caused Freud to be the first to replace Herbart's mechanistic psychology of association with a new one.(73)

Boring adds this historical note to the notion of how Herbart's emphasis on the unconscious began a chain of events leading to important developments in experimental psychology. He says:

> . . . Leibnitz foreshadowed the entire doctrine of the unconscious, but Herbart actually began it. Wundt was to appeal first to unconscious inference in order to explain perception, and then apperception. Fechner was to take from Herbart the notion of the measurement of the magnitude of conscious data, the notion of analysis . . . , and, most important of all, the notion of the limen. Moreover, this Herbartian concept of the limen was to lead Fechner to the degrees of intensity below the limen, his "negative sensations". The conception of active ideas striving for realization was to affect act psychology slightly and abnormal psychology greatly. Freud's early description of the unconscious might almost have come directly from Herbart, although it did not. There was still a use for some of Herbart's psychology fifty and even 100 years afterward.(74)

Carl Gustav Carus (1789-1869) made the first attempt to set forth a really full and objective theory of unconscious life. He defined psychology as the science of the development of/

of the soul from the unconscious to the conscious, and divided human life into three periods: pre-embryonic, where the individual merely exists as a tiny cell among many cells in the mother's ovary; embryonic, where through impregnation he is suddenly awakened from his prolonged sleep; after birth. Consciousness arises and progressively develops, but the individual's conscious life is always under the influence of the unconscious (to which the individual periodically returns in his sleep). Carus distinguished three aspects of the unconscious: (1) the general absolute unconscious, totally and forever inaccessible to consciousness; (2) the partial absolute unconscious, which exerts an indirect influence on the individual's emotional life. The processes of growth and the activity of the organs belong in this category or classification; and (3) the relative or secondary unconscious, which embraces the totality of the feelings, perceptions, and representations which the individual once had and which are now become unconscious. Carus saw the unconscious with the following characteristics: it is turned toward the future and the past but does not know the present; it is constantly moving and being transformed; it is indefatigable; it is basically sound and without disease; it works along its own irresistible laws and has no freedom; it possesses its own inborn wisdom which eliminates the need for trial and error and learning; and through it the individual is mysteriously connected and communicates with the remainder of the world, particularly/

particularly other individuals. He discusses inter-personal relationships, seeing four aspects: conscious to conscious, conscious to the unconscious, unconscious to the conscious, and unconscious to unconscious. He expressed the idea that the unconscious of one individual is related to the unconscious of any other individual.(75)

Carus discussed the subject of dreams very little, but almost every contemporary of his - poet or philosopher, dealt with dreams in some manner. Two works are of particular note: Gotthief Henrich von Schuber (c. 1830) in a work on The Symbolism of Dreams (Die Symbolik des Traumes) argued the idea that dreams involve an original language of the soul which is symbolic and common to all mankind. Karl Albert Scherner (c. 1861) published a diffuse study on the symbolic content of dreams in which he stated that dreams have meanings unknown to the dreamer. He proposed a comprehensive theory of dreams which seemed to be partly based on Carus' assumption of the "districts of the soul". He gave rational rules for deciphering dreams and the sexual dreams he describes have the same symbols Freud emphasized nearly forty years later. Scherner's idea of the unconscious is even more physiological than Carus' view.(76)

A truly famous work of the final one-third of the nineteenth century is Eduard von Hartmann's Philosophy of the Unconscious. In this study the "Will" of Boehme (1575-1624), Schelling,/

Schelling, and Schopenhauer is given the more appropriate name "Unconscious". Von Hartmann (1842-1906) describes three states of the unconscious: (1) the absolute unconscious which makes up the substance of the universe and the other forms of the unconscious; (2) the physiological unconscious which is at work in the origin (evolution) and development of living beings, including man; and (3) the relative unconscious (psychological) which is at the source of our conscious mental life. Von Hartmann supported his theories with a wealth of relevant material gathered from near exhaustive studies along several lines. (77)

Windelband sees von Hartmann's philosophy of the unconscious as having proceeded from a synthesis of Hegel on the one hand, with that of Schopenhauer and Schelling on the other. Its purpose was to bring together again the more rational and irrational lines of idealism, and by this means an attempt is made to ascribe to the one World-Spirit both will and idea, as co-ordinated and interrelated attributes. Absolute spirit, higher consciousness, and the unconscious are the same. This unconscious forms the common ground of life in all conscious individuals. This unconscious unfolds itself above all in the teleological interrelatedness of organic life. Von Hartmann's theory points from all angles to the unitary mental or spiritual ground of things. (78)

Alexander sees von Hartmann as an eclectic, full of assurance and self-confidence, whose philosophy was based upon scientific observation. He (von Hartmann) believes with Schopenhauer that the/

the world is growing worse, but sees mankind to blame. Von Hartmann's system was a synthesis of Hegel and Schopenhauer, reduced by Schelling's conception of the unconscious and a fusion of Leibnitz's individualism with the scientific realism present then, to a concrete monism (there is only one kind of being and mind and matter are not two separate entities). When individuals learn to follow, or are willing to follow, the commands of intelligence and cease following the dictates of their blind impulses, the world will then develop properly. Happiness is an illusion both for the individual and for the race. It (the illusion) must be lived through, however, and can only be cast out by successive attainments of consciousness and the gradual victory of intelligence over the irrational will.(79)

Hanns Sachs holds that Dostoievski (1821-1881) would deserve to be called Freud's forerunner if art and science moved on the same path. Sachs refers to

> . . . the Russian's unique magic by which he used to conjure the dammed-repressed-spirits out of the abyss. His complete knowledge and accurate delineation of the unconscious powers which dominate his characters was the way in which his own tortured genius pushed his own unconscious from darkness into daylight . . . Freud knew all this and fully appreciated Dostoevski's genius, but he spoke about him with a certain aloofness and never showed the enthusiasm which he had for some other less titanic figures among the intuitive psychologists. The inner conflicts of Dostoevski. . . are identical with those Freud discovered and described. . . (80)

Soren/

Soren Kierkegaard (1813-1855) must be cited as a forerunner of Freud-better still, call him an anticipator of some of the ideas Freud used in setting forth his depth psychology. One of the clearest indications that Kierkegaard was dealing with ideas which were later seized on by Freud can be seen in The Sickness Unto Death. In developing his idea that "not even death is the sickness unto death", and that "only the Christian knows what is meant by the sickness unto death", he argues that the sickness unto death is despair. In defining and describing the various forms of the sickness unto death (despair), he lists (the despair of) infinitude, possibility, necessity, weakness, over his (the individual's) weakness, defiance (willing despairingly to be oneself), over the earthly, about the eternal, over oneself, and so on. In so doing he enters into a discussion of the nature of the self and states in a general way that the decisive criterion of the self is consciousness. "The more consciousness, the more self. . ." Despair increases as consciousness increases. "When consciousness is at its minimum despair is least." But there is a despair which is unconscious. The fact that the individual in despair is unaware that his condition is despair, i.e., he is not conscious of his despair, may indicate the worst form of despair in his case. "By unconsciousness the despairing man is in a way secured (but to his own destruction) against becoming aware. . ." The power of despair has him in its grip. And this form of despair - unconsciousness of being in despair - is the worst common form of the sickness unto death.(81)

Not/

Not only was Kierkegaard intellectually keen and emotionally responsive, he was also talented in introspective and self-descriptive ways. He was consistently subjectivistic and held that the only proper object of his psychological studies was his own self. Case studies of other individuals were of little value in making comparisons with his own introspections, he felt. He was preoccupied with personal problems and all his writings are biographical. His philosophy bears the clear stamp of psychological patterns observable from his childhood. Five basic psychological patterns characterize his writings (and life): (1) a sense of loneliness (isolation) and the inability to communicate truth directly; (2) a sense of guilt resulting from identification with his morbidly religious father; (3) a vivid imagination, inherited from and encouraged by his father; (4) an introspective inclination, no doubt abnormally developed through his searching an escape route from his intense feeling of guilt (isolation gave him great opportunity for introspection, which in turn strengthened his individualism); and (5) a pattern of complete disjunction - all choices appeared to him as "either-or" decisions.(82)

Kierkegaard's views regarding dread correspond to his idea of despair in that he says:

> "Unconsciousness of despair is like unconsciousness of dread: the dread characteristic of spiritlessness is recognizable precisely by the spiritless sense of security; but nevertheless dread is at the bottom of it, and when the enchantment of illusion is broken, when existence begins to totter, then too does despair manifest itself as that which was at the bottom. (83)

Grimsley/

Grimsley argues that the dread emphasized so strongly by Kierkegaard is not just a dread of sex (since much of the experiences of Kierkegaard centered around his broken love affair with Regine Olsen) but a dread of possibility, freedom, nothingness. Because the feeling of dread is accompanied by consciousness of finite existence, it is linked to human sexuality in the widest sense of the term.(84)

Bakan hints at the idea that profound psychological insight (regarding man) existed in the literature of Western civilization prior to Freud. Bakan also agrees that the actual technical contributions of Freud went far beyond that psychological astuteness found in the writings of such men as "Shakespeare, Proust, Dostoevsky, Ibsen, Melville, Hawthorne, and the like". He cites what is "seemingly so remote a source as Oliver Wendell Holmes", who wrote:

> We not rarely find our personality doubled in our dreams, and do battle with ourselves, unconscious that we are our own antagonists. Dr. Johnson dreamed that he had a contest of wit with an opponent, and got the worst of it; of course, he furnished the wit for both. Tartini heard the Devil play a wonderful sonata, and set it down on awakening. Who was the Devil but Tartini himself? I remember, in my youth, reading verses in a dream, written, as I thought, by a rival fledgling of the Muse. They were so far beyond my powers, that I despaired of equalling them; yet I must have made them unconsciously as I read them. (85)

Bakan observes that Holmes had already shown that in dreams we project ourselves into other personages, a basic part of Freud's dream/

dream theory (of dream interpretation).(86)

In another of his writings Holmes shows something of the same insight into mankind's nature when he says:

> . . . there are at least six personalities distinctly to be recognized as taking part in that dialogue between John and Thomas.
> 1. The real John; known only to his Maker.
> 2. John's ideal John; never the real one, and often very unlike him.
> 3. Thomas' ideal John; never the real John, nor John's John, but often very unlike either.
> 1. The real Thomas.
> 2. Thomas' ideal Thomas.
> 3. John's ideal Thomas.

That Holmes may have had some of the ideas he refers to in this work much earlier than the book's publication date (1894) is seen in the fact that some of his articles along this theme appeared in The New England Magazine in November, 1831, and February, 1832.(87)

When experimental psychology was born in 1860 with the publication of Gustav Theodor Fechner's (1801-1887) Psychophysics, there actually had been some anticipation of Freud's topographical concept of mind involved in Fechner's experiments on the mathematical relationship between the intensity of stimulations and the intensity of perceptions. Fechner had computed the intensity of perceptions, assigning positive values to those instances above the threshold of perception and negative values to those instances below. His findings led him to a divergent view from that of Leibnitz and Herbart in that he found that the difference/

difference between the waking state and sleep was more than a mere difference in the intensity of a certain mental function. It was as if the same mental activity was being displayed on two decidedly different stages. This remark of Fechner was the starting point for Freud's conception of the topography of the mind.(88)

Hermann Helmholtz (1821-1894) began his research on the physiology of vision and audition while Fechner was seeking to verify his laws of perception. He discovered an important phenomenon which he called "unconscious inference", which, in its simplest formulation, means that we perceive the objects as they "should be", and not as they actually impress our sensory organs. While Fechner and Helmholtz became interested in the unconscious as it relates to the field of perception, other psychologists became interested in the phenomena of memory and instinct. Ewald Hering (1834-1918) and Samuel Butler (1835-1902) dealt with the idea of unconscious memory. Richard Semon (c. 1900) had taken an interest in the idea of an unconscious organic memory, a theory developed by other biologists, too. Hans Driesch developed the concept of the organic unconscious psyche and postulated a particular form of psychological activity which presided over the growth, development, and organic functions of the body, and which he saw as totally unconscious. This view is similar to Carus' absolute partial unconscious. In passing, it should be mentioned that there were those who denied the possibility of an unconscious mental life. Henry Maudsley is characteristic of those organicists who/

who either denied the unconscious or equated it with the (function of the) brain.(89)

Frederic W.H. Myers and other parapsychologists dealt with the unconscious in terms of the subliminal self and considered it as the source of all genuine creative ability, genius, and parapsychological manifestations. Between those who held to the organic theory of the unconscious and those who favoured the 'psychic' theory was a small group of clinicians who attempted quite cautiously to study clinical cases with the methods of experimental psychology. During the period when brain anatomy and brain pathology dominated psychiatry, a few clinicians who utilized the phenomenon of hypnosis came to see and understand that a gap between the brain mechanism and the reality of psychological life actually did exist.(90)

Jean-Martin Charcot (1825-1893) was the first to publically recognize dynamic manifestations of an unconscious nature. He saw traumatic paralyses (following accidents) as resulting from unconscious mental representations and not the result of lesions of the nerves (or nervous system). He even reproduced experimentally these paralyses by hypnosis. He also showed that there were "dynamic anaemias" as well as organic anaemias. At about the same time as Charcot's experiments and studies Hippolyte Bernheim (1840-1919) was experimenting with post-hypnotic suggestion in Nancy. When he showed that commands given a subject during hypnosis were executed at the appointed time (even months later), he gave indisputable proof of the lasting dynamic nature of/

of what he called "latent memories". Two other psychologists were daring enough to take the unconscious as a direct object of experimental investigation. Pierre Janet (1859-1947) devoted several years at the beginning of his career to research on hysteria, hypnotism, alternating personality, and crystal gazing. These results were compiled into book form in 1899 in which were discussed simultaneous psychological existences occurring in the same individual(s). He discussed autonomous, split fragments of personality and their pathogenic action (in the same person). Theodore Flourney studied a famous medium in Geneva. She was alternately a Hindu princess of the seventeenth century, queen Marie-Antoinette, and one who made trips to the planet Mars. She even spoke Martian. Flournoy showed how her revelations were "romances of the subliminal imagination" which were based on forgotten memories and represented wish fulfilments.(91)

Fromm sees Freud as representing the culmination of rationalism and at the same time as having struck a fatal blow against rationalism by showing that the source of man's actions lies in a depth most of which is never open to the eye, the unconscious. Freud created the synthesis between the two contradictory forces dominating Western thought during the eighteenth and the nineteenth centuries (Rationalism and Romanticism). Freud's total approach was not only a part but also culmination of an attempt to seize hold of and be in touch with reality. This had been a trend in Western thought since the seventeenth century. Spinoza had put/

put down the foundation for such an endeavour with his new concept of psychology - a concept viewing man's mind as part of and operating according to the laws of nature. Kant, Nietzsche, Darwin, Kierkegaard, Bergson, and others had followed along the same main line of approach. Freud's discoveries became an integral part of this liberating movement.(92)

Appel finds it possible to trace a line of development through Mesmer, Charcot, Liebeault, Bernheim, and Breuer to Freud. He recognizes forerunners ever before Mesmer (Paracelsus, Pinel, and Tuke, at least).(93) Zilboorg sees Freud as closing a link in a chain which read Mesmer-Charcot-Liebeault-Bernheim-Freud. A new era of psychology began with Freud, and the new psychology had no more in common with hypnotism than Mesmer had actually had with magnetism. Yet the chain was not accidental. Mesmer (1734-1815) had taken Paris by storm in the year 1778, the same time that Pinel arrived there. He had discovered "animal magnetism" in Vienna but had had a run in with a Jesuit priest over the priority of the discovery. His claim that all humans are under the influence of the stars and that a magnetic fluid fills the universe (a balance of which within the individual insured health), seemed to attract considerable attention. He became the one who could restore those who had become unbalanced (in fluid within) and thus created quite an attraction with his seances. Mesmerism even spread well beyond France. Charles Poyen, a French/

French magnetizer, went to the United States to give public seances. It was at one of these seances that P.P. Quimby, the watchmaker and intuitive genius, obtained his first ideas of faith healing. In 1861 Mary Baker (Eddy) was successfully treated and cured of her hysterical paralysis. Mesmerism reached many people through a large body of literature which grew up and clinical facts were reported which could not be ignored. In time a vigorous effort to suppress this practice was instigated. The therapeutic intentions and dramatic results abiding in the procedure were too impressive for individuals with psychiatric interests to ignore. Though Mesmerism fared poorly with the medical profession in general, the fact that it never was a system of thought and therefore never had a genuine hold on the intelligent and scientific thinker led to its failure to persist for long.(94)

Mesmerism gradually developed into hypnotism. A few had contended that mesmeric phenomena had nothing to do with magnetic fluid or the magic of the seances. James Braid (1795-1860) studied mesmerism and eventually introduced new terms: hypnotism, hypnotize, hypnotic. A.A. Liebeault (1823-1904) began to study mesmerism in 1860 and settled in Nancy in 1864. He discovered hypnotic sleep and used it for treatment among the poor who came to his clinic desiring to be cured.(95) Freud was profoundly impressed by what he saw Liebeault accomplish.(96) In Liebeault a new era of psychological medicine got its start.

Philippe/

Philippe Pinel (1745-1826) served as physician-in-chief of the Bicêtre and the Salpêtrière. When he first went to Paris he taught mathematics. In time he became engrossed in medical studies and was convinced that the patient is the best textbook. He began at once to institute reforms in the Bicêtre (upon his appointment). Soon he was appointed to the Salpetriere and began immediate reforms there. Charcot followed Pinel (many years later) as superintendent at the Salpêtrière. Charcot had been a student at the Salpêtrière and in 1878 began what became known as the Salpêtrière school of hypnotism, as differentiated from the Nancy school which had been founded by Liebeault. Bernheim became a friend and pupil of Liebeault's. Freud studied first with Charcot and then with Liebeault. Janet also began his studies at about the same time as Freud, though they were removed from one another by many miles. Though Janet entertained similar ideas on psychological findings as did Charcot and Freud, he actually seemed more related to the ideas Breuer entertained regarding hysteria. Freud knew Janet but could not agree with him on his ideas relating to the nature of the unconscious. Bernheim, an older contemporary of Freud, is more nearly his forerunner than any other of the Charcot-Liebeault-Bernheim period. Bernheim had a marked effect on Freud, especially in teaching him the limitations of hypnotic suggestion. No doubt Bernheim was very instrumental (without perhaps actually intending to be) in Freud's turning from hypnotism to encouraging free association as/

as a means of seeing his patients relieved of their "forgotten memories".(97)

The forerunners of Freud begin with early Greek philosophy and medicine. Hippocrates, then Plato, perhaps Aristotle, and finally Cicero may be singled out to be good representatives of the pre-Christian forerunners. Christ and Paul anticipated Freud in several points. Then the chain may read Plutarch-Galen-Plotinus-darkness! Once the Middle Ages are passed, the chain can be picked up again, reading Vives-Paracelsus-Weyer-Liebnitz-Spinoza-Stahl-Biran-Schopenhauer-Nietzsche-Kant. The nineteenth century provides more 'chain' than previous centuries, and we read Mesmer-Herbart-Carus-Kierkegaard-Dostoievski-von Hartmann-Fechner-Helmholtz-Charcot-Liebeault-Bernheim-Freud. No doubt this consideration of some of Freud's forerunners adds a bit of proof to what Freud once said: "Everything new must have its roots in what was before".(98)

Freud's discoveries had a long range of precursors. The historical development of the different phenomena included under the term 'unconscious' may be summarized in the following categories: (1) the meta-physical unconscious, characteristic of the 'Will' of Boehme, Schelling, Schopenhauer, the "absolute unconscious" of Carus and von Hartmann; (2) the biological unconscious, seen in the "partial absolute unconscious" of Carus, the "physiological unconscious" of von Hartmann, and the "Mneme" of/

of Semon; (3) the deep psychological unconscious, including the unconscious of the mystics, mesmerists, and parapsychologists, is the seat of the unconscious mental activity and of collective symbols. Von Schubert contended that dreams use the original language of the soul. Though C.G. Jung is a later contemporary and not a forerunner of Freud, his ideas of the collective unconscious fit this classification; and (4) the more accessible psychological unconscious, which includes forgotten memories - Augustine's view, the subliminal perceptions referred to by Leibnitz, Herbart and Fechner, the unconscious inference of Helmholtz. Freud actually added a fifth category or classification with his emphasis on the dynamic nature of repressed ideas. Thus the dynamic unconscious, anticipated by Charcot, Bernheim, Janet, and Flournoy, was explored and described almost wholly by Freud. He sees this unconscious of the repressed as the seat of primitive, infantile drives of an active, aggressive, brutish, and sexual nature. This dynamic unconscious follows exclusively the principle of pleasure, while it ignores death, logic, morals, time and values. It manifests itself again and again in and through blundering actions, dreams, neurotic symptoms, other symptomatic actions, and various symbolic manifestations. With the emergence of his depth psychology (with its emphasis on the dynamic nature of unconscious mental activity), Freud mapped for his first time this new continent in the experience of mankind.(99)

Some/

Some Important People in Freud's Early Life

In 1927 Freud added a postscript to his The Question of Lay Analysis which had been written the previous year. In addition to starting the purpose the long essay was expected to accomplish (vindicate Theodore Reik, a non-medical analyst of the Vienna group who had been charged with quackery, and also state Freud's views on the question 'Who can adequately practise psychoanalysis?' (100) Freud added a personal note relative to his choice of profession. He says:

> . . . After forty-one years of medical activity, my self-knowledge tells me that I have never really been a doctor in the proper sense. I became a doctor through being compelled to deviate from my original purpose; and the triumph of my life lies in my having, after a long and roundabout journey, found my way back to my earliest path. I have no knowledge of having had any craving in my early childhood to help suffering humanity. My sadistic disposition was not a very strong one, so that I had no need to develop this one of its derivatives. Nor did I ever play the 'doctor game'; my infantile curiosity evidently chose other paths. In my youth I felt an overpowering need to understand something of the riddles of the world in which we live and perhaps even to contribute something to their solution. The most hopeful means of achieving this end seemed to be to enrol myself in the medical faculty; but even after that I experimented - unsuccessfully - with zoology and chemistry, till at last, under the influence of Brucke, who carried more weight with me than any one else in my whole life, I settled down to physiology, though in those days it was too narrowly restricted to histology. By that time I had already passed all my medical examinations; but I took no interest in anything to do with medicine till the teacher whom I so deeply respected warned me that in view of my impoverished material circumstances I could not possibly take up a theoretical career. Thus I passed/

> passed from the histology of the nervous system to neuropathology and then, prompted by fresh influences, I began to be concerned with the neuroses. . . (101)

Thus we have Freud's opinion on the matter of whose influence (among his teachers and those whom he read after) was the greatest in his life and long career. Who were the other important persons (in this sense) in his life?

Freud refers to "my deep engrossment in the Bible story (almost as soon as I had learnt the art of reading) had . . . an enduring effect upon the direction of my interest". (102)

Ernest Jones explains this by stating that

> When Freud spoke of his having been greatly influenced by his early reading of the Bible he can only have meant in an ethical sense, in addition to his historical interest. He grew up devoid of any belief in a God or Immortality, and does not appear to have felt the need of it. The emotional needs that usually manifest themselves in adolescence found expression, first in rather vague philosophical cogitations, and, soon after, in an earnest adherence to the principles of Science. (103)

Freud provides the necessary foundation for Jones' opinion in an address which was read (because he was ill at the time) to the society of B'nai B'rith in Vienna at a meeting honoring his seventieth birthday (May 6, 1926). He tells how that from 1895 onwards he was subjected to two powerful impressions which combined to produce the same effect on him. The impressions were: (1) that he had gained his first insight into the depths of the life of the human instincts, and (2) that he found the greater part/

part of his human contacts severed when his unpleasing discoveries were announced. He indicates that he felt despised, universally shunned, and lonely. Thus he was seized with a longing to find fellowship with men of high character who would receive him in a friendly spirit in spite of his temerity. He confesses with some shame that, though he was a Jew himself, what really bound him to Jewry was

> neither faith nor national pride, for I have always been an unbeliever and was brought up without any religion though not without a respect for what are called the 'ethical' standards of human civilization. . . the attraction of Jewry and Jews was irresistible-many obscure emotional forces, which were the more powerful the less they could be expressed in words, as well as a clear consciousness of inner identity, the safe privacy of a common mental construction. And beyond this there was a perception that it was to my Jewish nature alone that I owed two characteristics that had become indispensable to me in the difficult course of my life. Because I was a Jew I found myself free from many prejudices which restricted others in the use of their intellect; and as a Jew I was prepared to join the opposition and to do without agreement with the 'compact majority'. (104)

The fact that depth psychology and its clinical counterpart, the practise of psychoanalysis, did not develop full-blown from Freud's mind, but that they drew heavily on the tradition of Jewish mysticism, particularly as these traditions came to full life in Hassidism in Central Europe late in the nineteenth century, is seen as substantial proof that Freud was more influenced by and indebted to his Jewish background than he ever realized. Though Freud and many of the early leaders in the/

the psychoanalytic movement were Jews in varying degrees of rebellion against orthodoxy (they consciously rejected religion), they nevertheless seemed to borrow heavily from the mystical traditions which were so much a part of the milieu in which they were born, and in which they grew to their professional standings. Hassidism gained much of its strength by its opposition to traditional orthodoxy. Its goal was self-actualization or self-fulfilment by direct contact with the Divine. From the seventeenth century onward Rabbinical Judiasm had to take a defensive position throughout Central Europe. Because Jews suffered from continuous persecution, and because traditional Judiasm taught that favour with God required living up to the minutiae of the Law, there developed in mysticism a revolt against the Rabbinical legalism which pressed for obedience to the finer points of the Law. In time, emotional release replaced the cold, hard, rational legalism of orthodoxy. When it is seen how similar the goal of psychoanalysis is to that of the Jewish mysticism - to release and fulfil the individual's existence by coming to grips with the emotional irrational forces in human experience, then it begins to become recognizable that Freud was greatly influenced by his background. His image of man is that of an individual hemmed in by anxieties and conflicts arising chiefly out of the thwarting of natural impulses by society (one's environment). Freud and his associates saw man's central problem in terms of his pressing need for self-fulfilment as contrasted with the oppressing/

oppressing forces of social obligation, the central issue of the cultural milieu of their day. Jewish orthodoxy, with its crippling pressures of group life (which they knew so well), and the rational legalism characterizing it, had to be opposed if man realized his self-fulfilment.(105)

Ernest Jones lists six figures who played an important part in Freud's early life, six men whom Freud idealized. All were good friends to him at one time or another, and for varying periods of time. Brucke (see the reference to Brucke's influence on Freud's life above), Theodor Meynert (1833-1892), Professor of Psychiatry at the University of Vienna, Ernst Fleischl von Marxow (1840-1891), a distinguished physicist and physiologist, and Jean-Martin Charcot (1825-1893), Professor of Neuropathology in Paris, all died in the early 1890s before Freud published any work on psychopathology. Freud worked for a period of six months in the principal hospital in Vienna as a house doctor under Meynert. Meynert also gave Freud access to his laboratory even when he was not working under him. He encouraged Freud to devote himself to brain anatomy and promised to hand over his lecturing to him. Freud declined because he was alarmed at the magnitude of the task, and possibly because he had sensed that the teacher was not as kindly disposed toward him as it seemed. Meynert may have felt that Freud had shown signs of outdoing his teacher. Later Meynert became incensed at Freud's advocacy of hypnotism. Fleischl/

Fleischl (at times referred to as Ernst von Fleischl-Marxow and most often as Fleischl), or von Marxow, and Freud became good friends and the friendship meant much to Freud. Fleischl befriended Freud in several ways - sent him pupils, loaned him money, helped him get some of his first papers published. Freud's offer to translate Charcot's lectures into German opened the way for Freud to become personally active in the Salpetriere Clinic. Charcot's demonstration and investigations with hysteria greatly impressed Freud. It is possible that Charcot may have suggested that Freud make a comparative study of hysterical and organic paralyses. On one occasion Freud defended the Salpêtrière School when a controversy arose which involved the School at Nancy (Bernheim, Liebeault, etc.) and Charcot's views. Josef Breuer (see below, pp. 153-155 for Breuer's relationship to Freud) and Wilhelm Fliess (see above, p. 86), with whom Freud carried on an extended correspondence as well as enjoying a close friendship, eventually found that they could not tolerate Freud's persistent emphasis on sexuality. Though Freud had presented many of his ideas to Fleiss over a period of approximately fifteen or more years, their eventual break resulted over a difference in opinion on the nature and cause of neurotic manifestations. In the end (by 1897) Freud had to embark alone on his pursuit of the psychology of the unconscious.(106)

Darwin and Goethe were the god-fathers in Freud's decision

to study medicine. Freud says that he developed a strong wish to study law and to engage in social activities because of a powerful influence of a school friend (a boy somewhat older who grew up to become a well-known politician). Then he adds:-

> At the same time, the theories of Darwin, which were then of topical interest, strongly attracted me, for they held out hopes of an extraordinary advance in our understanding of the world; and it was hearing Goethe's beautiful essay on Nature read aloud at a popular lecture by Professor Carl Bruhl just before I left school that decided me to become a medical student. (107)

Hanns Sachs sees Goethe as the "unending, inexhaustible subject for all who were born and bred in the atmosphere of German culture of the nineteenth century". (108) Fritz Wittels reports an incident which seems to point up some of Freud's intense interest in Goethe's writings. Wittels reports:

> Late one evening, when I was reading Freud an essay, he jumped up, saying: "Let's see what old Goethe has to say about it", and took down a copy of the second part of Faust. Noticing the affectionate way in which he handled the volume, and his eagerness to hunt up a quotation which did not seem to me specially apposite, I realised that he stood in a peculiar relationship to Goethe . . . (109)

Freud also seemed to love to quote Goethe frequently and this should reflect some of his fondness for and debt to Goethe. (110)

Calvin Hall sees the following men as having made a tremendous impact on Freud's intellectual development and early life; Darwin, Fechner, Helmholtz, Brucke, Charcot, and Breuer. As a result of the work of Darwin and Fechner interest in/

in the biological sciences and psychology flourished during the latter half of the nineteenth century. Other life sciences were on the upsurge. An even more profound influence affecting Freud came from physics. Helmholtz had formulated the principle of the conservation of energy. This meant that energy was seen as a quantity just as mass was considered a quantity. When energy disappeared from one part of a system it had to appear in another part of the same system. Energy could not be destroyed, but it could be transformed. Darwin had conceived of man as an animal. Fechner proved that man's mind did not stand outside of science. The new physics of Helmholtz made possible an even more radical view of man, that man's system is an energy system and that he obeys something of the same laws regulating physical bodies.(111)

Brucke was one of the greatest physiologists of the nineteenth century. His Lectures on Physiology, published in 1874, the year Freud entered medical school, proposed the radical view that the living organism is a dynamic system subject to the laws of physics and chemistry. Freud became unusually fond of Brucke and fully indoctrinated by the new dynamic physiology of his revered teacher. Charcot, because of his success with hypnosis-particularly in treating hysteria, beckoned to the eager young Freud, and he spent the year of 1885-1886 in Paris learning Charcot's method. From Breuer he learned an even more satisfactory approach to treating hysteria, the cathartic method of allowing the patient to talk while the doctor listened. Freud went/

went on from there to develop new and improved techniques.(112)

Regardless of who may be seen in the shadow of the background responsible for Freud and his discoveries, his own genius is paramount. At the same time, seeing that so many individuals did play important roles in shaping his early life and especially in bringing about his decision to study the neuroses, we can only conclude that he was so correct when he said: "We know that genius is incomprehensible and unaccountable and it should therefore not be called upon as an explanation until every other solution has failed."(113)

The Zeitgeist

Hilgard reports that he felt some astonishment when he discovered that topics we usually associate with Freud appeared independently of Freud in one of the early volumes of The American Journal of Psychology. Then he adds, "There is always something to be attributed to the Zeitgeist as well as to the great man".(114) An examination of some of the journal and periodical literature of the 1880s does reveal that the spirit of the age was such that kindred ideas prevailed in several places while those who were dealing with the ideas were unaware that others were dealing with some of the same concepts and formulations. In the initial volume of The American Journal of Psychology, for example, there appears a review of Charles Greighton's Illustrations of Unconscious Memory in Disease, including a Theory of Alternatives (London, 1885) in/

in which the reviewer states that the book is a "remarkable illustration of interpreting the physiological by the psychological, . . . and seems to have been suggested by . . ." previous works: Hering's lecture, "Memory as a Function of Organized Matter", and Hartmann's "Unconscious".(115) There is also a discussion of the relation of neurology to psychology in which the writer deals with the existing views on the anatomy of the central nervous system as being a topographical approach. He summarizes recent advances in neurology and concludes that if it is admitted that psychic activity is conditioned by the individual's anatomy, then these results (of recent investigations) have a significance for psychology.(116)

A review of Foley's article on "Psycho-Therapeutics" (London, 1887), which appeared in the April, 1887 issue of The American Journal of Insanity puts forth the idea that the writer (Foley) believes that the general practitioner will pay more attention to that all-important branch of medicine - mental therapeutics, and that he "will enter into the patient's tastes, sympathies, foibles, and the different powers and phases of the mind".(117) There is reported a successful treatment by an Italian physician, Bianchi, with a case of severe hysteria. The patient experienced hallucinations of hearing and vision, and was completely cured by a drastic course of moral treatment, which consisted of a threatened ovarian surgical operation and in forcing the patient to appear in public at the time of an attack.(118)

A/

A study of dreams is included in which the writer reports primarily on his own dreams, collected at the rate of over one thousand per year since 1884. He classifies his dreams as evening, night, or morning dreams - the time of the sleeping period when the dreams most generally occur. He seeks to analyze the contents of his dreams and relates this in a somewhat elementary way to his psychic life.(119)

Three recent works in German on the subject of sleep and dreaming are reviewed in this initial issue of The American Journal of Psychology. In the first volume reviewed it is indicated that the author holds that the key to all dreaming is the fact that the dream image materials come either by suggestion of trivial experiences of waking life or are such stimuli incorporated into the drama of the dream (either with little or considerable modification). Many of the impressions an individual receives in waking life are stored away in the memory because the individual at the time is too busy with other things to act on that impression. At night, these impressions which were temporarily set aside come up and press their claims upon the individual. Thus the brain attempts to solve the individual's problems for him while he sleeps. The second author emphasizes the idea that the psychic activity in one's sleep actually makes dreams the real life of the soul. The individual loses nothing of his character in his sleep. Dreaming is a purer activity of mind. The illogical nature of dreams is due to the fact that the stimuli one does receive/

receive come at sudden intervals, startling and exciting the individual. The third writer covers the entire subject of sleep and dreaming and includes a section on sleeplessness and the hygiene of sleep. A physiological treatment of sleep is given. In his consideration of dreams, the idea of "recalling memories that have not been in the mind for quite some time", "the vast region of the unconscious", and "the laws of association" are seen as elements of understanding the nature of dreams.(120)

According to Ellenberger, the years 1880-1890 saw a great deal of interest devoted by physiologists, neurologists, and psychiatrists to the study of the unconscious. It was an interest marked by more than mere speculation. The newly elaborated methods of experimental psychology were being applied to these studies. One major difficulty lay in the conflicting definitions and concepts of the unconscious at the time. Around 1890, numerous cases of double and even multiple personality were studied, discussed, and eventually published. It was felt that personality could be split into several subpersonalities. Subordinate personalities which continued to exist in the intervals of their manifestations were concluded to be subconscious. It was felt that split fragments of personality (ties) existed below the threshold of consciousness, or that they could be expelled from conscious to the subconscious level.(121)

The bibliographies accompanying Freud's The Interpretation of Dreams show that a rather large body of literature on dreams existed/

existed prior to his own work. That he collected a vast amount of writings on the subject (or at the most consulted them) seems evident. English (both British and American), French and German works in particular seemed to flourish in the latter part of the nineteenth century. Concern for understanding dreams was 'in the air'.(122)

One of Freud's contemporaries, the French psychologist Ribot, seems to have been working on many of the same ideas Freud pioneered in, and a check of Ribot's writings of the 1890s reveals several parallels. Ribot discusses such subjects as the causes of morbid fear, stating that some recent event of man's life of which he retains the recollection, some unconscious memory of childhood of which no recollection has been retained, or the passage of a vague and indeterminate state into a precise form - the passage of or from a diffused emotional state into the intellectualized state, for example, a delusion which is at first vague but which gradually or suddenly becomes sharply focused, may be the cause of morbid fears.(123) He also comments on the fact that

> Certainly there lies at the root of all love the unconscious search for an ideal, but for an ideal perceived in a concrete, personal form, incarnate for the moment in an individual. By a process of mental abstraction similar to that which draws from perceptions the most general ideas, the concrete image is transformed into a vague scheme, a concept, an absolute ideal, and we have a purely intellectual Platonic, mystical love; the emotion is totally intellectualised. (124)

In/

In dealing with the emotions of pleasure and pain, he says:

> . . . They represent merely the superficial, final part of the phenomenon - the only part that enters consciousness. They are the hands of the clock, not its works. The true causes of emotional life must be sought lower down - in the innermost and deepest recesses of the organism. Feelings, emotions, and passions have their primordial source in the organic, vegetative activity. Whatever comes from the heart, the various vessels, the digestive, the respiratory, the sexual organs, in a word, from the viscera, constitutes the primordial subject-matter of sensibility; . . . With Spinoza we say: "Appetite is the very essence of man. . . . Desire is appetite with consciousness of self. . ." (125)

Ribot deals with the unconscious in physiological terms, but when it is seen that Freud's first models of the psychic structure were physiological ones, then it becomes evident that in the 1890s Freud was one among several who saw more in man than a state of consciousness. Ribot held that every state of consciousness has its substrate. To believe that there is nothing more than the word (a concept reduced to the bare word), because the word or concept has its existence in consciousness, was for him to see only the superficial and visible, perhaps all things considered, the least. This original and potential knowledge which constitutes the unconscious substratum gives not only value but also actual denotation to the word or concept. It is like harmonics superadded to the fundamental note. (126)

For Ribot the unconscious was an incontestable fact. He states the two principal hypotheses as to the nature of the unconscious/

unconscious which were prevalent then. One view held that it was purely physiological and therefore could be reduced to unconscious cerebration. The second view held that the unconscious was a psychical fact. Ribot felt that to reduce the essentials of abstraction and generalization to the exclusive use of the word or sign as was then customary in too many thinkers, was to join with those who colluded in the time-honored neglect of the unconscious in psychology. He held that when the mind was grappling with the highest abstractions, climbing from height to height as he called it, the thing which preserved the mind from catastrophe and also guaranteed against error was the quantity and quality of the unconscious materials stored beneath the words (symbols). He could say: "To sum up in a word, the psychology of abstraction and generalisation, is in a great measure, the psychology of the unconscious". (127) There is no mention of the work of Freud in these writings. Whether he knew of Freud's work is not discernible just by checking these books.

Brett sees the development of depth psychology preceded by a "considerable amount of interest in the phenomena of double personality and dissociation". Pioneering in this field was the French school, chiefly in the persons of Azam, Binet, Fèrè, and Guinon. Their work was only preparatory to the emergence of depth psychology. They seemed to limit their studies to cases thought to/

to be curiosities of psychology and reported as abnormalities. No effort was made to bring these under a comprehensive law. Yet this very interest was a part of the Zeitgeist of the last quarter of the nineteenth century.(128)

By 1890 interest in hypnotism as a therapeutic measure had spread well beyond Nancy and Paris. There is recorded in The Lancet for May 31, 1890, a meeting of doctors in London who came together to consider hypnotism as a therapeutic agent. Along with the main address by Mr. Pridgin Teale, who reported on his observation of hypnotism as a therapeutic agent, a Dr. Rolleston gave a report of what he had observed in Nancy. The Salpetriere Hospital, Liebeault, and Bernheim were also mentioned in terms of the discussion. Dr. Rolleston seemed to feel that French subjects were more susceptible to the influence of hypnotism than the English. He had also observed that functional disorder had responded more readily to hypnotic influence than disorder of other kinds. A Dr. Myers reviewed the history of hypnotism and added that he also felt that the English were more difficult to hypnotize than the French, Belgians, or Spaniards, who yielded more easily to the influence. Sir Andrew Clark voiced strongly his disapproval of hypnotism as a therapeutic measure, concluding his remarks with these words:

> I say it with great confidence - that the habitual practice of what is called hypnotism upon women is gravely injurious, both morally and intellectually; and the last thing I have to/

> to say is that I do not believe for a moment that any power such as that alleged to be possessed by any particular person out of our profession is a genuine power which can even be widely used for the benefit of mankind under any conditions which it would be desirable for us to adopt. (129)

In an earlier issue of The Lancet, January 11, 1890, Dr. H.C. Wood of the University of Pennsylvania Hospital in Philadelphia reports on a recent visit he made to Paris where he studied the results obtained with hypnotism in therapeutics without suggestion. He refers to the fact that his observation led him to conclude that the truly good results were usually in hysterical cases. (130)

The moral treatment of the mentally ill had become an accepted necessity by the latter part of the nineteenth century. It could be clearly reported by 1880 that no secret process was employed in restoring self-control and reason to those being hospitalized. The prescription of drugs was common in most cases but there was also great reliance placed upon moral treatment, resulting in a process characterized by

> the contact and authority of sane over insane minds, supplying control from without, which the patient cannot exercise from within, and by employing all the means which operate on the feelings and habits of the patient. (131)

Charcot evidently was wrestling with and proving to his own satisfaction, at least, that hysteria was not confined to women, and doing this in the 1880s. Many physicians doubted

that/

that men had hysterical illnesses however, and disavowed strongly the possibility because they expected to find in men "the mobility which is - erroneously - considered as a pathognomonic sign of the hysterical nature of certain symptoms in women". Up to this time persistent anaesthesia, a depressed psychical condition, were considered incompatible with the functional nature of certain neurological difficulties frequently observed in men. (132)

The neuroses were considered diseases of the nervous system and also as symptomatic of a general disease. One writer saw hysteria as a neurosis, and added:

> but we scarcely can admit of a neurosis except as symptomatic. They point us to a peculiar condition of the nervous system which is unknown to us, but which exists dynamically or anatomically; and this state of the nervous system is in its turn symptomatic of a general disease, or more usually of a diathesis. (133)

The spirit of the age was such that Freud was not alone in pursuing some of the studies he endeavoured at so earnestly. There was no general agreement as to the nature of the neuroses, and in some instances, particularly with reference to hysteria in men, the climate of opinion was against him. Some of his contemporaries desired as earnestly as he did to see the discussions involving mental life presented in terms which were as scientifically sound as possible. Though Freud was obviously influenced by this Zeitgeist, it must be said to his credit that he/

he plucked some of the ripening ideas of his age, added to these his own shrewd observations and calculations, and came up with a psychology which has had a tremendous effect on the study and practical outreach of much of the life sciences. The Zeitgeist was literally ready for him and Freud did not fail in his endeavour to do justice to the opportunity before him.

The Emergence of Depth Psychology

While working in Ernst Brücke's physiological laboratory at the University of Vienna Freud became acquainted with Josef Breuer, a highly respected family physician in Vienna. They began to share scientific interests, and Breuer reported some of the particulars and findings of a case of hysteria which he had had between 1880 and 1882. He had adopted a manner of treatment which allowed him to penetrate deeply into the causes and significance of the hysterical symptoms. As he repeatedly read Freud portions of the case history, there was impressed upon Freud the idea that this method accomplished more towards an understanding of the neuroses than any previous observation.

In the meantime Freud had gone to Paris to study under Charcot. When he attempted to inform Charcot of Breuer's discovery, the great man did not show real interest. Freud allowed the idea to pass from his mind. But when he was back in Vienna, he took up the idea of Breuer's case again and asked to be told more about it. He learned that Breuer had put his patient/

patient into a deep hypnosis and then asked her to tell each time what was oppressing her. After overcoming her depressive confusion her inhibitions and physical disorders were removed. Though he could not discover a link between her symptoms and any experiences of her life while she was not in a hypnotic state, she immediately discovered the missing connection under hypnosis. After long and painful efforts the patient was relieved of all her symptoms.

Though Freud was not certain that generalizing from a single case could be done accurately, he felt that what had been discovered was so fundamental that he could not believe it could fail to be present in any case of hysteria. He knew that the question could only be decided by repeating Breuer's investigations with his own patients. After his visit to Nancy (the summer of 1889) where he saw the experiments of Bernheim and witnessed Liébeault's work among (poor) women and children, and as a result of observing Bernheim's experiments in hypnotism on his hospital patients, Freud received a most profound impression of the possibility that there could be powerful mental processes which remained in some way hidden from the consciousness of individuals. When he returned to Vienna he worked solely at trying to perfect his hypnotic investigations. After confirming to his satisfaction that every case of hysteria did follow what Breuer had first discovered, he (Freud) proposed that they issue a joint/

joint publication. Breuer eventually agreed and in 1893 a preliminary communication was issued, 'On the Psychical Mechanism of Hysterical Phenomena'.(134) In 1895 they published their book, Studies on Hysteria, to which they added their report on the psychical mechanism of hysterical phenomena.(135) They tell how their observations have led them to conclude that the most various and ostensibly spontaneous symptoms - the idiopathic products of hysteria - are strictly related to the precipitating trauma. They feel that their observations establish an analogy between the pathogenesis of common hysteria and that of traumatic neuroses and thus justify an extension of the conception of traumatic hysteria.(136)

Freud and Breuer had actually parted in 1894, the year before their Studies in Hysteria appeared. By 1897 Freud began to embark on the solitary exploration of the unconscious mind, a feat which many explorers before him had attempted, but which actually remained for him to achieve. He began to penetrate and explore its deepest depths. After three or four years of intense struggles requiring extraordinary strength he began to come to grips with these powerful forces in the mind that so strenuously resist such an undertaking. He obtained some of the insight and knowledge that made possible his life's real work. In the last year of the nineteenth century he published his magnum opus, The Interpretation of Dreams. This is his greatest work, one which/

which contains the germ of all his later work. Its greater importance lay in the fact that Freud was able by means of this particular study to expound the nature of the unconscious mind with all its peculiarities, a knowledge unknown before his successful investigations. He actually spent the remainder of his life in extending this initial knowledge of the unconscious mind by setting forth its detailed manifestations and in working out the numerous ways in which this knowledge of the unconscious can be utilized to make possible the understanding of all manner of previously obscure aspects of human life.(137) Thus with the dawn of the twentieth century ready to appear, the depth psychology of Freud emerged and was ready to use and be used as time passed.

Freud's depth psychology did not spring forth overnight. His first effort at describing and making a model of the mental mechanism or psychic structure was begun on a train after he had seen his friend Wilhelm Fliess. In time three sections of a "Project for a Scientific Psychology" were completed and mailed to Fliess.(138) This first model is obviously a neurological one. A second attempt to define and construct a suitable model of the psychic structure was undertaken in the Summer of 1896. In a letter to Fliess dated June 12, 1896,(139) Freud indicated that he was working "on the assumption that our psychical mechanism has come about by a process of stratification". Freud introduced a system of/

of abbreviations (Pcpt. = perception; Pcpt. -s = perceptual signs; Uc. = unconscious (signs); Pc. = preconscious (signs); Consc. = consciousness) which are the precursors of the familiar Ucs., Cs., Pcs. which were first introduced in a letter (140) to Fliess on May 31, 1897, and later introduced in Freud's published writings in Section B, "Repression", of Chapter VII (141) in The Interpretation of Dreams.

A fourth section for the "Project", which was to deal with the psychology of repression (regarded by Freud as "the heart of the riddle"), was evidently never completed. Freud's doubts as to the fruitfulness of the line of approach he had taken seemed to grow stronger as he worked at the problem. Within a little more than a year after he had written the "Project" he had sketched out a diagram of the psychical apparatus similar to that set forth in The Interpretation of Dreams. From that time Freud lost interest in seeking to represent the psychical apparatus in neuro-physiological terms, and put forth a fresh formulation of the nature of the psychic organization. (142)

A recapitulation of the emergence of depth psychology might read as follows: Breuer discovered the cathartic method of relieving the symptoms of hysterical patients (which are founded upon scenes in their past lives which made a striking impression on them but which have been forgotten - actually repressed. These are traumatic experiences.). While Freud was completing his student examinations (1880-1882), he learned of this new method. However,/

However, Breuer did not resume his interest in this new method until Freud encouraged it some time after returning, in 1886, from studying under Charcot. Freud had actually learned treatment by suggestion during deep hypnosis from Liebeault's and Bernheim's demonstrations (which had impressed Freud immensely). He and Breuer began to practice this cathartic method. The first real difference between the two concerned a finer point relating to the psychical mechanism of hysteria. Breuer insisted on explaining the behaviour of hysterical patients while they were exhibiting their hysterical symptoms as hypnoid states (actually a physiological explanation). Freud offered a more nearly psychological explanation in seeing the psychical splitting as the effect of a process of repelling, a defense (later, a repression). Yet the real opposition between their views is seen by Freud as being the result of the place sexuality actually plays in the neuroses. This difference in belief concerning the aetiology of the neuroses no doubt contributed to Breuer's reluctance to see the Studies in Hysteria published. (143)

Freud reports that The Interpretation of Dreams was completed in all essentials at the beginning of 1896 but was not written out until the middle of 1899. The interpretation of dreams came as the first-fruit of replacing treatment by (while under) hypnosis with the technique of free association. Though Freud treated his discoveries as ordinary scientific contributions, it soon became evident to him that he was one of those who had disturbed/

disturbed the world's sleep. He settled down to the isolation which ensued and began to follow a bit of advice Charcot had offered some years earlier - look at the same things again and again until they begin to speak.(144) In the summer of 1897 Freud began his most heroic undertaking, the self-analysis of his own unconscious.(145) This endeavour, coupled with his previously undertaken efforts to understand neuroses, led to the theory of the mind that he set forth at the turn of the century. His depth psychology had emerged (though it was to be revised, corrected, amended, added to, etc. during his long and fruitful career).

Notes on Chapter II.

(1) Freud, Sigmund, The Origin of Psycho-analysis: Letters to Wilhelm Fliess, Drafts and Notes: 1887-1902: edited by Marie Bonaparte, Anna Freud, and Ernst Kris; translated by Eris Mosbacher and James Strachey (London: Imago Publishing Company, Ltd., 1954), p. ix.

(2) Ibid., pp. 119, 120.

(3) Plato, The Republic of Plato: A Version in Simplified English, translated by I.A. Richards (London: Kegan Paul, Trench, Trubner & Co., Ltd., 1948), pp. 173, 174. For the Greek text and accompanying translation, Cf. The Republic, Volume II, Books VI-X, translated by Paul Shorey (London: William Heinemann; Cambridge, Massachusetts: Harvard University Press, 1935), pp. 334-337. Additional texts are: The Republic of Plato, translated by John Llewlyn Davies and David James Vaughn, Third Edition (London: Macmillan & Co., Limited, 1886), pp. 305-306; The Republic of Plato, translated by A.D. Lindsay, Everyman's Library Edition (London: J.M. Dent & Sons, Ltd.; New York: E.P. Dutton & Co., Inc., 1935), pp. 269-270; The Republic of Plato, translated by Francis Macdonald Cornford (Oxford: The Clarendon Press, 1941), pp. 290-291.

(4) Zilboorg, Gregory, in collaboration with George W. Henry, A History of Medical Psychology (New York: W.W. Norton & Company, Inc., 1941), pp. 27-30.

(5) Ibid., pp. 30-32.

(6) Ibid., pp. 35-38.

(7) Ibid., pp. 38-40. D.B. Klein reminds us that the problem of impulsiveness versus self-control, historically considered, "has its roots in Plato's distinction between the rational and irrational aspects of man's nature. It is a long jump in time but a short stride ideationally to go from the Platonic irrational soul to the Freudian id or from Aristotle's nous to Freud's ego and superego. . . . Anti-intellectualistic critics of the concept of insanity, prompted by their devotion to Freudian doctrine, like to play down the role of reason in their picture of the behaviour of the normal man. They prefer . . . to envisage such a man as the helplessly rationalizing shuttlecock of imperious impulsiveness. Nevertheless such a view may be a distortion of what Freud might have said about the issue under consideration. In his The Future of an Illusion, translated/

translated by W.D. Robson-Scott (London: Hogarth Press and the Institute of Psychoanalysis, 1928) p. 93, Freud endorses a pro-intellectualistic view at least to the extent of writing that "the voice of the intellect is a soft one, but it does not rest until it has gained a hearing". Klein, D.B., "An Appraisal of Insanity as a Scientific Concept", Journal of Abnormal and Social Psychology, Vol. 43, No. 2: 235, 1948. Franz Alexander also calls attention to this fact that Freud may have taken an attitude reflecting at least a mild pro-intellectualistic view in his reference to the soft voice of the intellect ("The Voice of the Intellect Is Soft ...", Psychoanalytic Review, Vol. XXVIII: 12-29, 1948). Spearmann sets forth the idea that depth psychology, in its "reduction of all motives to one single source (sex), . . . eliminated the notion of self-control as superfluous. But in so doing afforded it the further merit of reintroducing this notion later on; . . ." Plato had likened the impulses to horses and the will to their drivers. Thus he ran a two-level system: the reigning will and the subordinate impulses. Plato's "Charioteer" is transformed into Freud's "Superego". Spearmann, C., Psychology Down the Ages, Volume I (London: Macmillan and Co., Limited, 1937), pp. 308, 309.

(8) Zilboorg, op. cit., pp. 41-51. Sir Arthur Thompson says, "Our debt to the Hippocratic physicians is threefold. First, they rejected the welter of superstition inherent in animism, aetiology, and sympathetic magic, and in its place established the concept of disease due to natural causes and as a manifestation of the disturbance of the normal equilibrium between an organism and its environment.... The next achievement of the Hippocratic School was a sound method of clinical practice based on patient observation at the bedside and objective records of the course of individual cases. . . . Greater than these achievements, however, was their definition of the proper role of a physician. . . ." The Hippocratic oath sets forth the physicians' role. "The Three Revolutions in Medicine", British Medical Journal, No. 5144: 131, August 8, 1959.

(9) Shorey, op. cit., pp. 335, 336.

(10) Trotter, W., Instincts of the Herd in Peace and War, Second Edition (London: T. Fisher Unwin, Ltd., 1919), p. 74.

(11)/

(11) Valentine, C.W., The New Psychology of the Unconscious, Third Edition (London: Christophers, 1928), p. 93.

(12) Ibid., p. 94.

(13) Zilboorg, op. cit. pp. 54, 58-60.

(14) Aristotle, "De Some et Vigilia", "De Somnis", and "De Divinatione per Somnum", pp. 453b-464b in The Works of Aristotle, translated by J.I. Beare, edited by W.D. Ross (Oxford: The Clarendon Press, 1931).

(15) Copleston, Frederick, A History of Philosophy, Volume I, Greece and Rome, Revised Edition (London: Burns Oates & Washborne, Ltd., 1947), p. 215.

(16) Joseph, H.W.B., Essays in Ancient and Modern Philosophy (Oxford: The Clarendon Press, 1935), pp. 122-155.

(17) Adamson, Robert, The Development of Greek Philosophy, edited by W.R. Sorley and R.P. Hardie (Edinburgh and London: William Blackwood and Sons, 1908), pp. 199-231.

(18) Munn, Norman L., Psychology: The Fundamentals of Human Adjustment (London: George C. Harrup & Co., 1947), p. 3.

(19) Ibid.

(20) Cicero, Marcus Tullius, The Tusculan Disputations of Cicero, New Edition, revised and corrected by W.H. Main (London: W. Pickering, 1824), p. 121. Cicero's place in medical psychology cited by Zilboorg, op. cit., pp. 64-67.

(21) Pfister, Oskar, Some Applications of Psycho-analysis, Authorized English Version (London: George Allen & Unwin, Ltd., 1923), p. 343.

(22) Matthew 18: 1-6.

(23) Pfister, op. cit., pp. 151, 152.

(24) Ibid.

(25) Romans 7: 14-25. Cf. the renderings of this passage in two recent translations (versions): Phillips, J.B., The New Testaments in Modern English (New York: The Macmillan Company, 1958), pp. 330, 331; Siewert, Francis E., Research Secretary for the Lockman Foundation, The Amplified New Testament, Fifth Edition (Grand Rapids, Michigan: Zondervan Publishing House, 1958), pp. 566, 567.

(26)/

(26) Zilboorg, op. cit., pp. 66-92. Galen is seen as being thoroughly eclectic and a second Hippocrates in nature by Brett, George Sidney, A History of Psychology, Volume I, Ancient and Patristic (London: George Allen & Unwin, Ltd., 1912), p. 287.

(27) Zilboorg, op. cit., pp. 93-104.

(28) Brett, op. cit., pp. 261, 265.

(29) Ibid., pp. 298-300.

(30) Zilboorg, op. cit., p. 112.

(31) Brett, op. cit., pp. 345, 346.

(32) Brett, George Sidney, A History of Psychology, Volume II, Mediaeval & Early Modern Period (London: George Allen & Unwin, Ltd., 1921), pp. 18, 33, 42f., 46-48, 69.

(33) Zilboorg, op. cit., p. 115.

(34) Ibid., pp. 118-143.

(35) Ibid., pp. 144-174. See Malleus Maleficarum, translated by Rev. Montague Summers (London: John Rodker, Publisher, 1928), xlv + 278 pp.

(36) Ibid., pp. 169, 175-180.

(37) Wile, Ira S., Reviewing A History of Medical Psychology in the American Journal of Orthopsychiatry, Vol. XIII, No. 1: 168-171, January, 1943. The reference to Vives appears in Zilboorg, op. cit., pp. 180-195. Wile Summarizes Zilboorg's attitude as being "that which does not contribute to Freudian doctrine does not merit inclusion". Brett, op. cit., p. 168, refers to Vives' emphasis on passions.

(38) Paracelsus, Von den Krankheiten, etc., chapter "von Sanct Veyts Thantz". Quoted by Zilboorg, op. cit., p. 200. Cited by Wile, op. cit., p. 170.
Paracelsus spoke of the inner physician within man and emphasized the individual nature of disease. He is seen by C.G. Jung as "an almost legendary figure in our time, . . . a preoccupation of mine while I was trying to understand alchemy, especially its connection with natural philosophy". Jacobi, Jolande, Editor, Paracelsus: Selected Writings, translated by Norbert Guterman (London: Routledge & Kegan Paul, Ltd., 1951), pp. 23, 150, 161. Jung writes a foreword to the English edition.

(39)/

(39) Zilboorg, Loc. cit.

(40) Ibid. Cf. Withington, E.J., "Dr. John Weyer and the Witch Mania", pp. 189-224 in Studies in the History and Method of Science, Volume I, edited by Charles Springer (Oxford: The Clarendon Press, 1917), for Weyer's efforts to break the hold of witchcraft on his age.
Zilboorg sees Weyer as the founder of modern psychiatry. "Weyer, like his younger contemporary Vives, but using clinical facts to support his contention (Vives was not a physician), stresses the importance of affects in the pathogenesis of mental disease (p. 158). Zilboorg, Gregory, The Medical Man and the Witch During the Renaissance (Baltimore: The Johns Hopkins Press, 1935), pp. 109f.

(41) Leibniz, Gottfried Wilhelm, The Mondology and Other Philosophical Writings, translated by Robert Latta (London: Oxford University Press: Humphrey Milford, 1898), pp. 370-380. Cited by Levine, Israel, The Unconscious: An Introduction to Freudian Psychology (London: Leonard Parsons, 1923), pp. 12-17. Leibnitz's place in medical psychology cited by Zilboorg, op. cit., p. 253.

(42) James, William, The Principles of Psychology, Volume I. (London: Macmillan and Co., Ltd., 1891), p. 164.

(43) Levine, op. cit., p. 161. Leibnitz's law of continuity deserves citing for by it he explains or proves that the soul can never wholly cease to think, even in a faint or in sleep. Hoppus, John, "Psychology of Leibnitz", The Psychological Journal, New Series, Vol. III: 347, 348, July, 1856.

(44) Freud, Sigmund, Introductory Lectures on Psycho-analysis, Second Edition, translated by Joan Riviere (London: George Allen & Unwin, Ltd., 1922), pp. 94f.

(45) Zilboorg, op. cit., p. 274.

(46) Spinoza, Benedict de, The Chief Works of Benedict de Spinoza, Volume II, De Intellectus Emendatione-Ethica, Revised Edition, translated by R.H.M. Elwes (London: G. Bell and Sons, Ltd., 1912), pp. 173, 175, 137.

(47) Pollock, Frederick, Spinoza: His Life and Philosophy, Second Edition (London: Duckworth and Co., 1899), p. 206.

(48) McKeon, Richard, The Philosophy of Spinoza: The Unity of His Thought (New York: Longmans, Green and Co., 1928), ix + 345pp. p. 240.

(49)/

(49) Brett, op. cit., pp. 234, 235, 239, 240.

(50) Zilboorg, op. cit., pp. 277-280.

(51) Levine, op. cit., pp. 23, 24.

(52) Hoffding, Harold, A History of Modern Philosophy: A Sketch of the History of Philosophy from the Close of the Renaissance to Our Own Day, Volume II, translated by B.E. Meyer (London: Macmillan and Co., Limited, 1900), pp. 301-304.

(53) Freud, Sigmund, The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XX, 1925-26, translated and edited by James Strachey, in collaboration with Anna Freud, assisted by Alix Strachey and Alan Tyson (London: The Hogarth Press and the Institute of Psycho-Analysis, 1959), pp. 59, 60.

(54) Freud, Sigmund, The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XIV, 1914-1916, translated and edited by James Strachey, in collaboration with Anna Freud, assisted by Alix Strachey and Alan Tyson (London: The Hogarth Press and the Institute of Psycho-Analysis, 1957), p. 15.

(55) Schopenhauer, Arthur, The World as Will and Idea, Volume I, translated by R.B. Haldane and J. Kemp (London: Trübner & Co., 1883), pp. 248-251.

(56) Schopenhauer, Arthur, The World as Will and Idea, Volume III, translated by R.B. Haldane and J. Kemp (London: Trübner & Co., 1886), pp. 167-172.

(57) Hollitscher, Walter, Sigmund Freud: An Introduction (London: Kegan Paul, Trench, Trübner &.Co. Ltd., 1947), p. 88.

(58) Ellenberger, Henri, "The Unconscious Before Freud", Bulletin of the Meninger Clinic, Vol. XXI, No. 1: 4-6 January, 1957.

(59) Miller, James Grier, Unconsciousness (New York: John Wiley & Sons, Inc.; London: Chapman & Hall, Limited, 1942), pp. 1, 250. cf. Neitzsche, Frederick, Beyond Good and Evil, translated by H. Zimmern (London: Good European Society, 1907), p. 86.

(60) Freud, op. cit., pp. 15, 16.

(61) Freud, Complete Works, Volume XX, p. 60.

(62)/

(62) Freud, Sigmund, The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume V, 1900-1901, translated and edited by James Strachey, in collaboration with Anna Freud, assisted by Alix Strachey and Alan Tyson. (London: The Hogarth Press and the Institute of Psycho-Analysis, 1953), pp. 654, 655, 548, 549.

(63) Freud, Complete Works, Volume XIV, p. 333.

(64) Flugel, J.C., A Hundred Years of Psychology, 1833-1933, (London: Duckworth, 1933), pp. 294, 295.
Spearmann, C., Psychology Down the Ages, Volume I (London: Macmillan and Co., Limited, 1937), p. 360.

(65) Brown, William, "The Psychological Basis of Ethics, with Some Observations in Group Morality", Character and Personality, Vol. VII: 5, 6, September, 1938.

(66) Flugel, op. cit., p. 14.

(67) Freud, op. cit., p. 171.

(68) Zilboorg, op. cit., p. 310.

(69) Overholser, Winfred, "Psychiatry and General Medicine", Mental Hygiene, Vol. XXXII, No. 2: 226-234, April, 1948.

(70) Jones, Ernest, Sigmund Freud: Life and Work, Volume One, The Young Freud, 1856-1900 (London: The Hogarth Press, 1953), pp. 407-409.

(71) Flugel, op. cit., pp. 18-20.

(72) Strachey, James, Editor's note to Freud's "Repression" in Complete Works, Volume XIV, p. 143.

(73) Kris, Ernst, in the Introduction to Freud's Fliess correspondence, The Origins of Psycho-analysis, p. 47.

(74) Boring, Edwin G., A History of Experimental Psychology (London and New York: The Century Co., 1929), p. 245.

(75) Ellenberger, op. cit., pp. 6-8.

(76) Ibid., p. 8.

(77) Ibid., p. 8, 9.

(78)/

(78) Windelband, W., A History of Philosophy, translated by James H. Tufts, Second Edition (New York and London: The Macmillan Co., 1910), pp. 646, 647.

(79) Alexander, Archibald B.D., A Short History of Philosophy, Third Edition (Glasgow: Maclehose, Jackson and Co., 1922), pp. 536-539.

(80) Sachs, Hanns, Freud: Master and Friend (London: Imago Publishing Co., Ltd., 1945), p. 104.

(81) Kierkegaard, Søren, The Sickness Unto Death: A Psychological Exposition for Edification and Awakening, translated by Walter Lowrie (London: Oxford University Press: Humphrey Milford, 1941), pp. 12, 14, 17f., 43-119.
Kierkegaard deals with the problem of anxiety (Angst) in his The Concept of Dread, translated by Walter Lowrie (Princeton, New Jersey: Princeton University Press, 1944), xiii + 154 pp. He treats dread (Angst, anxiety) as the presupposition of original sin and as explaining it retrogressively by going back to its origin, as original sin progressively, and as the consequence of that sin which is the default of the consciousness of sin. He deals with dread (anxiety) as the consequence of sin in a particular individual. He concludes that as soon as psychology has finished with dread (anxiety), it has nothing to do but deliver it over to dogmatics.

(82) Smith, Elwyn Allen, "Psychological Aspects of Kierkegaard", Character and Personality, Vol. XII, No. 3: 195, 204, 205, March, 1944.

(83) Kierkegaard, Sickness Unto Death, pp. 68, 69.

(84) Grimsley, Ronald, Existentialist Thought (Cardiff: University of Wales Press, 1955), pp. 29,30.

(85) Holmes, Oliver Wendell, Pages from an Old Volume of Life (Boston: Houghton Mifflin Co., 1883), pp. 282, 283. Quoted by Bakan, David, Sigmund Freud and the Jewish Mystical Tradition (Princeton, New Jersey: D. Van Nostrand Company, Inc., 1958), p. 13.

(86) Bakan, Loc. cit.

(87) Holmes, Oliver Wendell, The Autocrat at the Breakfast Table (London: Walter Scott, Ltd., 1894), pp. v, 47. Cited in Behavioral Science, Vol. III: 334, 1958.

(88)/

(88) Ellenberger, op. cit., p. 9. Cf. Jones, Volume One, pp. 408-411, for a discussion of Fechner's influence on Freud's teachers and on Freud.

(89) Ellenberger, op. cit., pp. 9-11.

(90) Ibid., pp. 11, 12.

(91) Ibid., pp. 12, 13.

(92) Fromm, Erich, Sigmund Freud's Mission: An Analysis of His Personality and Influence (London: George Allen & Unwin, Ltd., 1959), pp. 115, 116.

(93) Appel, Kenneth E., "Freud and Psychiatry", Freud and Contemporary Culture, edited by Iago Galdston (New York: International Universities Press, Inc., 1957), pp. 4, 5.

(94) Zilboorg, op. cit., pp. 342-356.

(95) Ibid., pp. 356-358.

(96) Freud, Complete Works, Volume XX, p. 17.

(97) Zilboorg, op. cit., pp. 319-328, 361-378. Freud, op. cit., pp. 17, 18, 21, 27, 28.

(98) Freud, Sigmund, Moses and Monotheism, translated by Katherine Jones (London: The Hogarth Press and the Institute of Psycho-analysis, 1939), p. 35.

(99) Ellenberger, op. cit., p. 14.

(100) Freud, Complete Works, Volume XX, pp. 251-253. The Brucke Freud mentions is Ernst Wilhelm von Brucke (1819-1892), Professor of Physiology at the University of Vienna (p. 9).

(101) Ibid., pp. 253, 254.

(102) Ibid., p. 8.

(103) Jones, op. cit., p. 22.

(104) Freud, op. cit., pp. 272-274.

(105)/

(105) McClelland, David C., "Religious Overtones in Psycho-Analysis", The Princeton Seminary Bulletin, Vol. LII, No. 2:17, 18, January, 1959. Cf. Bakan, op. cit., pp. xix-326, for the idea that Freudian psychology (and psychoanalysis) was more than the product of one man - in fact, it is seen as the contribution of more than one generation. Its development is inextricably linked to Jewish history, particularly Jewish mystical thought. Bakan suggests that Freud's repeated affirmation of his Jewish identity had far greater significance for the development of Freud's ideas than is generally recognized. Bakan does not attempt to pull Freudian propositions directly from the Jewish mystical background. He does show how Jewish mystical thought was 'in the air' in those sections of Europe to which Freud's parents and many of the Viennese Jews were native. He sees Freud as a participant in the issues and struggles of Jewish mysticism. Bakan shows how this tradition worked toward developing in Freud a certain perceptual and emotional readiness to deal with the problems he encountered. Freud's Jewish background is also discussed by Jones, op. cit., pp. 1-29.

(106) Jones, Ernest, Sigmund Freud: Life and Work, Volume Two, Years of Maturity, 1901-1919 (London: The Hogarth Press, 1955), p. 3. Cf. also Jones, Volume One, pp. 43, 49, 175, 176, 223, 256, 259-261, 262, 343-347. Cf. Freud, op. cit., pp. 9-11. Philip Merlan says that Franz Brentano, who became Professor of Philosophy at the University of Vienna in 1874 and taught there until 1880, may have been the one who introduced the idea of the unconscious to Freud. Freud took the only non-medical courses he had during his entire course of eight semesters or four years under Brentano. In the third (Winter 1874/75), fourth (Summer 1875), and fifth (Winter 1875/76) semesters he had "Readings of Philosophical Writings". In the fourth (Summer 1875) semester he had "Logic". In his sixth (Summer 1876) semester he took "The Philosophy of Aristotle". Brentano suggested to Freud that he translate John Stuart Mills' works (John Stuart Mills' Gesammelte Werke). Though Brentano concluded that there was no such thing as an "unconscious" psychic activity, he gave the problem most serious consideration, and went so far as to trace the doctrine asserting the existence of the "unconscious" back to Thomas Aquinas. Merlan raises the question, 'Is it, therefore, not altogether possible that it was Brentano through whom Freud became acquainted with the problem of the unconscious?' Merlan, Philip, "Brentano and Freud", Journal of the History of Ideas, Vol. VI, No. 3:375-377, July, 1945. "Freud and Brentano - A Sequel", Journal of the History of Ideas, Vol. X, No. 3:451, July, 1949

(107)/

(107) Freud, op. cit., p. 8.

(108) Sachs, op. cit., p. 103.

(109) Wittels, Fritz, Sigmund Freud: His Personality, His Teaching, & His School, translated by Eden and Cedar Paul (London: George Allen & Unwin, Ltd., 1924), p. 16.

(110) Cf. any one of several of Freud's writings. A case in point is seen in The Complete Psychological Works of Sigmund Freud, Volume VII, translated by James Strachey, in collaboration with Anna Freud, assisted by Alix Strachey and Alan Tyson (London: The Hogarth Press and the Institute of Psycho-analysis, 1953), pp. 16, 154, 162, 259.

(111) Hall, Calvin S., A Primer of Freudian Psychology (Cleveland and New York: The World Publishing Company, 1954), pp. 4-7.

(112) Ibid., pp. 5-7.

(113) Freud, Moses and Monotheism, p. 105.

(114) Hilgard, Ernest R., "Freud and Experimental Psychology", in "Symposium on Freud", Behavioral Science, Vol. II: 74, 75, 1957.

(115) Hall, G. Stanley, reviewing Illustrations of Unconscious Memory in Disease, including a Theory of Attenuation by Charles Creighton (London, 1886) in The American Journal of Psychology, Vol. I, No. 2:333, February, 1888.

(116) Donaldson, Henry H., "On the Relation of Neurology to Psychology", The American Journal of Psychology, Vol. I, No. 2:210, 221, February, 1888.

(117) Hall, G. Stanley, reviewing "Psycho-Therapeutics", by I. Leslie Foley of London in the American Journal of Insanity, Vol. XXXIII, No. 4, April, 1887, in The American Journal of Psychology, Vol. I, No. 2:347, February, 1888.

(118) Hall, G. Stanley, "Notes", The American Journal of Psychology, Vol. I, No.1:202, November, 1887.

(119) Nelson, Julius, "A Study of Dreams", The American Journal of Psychology, Vol. I, No. 3:365-401, May, 1888.

(120)/

(120) Nelson, Julius, reviewing (1) Der Traum als Naturnothwendigkeit erklärt. Von W. Robert. Zweit Auflage. Hamburg, 1886, 53 pp., (2) Das Leben im Traum. Eine Studie, von Dr. Paul Schwartzkoff. Leipzig, 1887, 120 pp., and (3) Schlaf und Traum. Eine populär wissenschaftliche Darstellung, von Dr. Friedrich Scholz. Leipzig, 1887, 70 pp. in The American Journal of Psychology, Vol. I, No. 2:330-333, February, 1888.

(121) Ellenberger, op. cit., pp. 11, 12.
William James, the American philosopher-psychologist, became interested in and showed an increasing tendency to develop the "voluntaristic philosophy". In 1884 he founded the American Society for Psychical research. He became much impressed with the ideals of subconsciousness. Brett, George Sidney, A History of Psychology, Volume III, Modern Psychology (London: George Allen & Unwin, Ltd., 1921), p. 265.
William James says in his Gifford Lectures, "I cannot but think that the most important step forward that has occurred in psychology since I have been a student of that science is the discovery, first made in 1886, that, in certain subjects at least, there is not only the consciousness of the ordinary field, with its usual center and margin, but an addition thereto in the shape of a set of memories, thoughts, and feelings which are extra-marginal and outside of the primary consciousness altogether, but yet must be classed as conscious facts of some sort, able to reveal their presence by unmistakable signs. I call this the most important step forward because, unlike the other advances psychology has made, this discovery has revealed to us an entirely unsuspected peculiarity in the constitution of human nature. No other step forward which psychology has made can proffer any such claim as this". James, William, The Varieties of Religious Experience, A Study in Human Nature (New York: The Modern Library; Random House, 1902), p. 228. James indicated that this discovery is set forth in many recent books, with Binet's Alterations of Personality as good as one can recommend. James further states, "In the wonderful explorations by Binet, Janet, Breuer, Freud, Mason, Prince, and others, of the subliminal consciousness of patients with hysteria, we have revealed to us whole systems of underground life, in the shape of memories of a painful sort which lead a parasitic existence, buried outside of the primary fields of consciousness, and making irruptions thereinto with hallucinations, pains, convulsions, paralyses of feeling and of emotion, and the whole process of symptoms of hysteric disease of body and of mind. Alter or abolish by suggestion these subconscious memories, and the patient immediately gets well" (pp. 228, 230).

(122)/

(122) Freud, Complete Works, Volume V, pp. 687-713.

(123) Ribot, Th., The Psychology of the Emotions (London: Walter Scott, Ltd., 1897), pp. 215-217.

(124) Ibid., p. 254.

(125) Ribot, Th., The Psychology of Attention (London: Longmans, Green & Co., 1890), pp. 112, 113.

(126) Ribot, Th., The Evolution of General Ideas, translated by Francis A. Welby (Chicago: The Open Court Publishing Company; London: Kegan Paul, Trench, Trubner & Co., Ltd., 1899), pp. 131, 132.

(127) Ibid., pp. 224-226.

(128) Brett, op. cit., pp. 305, 306. Binet treats such topics as "Ideas of Subconscious Origin", "Plurality of Consciousness in Healthy Subjects", "Artificial Personalities Created by Suggestion", "The Recall of Former Personalities by Suggestion", "Actions from Suggestion", and "Suggestions from Unconscious Stimuli". His general theme is "the plurality of an individual's consciousness"(p. 344). He concluded that "outside of our consciousnesses may occur conscious thoughts in us that we are not aware of". He felt that it was not possible to determine the nature, extent, and importance of these "outside of conscious" thoughts when he wrote (p. 356). He mentions the fact that studies involving pathological psychology began about 1875 in France, England, and other countries (p. ix). Binet mentions the study and work (experimentation) of Janet, Bernheim, William James, Ribot, and Liebeault frequently throughout his book. Binet, Alfred, Alterations of Personality, translated by Helen Green Baldwin (London: Chapman & Hall, Limited, 1896), pp. 204f.

(129) Wakley, Thomas H. and Thomas Wakeley, Jun., "Hypnotism as a Therapeutic Agent", The Lancet, Volume I for 1890; 1201-1203, May 31, 1890.

(130) Wood, H.C., "Hypnotism in Therapeutics without Suggestion", The Lancet, Volume I for 1890:74, January 11, 1890.

(131) Page, Charles W., "Moral Treatment of the Insane", The Transactions of the American Medical Association, Vol. XXXI:497, 1880.

(132) Watteville, A de, reviewing Jean-Martin Charcot's Lecons sur les Maladies du Systeme Nerveux, Volume III (Paris, 1887), 518 pp., in Brain, Vol. X:268-274, July, 1887.

(133)/

(133) Grasset, J., "The Relations of Hysteria with the Scrafulous and the Tubercular Diathesis", Brain, Vol. VI: 434, January, 1884.

(134) Freud, Complete Works, Volume XX, especially pp. 19-21. The preceding paragraphs of this section of Chapter II are summarized from these pages.

(135) Breuer, Josef and Freud, Sigmund, The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume II, 1893-1895, translated by James Strachey, in collaboration with Anna Freud, assisted by Alix Strachey and James Tyson (London: The Hogarth Press and the Institute of Psycho-analysis, 1955), pp. 3-17.

(136) Ibid.

(137) Jones, op. cit., pp. 3-6.

(138) Freud, Origins, pp. 347f.

(139) Ibid., pp. 173-181.

(140) Ibid., pp. 206-210.

(141) Freud, Complete Works, Volume V, pp. 539-549.

(142) Bonaparte, Marie, Anna Freud, and Ernst Kris, "Editorial Note" in Freud's Origins, pp. 349-351.

(143) Freud, Complete Works, Volume XIV, pp. 7-24. Strachey, James, "Editor's Introduction" in Freud's Complete Works, Volume II, pp. ix-xviii. Jones, Volume I, Chapter XI, "The Breuer Period", pp. 243-294.

(144) Freud, op. cit., p. 22.

(145) Jones, op. cit., p. 351.

CHAPTER III

THE COURSE OF FREUDIAN DEPTH PSYCHOLOGY IN THE TWENTIETH CENTURY

It is Freud's opinion that his depth psychology ceased to be a purely medical subject from the time of the writing of The Interpretation of Dreams.[1] (A matter of historical interest of real (psychological) value is that William James accepted the Gifford Lectureship about this time, delivering the lectures in Edinburgh in 1901-1902.) For some time there was no sale for this book, and Ernest Jones remarks that seldom has such an important book produced no echo at all. Yet Freud did not hold back on his writing. He had promised a condensed version of the book and set at the task in October, 1900. The condensed version was published in 1901 and in time became more popular than his larger, original work.[2] Not only did Freud's use of dreams have therapeutic significance, it also had real importance as a part of the widespread movement to bring within the scope of psychology materials lying entirely outside that realm of clearly conscious and observable processes which had been up to that time recognized as its only legitimate subject matter.[3]

Two additional incidents occurred in 1900 which have significant bearing on the course of depth psychology. One had to do with a new patient Freud acquired, an eighteen year old "Dora", whose partial analysis was effected during the latter part of/

of 1900. The essentials of Freud's approach in this case were to be published in "Fragments of a Case of Hysteria" in 1905. Freud wrote his friend Fliess that "the case has opened smoothly to my collection of picklocks". Dora became the first of Freud's important case histories' series. The second significant event had to do with the collection of material for "the psychology of everyday life", which in turn became The Psychopathology of Everyday Life, published in periodical form in 1901, in book form in 1904. By late 1900 Freud indicated that he would soon be ready to hand the manuscript to his publisher. The year 1900 also marks the last meeting between Freud and his friend Wilhelm Fliess before the latent estrangement between the two men became clear.(4)

It is generally agreed that the psychoanalytic movement is Freud's creation. It is not generally agreed, however, that the movement was marked by one certain quality or characteristic. In Freud's thinking the history of the psychoanalytic movement was for the most part the history of his discovery of the psychoanalytic method of treatment for the neuroses and the spread, growth, and outreach of the practice of clinical psychoanalysis. At the same time, Freud recognized a non-medical side (or sides) of psychoanalysis. Soon after the movement gathered enough momentum to attract others, Otto Rank joined himself to the growing number of young doctors who had gathered about Freud, and was persuaded to devote himself to this non-medical side. Early in the course of/

of the movement a beginning was made on throwing psychoanalytic light on philosophical systems and the individuals devising and promoting these systems. Because of the revolutionary discoveries with regard to the mental life of children, especially the place occupied by sexual impulses, attention was soon directed toward the implications of psychoanalytical findings for education. Clergymen had their attention directed toward the bearing of psychoanalytical findings on their tasks by an early adherent to psychoanalysis, Oskar Pfister, a Swiss pastor who saw psychoanalysis not only as a psychological method but also as having bearing even on mission work.(5) The psychoanalytic method and its application to dream material, plus the study of the everyday acts of normal people - such as slips (Fehlhandlungen) of the pen and tongue, forgetting of names, and all kinds of blunders and oddities of the behaviour which interfere with the individual's deliberate purposes, were all worked out by Freud before psychoanalysis became a movement or school of psychology. With his published contribution to the theory of wit the ambition of the Freudian teaching to become more than a mere commentary on mental (emotional) life is beautifully demonstrated. Thus Freudian teaching began to make its move toward becoming a genuine system of psychology. This is particularly demonstrated by Freud's explanation of the nature of puns.(6)

The/

The Nature of the Spread and Outreach

Erich Fromm sees the psychoanalytic movement as possessing a "peculiar quasi-political character". He states that he "could hardly find a better introduction to this topic than to quote the table of contents of the first part of the third volume of Jones's biography, entitled Life".(7) The subheadings which Fromm quotes are actually from the tables of contents of volumes Two and Three, and are as follows: Emergence from Isolation (1901-1906), Beginning of International Recognition (1906-1909), International Psycho-Analytical Association (1910-1914), Opposition, Dissensions, The 'Committee', The War Years (1914-1919), Reunion (1919-1920), Disunion (1921-1926), Progress and Misfortune (1921-1925), Fame and Suffering (1926-1933), Last Years in Vienna (1934-1938), and London: The End (1938-1939).(8)

Fromm continues his argument that the psychoanalytic movement possessed a "peculiar quasi-political character" by stating that

> Anyone reading these headings would hardly doubt that the book deals with the history of a political or a religious movement, its growth and its schisms; that this is the history of a therapy, or a psychological theory, would be a most unexpected surprise. Yet, this spirit of a world-conquering movement already existed in the early years of psychoanalysis. Before 1910, Freud had made his most fundamental discoveries and presented them in a number of books and papers to a small group of physicians and psychologists in Vienna. So far, his activities had not been different from those of any other creative scientist. But this kind of activity was unsatisfactory for Freud.

Fromm/

Fromm pursues his argument further by referring to the launching of the psychoanalytic movement and in pointing out some of the characteristics of the movement and its congresses. (9) Fromm's source material for the most part is Jones' biography, so he may be said to be presenting a commentary on Jones' findings. Fromm sees Jones as being mistaken in assuming or stating that all Freud's youthful phantasies and desires (identifications with Hannibal, Moses, Columbas, a desire to become a Cabinet Minister) had gone. These youthful phantasies and desires had merely taken on new forms and therefore were less conspicuous (conscious). Whereas Freud had aspired to become a Cabinet Minister in his youth, the man Freud now aspired to be another Moses, bringing a new knowledge to the human race which would be the last word in man's understanding of himself and of his world. Nationalism, socialism, religion - none of these could truly guide man to a fuller life, but the full understanding of mental life could reveal the irrationality of these attempted answers and also lead mankind as far as the true destiny of life. This would involve a sober, rational, even skeptical appraisal of man's past and present, and an acceptance of the fundamentally tragic nature of human existence. Fromm feels that

> Freud saw himself as the leader of this intellectual revolution, which made the last step rationalism could make. Only if one understands this aspiration of Freud to bring a new message to mankind, not a happy but a realistic one, can one understand his creation: <u>the psychoanalytic movement</u>.

Fromm/

Fromm sees psychoanalysis as a specific therapy and also as a general psychological theory of human nature, specifically of the existence of the unconscious and its manifestations (in dreams, character, symptoms, and all symbolic proclamations). But he sees more, and asks:

> Is there any other case of a therapy or of a scientific theory transforming itself into a movement, centrally directed by a secret committee, with purges of deviant members, with local organizations in an international superorganization? No therapy in the field of medicine was ever transformed into such a movement. . . .

Fromm sees close similarity between the theories of psychoanalysis and Darwinism, but points out the absence of a Darwin movement with a directorium and purges to keep the movement free of those not true to the movement. The psychoanalytic movement is partly the result of Freud's personality and the fact that he wanted to transform the world.(10)

Ernest Jones holds that the psychoanalytic 'movement', as has been true of all progress in real scientific knowledge, was accompanied by "animosities, prejudice, or even persecution, short-lived enthusiasms, and bitter personal quarrels". Because depth psychology dealt from the outset with emotionally significant themes, the unfortunate features of the movement have been more pronounced. When the prerogative of the man in the street, the common man, to have an expert opinion on all psychological problems of any import is tampered or interfered with, one

can expect even violent opposition to flare up here and there. Freud's discoveries did not come automatically, but cost him much expenditure of personal energy as he overcame his own emotional resistances to these discoveries. Thus he defended tenaciously his discoveries from time to time. He had to maintain and fight for his hard won convictions, and at the same time avoid allowing these convictions to "degenerate into dogmatic beliefs". Jones characterizes Freud as being

> quite immune to opposition or criticism from other people, but he remained always open to the pressure of new facts and constantly modified or even altered his conclusions in the light of them. They had, however, to be facts he himself observed; he did not easily take into account facts observed by other people, even by his co-workers and friends. He had a remarkably self-sufficing mind, and the great value of this doubtless outweighed any disadvantages it brought by way of detachment. So long as he was the main discoverer in the new field, and this was in fact so during most of his life, his attitude was successful, but plainly it could not permanently stay so when other explorers appeared. In that event there would be the danger, sooner or later, of the hardening into dogmatism which in fact he just avoided. (11)

Some individuals saw the new movement as partaking the nature of a religious movement. The would-be scientific activities were viewed as the endeavours of a new sect where Freud was the Pope, or an even higher personage, to whom obeisance by all was owed. The sacred scriptures were his writings, and when necessary conversion to the new order had been effected, credence/

credence to the sacred text became obligatory. Jones, of course, does not agree with this chracterization and reports that the picture he saw was "one of active discussion and disagreement that often enough deteriorated into controversy". Freud "was extremely patient and tolerant of divergent opinions so long as he thought the other person was sincere, and not merely impelled by some irrelevant emotion". There is some ground for referring to the religious character of the psychoanalytic movement, however, "for approach to psychoanalysis cannot be effected by reason alone, however much it may speak the final word". The 'conversion' to psychoanalysis necessarily involves an emotional process. Changes are wrought in one's inner mental makeup that are more than cold, rational affirmations.(12) "Freudianism", observes J. Stafford Wright, "has followed the course of any religious movement; it has its rigidly orthodox group, its progressives, and its heretics . . ."(13)

Roback sees psychoanalysis (and therefore its depth psychology character) as a dynamic psychology with a vengeance. Because Freud was not a psychologist by training he was able to "start from scratch, unconcerned about the gains of traditional or, for that matter, untraditional psychology". Though Freud began in neurology and pediatrics, he soon found himself in psychiatry and from there proceeded to revolutionize the whole psychological conception and the entire outlook on civilization. The psychoanalytic torch shed light on practically every aspect of/

of humanistic structure. In order to see his doctrines spread to such extent Freud had to overcome prejudices far more intense than those which Copernicus, Darwin, Galileo, and Kepler had to face.(14)

The Freudian teaching and method (the doctrine has also been identified with the method of therapy) is "a rigid system rightly charged with being absolute", so says C.G. Jung. A great advantage of the system is that it stands out in bold relief against its philosophical and scientific background. It is a strange and unique phenomenon. It does not merge with other contemporary concepts and Freud has made no conscious effort to connect the system with any of its historical antecedents and ancestors. The quality of detachment is increased by a "peculiar terminology which at times borders on a subjective jargon". The language is phenomenological as well as conceptual. "The historical conditions which preceded Freud and formed his groundwork made a phenomenon like him necessary." Jung continues his characterization of Freud and his system by observing that

> in the course of the nineteenth century enlightenment slowly broke through, especially in the form of scientific materialism and rationalism. This is the matrix out of which Freud grew, and it is the mental characteristics of this matrix which have shaped him along foreordained lines. He has a passion for bringing everything under the light of reason exactly as in the eighteenth century . . . with a certain satisfaction he invariably points out the flaw in the crystal; all complex psychic phenomena like art, philosophy and religion fall under his suspicion, and/

> and appear as "nothing but" repressions of the sexual instincts . . . this essentially reductive and negative attitude towards recognized cultural values rests in Freud's case on the historical conditions which immediately preceded him. He sees as his time forces him to see. This comes most clearly to light in his essay "The Future of an Illusion", where he draws a picture of religion which corresponds completely with the prejudices of the materialistic age.
>
> His revolutionary tendency to find always the negative explanation for things is based on the historical fact that the Victorian epoch has fraudulently used cultural values in such a way as to produce a middle-class idea of the world, and among the means employed, religion (more correctly a repression-religion) played the chief part. It is this sham idea of religion that hovers before Freud's eyes. The same is true of his idea of man. . . . (15)

We now know that it was the sham idea of religion which Freud attacked (did he witness any true religion where the individual was transformed by his relationship to the God of love, light, and life?), and when his conception of man is considered historically, it can be seen as a reaction to the Victorian tendency to view everything in a rosy light. If he is viewed as an exponent of the reaction of the twentieth century against the nineteenth,

> with its illusions, its hypocrisy, its half ignorance, its false, overwrought feelings, its shallow morality, its artificial, sapless religiosity, and its lamentable taste,

he can in Jung's opinion be viewed much more correctly than when he is marked out as the herald of new truths and new ways of expressing these truths. As a great destroyer he breaks the chains/

chains of the past, freeing mankind from the "unhealthy pressure of an ancient world of rotten habits". In so doing he shows how the values our parents and grandparents hold (or held) can be understood in an altogether different sense, examples of this being

> such a sentimental fraud as that of parents "who live only for their children", or the theme of the noble son who "is at his mother's feet all his life", or the ideal of the daughter who had a "perfect understanding of her father" . . .

The unsavory idea of incestuous fixations which Freud dared raise as an object of discussion thus aroused some useful doubts, which, for reasons of good mental health, should not be pushed too far. In a sense Freud was like an Old Testament prophet who "overthrew false idols and pitilessly spread out to view the rottenness of the contemporary soul". He is (or was) an answer to the sickness of the nineteenth century. In Jung's opinion Freud's theory (and thus his depth psychology) does not really stand for a new way of life, a guiding line of development. His view is not forward looking. All his thinking is oriented backwards and with a one-sided bias. His real interest is not in where things are going but in where they came from. Jung sees Freud as under the compulsion of the Zeitgeist to expose the possible dark sides of the human soul. In order to convince the world of his discoveries, Freud had to employ scientific tones, and thus he was unconsciously diverted from developing his theories/

theories fully and completely. Jung sees Freud under the influence of an unconscious Weltanschauung. Because the Freudian system is at best a partial truth, "it has the rigidity of a dogma and the fanaticism of an inquisitor" in order to maintain itself and be effective. Freud's bold one-sidedness did unveil an effective method for dealing with neuroses individually, but because neurosis is not a disease specific to the Victorian era, a theory of neurosis (or dreams) based on a Victorian prejudgment can at the most be of a secondary importance to science. Jung maintains that the human soul is more than a mere product of the Zeitgeist - it is of far greater persistence and immutability than that. Jung's chief criticism of Freud is that he did not penetrate into the deeper layers of what is common to all mankind. He could not have been true to his cultural historical task had he done so - but he did fulfil his specific task.(16)

One writer classifies Freudianism as the clearest expression of the revival of what amounts to a soul concept. He also sees the structure (the depth psychology defined in Chapter I) as having stemmed from a sense of futility over academic psychology in particular, and to some extent even over nerve physiology, as well as from an analysis of the more common functional disorders of adjustments. Because introspectionism did not provide a satisfactory basis for treating functional disorders, Freud and his followers transformed the mental point of reference (or at least/

least that side of it which deals with mental agents) into a "distinctively modern, allegedly scientific, system of belief". Freudianism began as a therapeutic system for treating neuroses, then became a somewhat ubiquitous instrument for interpreting almost every aspect of culture, and has become, in addition, "a metaphysical system of psychology whose major concepts are to be brought into line with academic attitudes and concepts". As a theoretical system, depth psychology clearly sets forth a mental point of reference, but after making due allowance for its terminology, this point of reference moves beyond the observation of behaviour and mental life to a decidedly speculative construct. Reasonably close relatives of this construct are found in religious metaphysics, where the rational points of view of the more traditional form are expressed in different terms, e.g., innate (original) sin instead of id, and conscience in place of superego. When the structure of the mind is described in terms of psychoanalytic theory, a fictional description of the mental agencies, forces, and powers which are in conflict with environmental abilities and with one another is presented. The ego comes fairly near to being a special case of gnomic mind, and there are some elements of the gnomic mind in the super-ego. The remainders of the ego and super-ego, almost the total unconscious, and especially the libido, are functional mind of the most existential nature. Psychoanalytic theory/

theory developed into an instinct psychology, curiously combining the spiritual emotion of beings with the biological/physical notion of energy. One of the striking postulates of Freudianism, and one that is hard to understand is its explanation that even free will is determined by the relationship between the libido and reality. Every action (decision, as well as behaviour of an overt nature) is determined (caused) by the instinctual urges.(17) It is E.B. Holt's opinion that

> Freud's contribution to science is notable, and . . . epoch-making, for a reason which has hardly ever been mentioned. And this reason is that he has given to the science of mind a causal category or, to put it less academically, he has given us a key to the explanation of mind. (18)

A rather dim view of depth psychology is taken by La Piere and Farnsworth. They see a peculiarity of the times as being the extremely dim view that modern man takes of himself. His favourite historian is a prophet of doom, A.J. Toynbee, who treats civilization like a solemnly sanctimonious mortician. Man's favourite high priest is any one of the practicing disciples of the philosopher-psychologist, Sigmund Freud, mystics who assure him gloomily that all his troubles stem from himself. The depth psychologists have undoubtedly contributed to the problem of motivation but have with genuine missionary zeal stretched their theories far beyond scientific limits. Too often they use loose and mystical terminology in interpreting their/

their data. They show the abnormalist bias of interpreting the normal person in terms of the abnormal. Like Christian Scientists, they claim to possess both a worthwhile therapy and a valid (in the scientific sense) theory.(19)

On the other hand, a view as bright as the previous one was dim, is put forth by one of the most noted social psychologists, William McDougall. He sees psychoanalytic psychology as a vast improvement over the older academic psychology. Though it began as a method of medical treatment for the neuroses primarily, the course of depth psychology has been such that a system of psychology has resulted. At least two distimguishing characteristics can be stated: the principles of explanation are thoroughly purposive (however obscurely stated) rather than mechanistic, and the school owes its success - both in terms of popular esteem and in a fruitful new direction in medicine - to this full adoption of purposive principles of explanation. Though depth psychologists have for the most part remained outside the main stream of development in psychology, they have all the while exercised a powerful influence upon it. The one cardinal doctrine of depth psychology is that mental conflict, in all its depth, range, and disastrous consequences, plays a most decisive role in human life.(20) McDougall holds that all the psychologies derived from Freudianism have proved immediately applicable to a wide range of social problems without having to undergo any miraculous transformation of principles or terms. Despite its errors/

errors depth psychology has contributed more toward initiating and inspiring intelligent interest in psychology than any other psychological system.(21)

Freudian theory has been criticized from every possible angle, it seems. Some have been more competent to criticize than others because they have made some effort to come to grips with the theory before offering their judgments. Freud's influence upon the course of much of present day psychology has been due not less to his critics than to his disciples. He attracted many followers who could advance his theory without becoming deviationists. Many others adopted psychoanalysis as a technique of therapy - and as much of the theory as the technique entailed, questioning various psychoanalytic doctrines.. Some were openly eclectic and chose freely from the theories of Freud as well as from the theories of Jung, Adler and other deviants. One of the more radical critics was Ian Suttie. At first he seemed to devour Freudian literature, apparently accepting its tenets. Later he became severely critical and described the Freudian theory (not Freudian practice) as "itself a disease".(22) Carrying forward this idea that the theory was itself a disease would allow the interpretation that the spread and course of Freudian theory during this century has been in the nature of an epidemic. Those following Freud most closely would correspond to those most engulfed in the throes of the illness, while varying degrees of adherence to the theory would correspond to the varying/

varying holds the illness would have on different individuals. Some with strong constitutions would overcome the effect of the disease in time and would eventually resume good health. (This might characterize the experience of Suttie.) Others would be more or less crippled or handicapped as the disease left its mark upon them.

One writer sees the initial contributions of Freud as "the first bubbling from a rich spring of clear understanding of the human personality" which has become a "veritable Amazon among the streams of scientific thought" as the spring has poured out its deep contents over the years.(23) The same writer likens the development of psychoanalysis (and thus also its depth psychology character) to the growth of a healthy, vigorous oak.(24) The oak was once an acorn but now is mighty and has spreading branches representative of the several directions and divisions of science (or human relations, social studies) now solidly dependent on Freudian theory. As early as 1933 Flugel could report that

> there is now scarcely a single important aspect of human activity to our understanding of which psycho-analysis has not in some degree contributed. . . . It is still too early to pass final judgment, but at present it looks as though the contributions of psycho-analysis to psychology, and through this to social science, are destined greatly to outweigh its importance in the purely medical sphere in which it had its origin. (25)

The fact that Freudian theory in at least a modified form is now a part of the curriculum of many theological schools(26)

may/

may indicate something of the nature and extent of the outreach of the branches of depth psychology's mighty, vigorous oak. The waters of the movement's extraordinarily potent Amazon have intermingled with the intellectual waters that cover the earth, particularly that portion of the world known as Western society (or culture).

Questions Concerning the Developmental Character of Depth Psychology

Several questions should be faced regarding the character of the movement. First, (the order in which the questions are posed has no intended significance), does depth psychology have a Weltanschauung of its own? Freud's reply is that if what is meant by Weltanschauung is an intellectual construction which gives an answer (unified solution) to all the problems and questions of our existence, then the answer is an emphatic 'No'. Such a comprehensive hypothesis necessary to provide a construction in which no question could be left open and in which everything in which man is interested finds a place, though an ideal wish of mankind, is a practical impossibility. Psychoanalysis, "as a specialized science, a branch of psychology - 'depth psychology' or psychology of the unconscious" is quite unsuited to formulate a Weltanschauung of its own. It must accept the Weltanschauung of science in general, so Freud stated. He felt that psychoanalysis had no need to create a Weltanschauung of its own, and, in fact, is not in a position to do so. Because it is a branch of/

of science it can subscribe to the scientific Weltanschauung.(27) Ernest Jones reports that 'unity of science', 'science', 'physical forces' were not merely directing ideas or hypotheses of scientific endeavour for Freud. They became, even while he was a medical student, "almost objects of worship. They were more than methods of research - they became a Weltanschauung."(28) Calvin Hall explains that Freud did not have the philosophical interests of a professional or academic philosopher; instead, his philosophy was social or humanitarian and took the form of building a philosophy of life - based on science rather than on metaphysics or religion. The only philosophy of life worth having, so Freud thought, had to be based on a true knowledge of man's nature and that such a knowledge could come only by scientific inquiry and research. Freud felt that it was the task of psychoanalysis to extend the scientific world view to the study of the human mind (or psyche), not develop a new Weltanschauung. His philosophy of life can be summed up in the phrase "Knowledge through science".(29)

Though this (paragraph immediately above) seemingly presents Freud's intentions and his views, it does not necessarily answer for his followers and pupils. It must be recognized that no other system of thought in modern times, excepting the great religions, has been accepted and adopted by so many people as a systematic explanation of individual behaviour. Because of this, Freudianism has sometimes been chosen as a philosophy of life by/

by those who have no other belief. It is quite possible that Freud, "a tough old humanist with a profound sceptical mind", would be amused or shocked (or both) to learn the degree to which all things in man's experience are sometimes explained by 'Freudian' doctrine and theory. Freud simply did not propose a system that would apply dogmatically to all occasions, though his insights and those added by later students have grown into a widely shared body of knowledge. (30)

A second question to be faced: 'Is depth psychology now a normal or regular psychology, a psychology of the normal mind, the normal personality? In the thinking of many individuals it is not. The term psychoanalysis can mean only one thing, abnormal psychology and psychopathology, and if therapy is considered, then, it means primarily the Freudian (or near and neo-Freudian) methods of treating emotional and mental disorders. It is true that Freud's first contributions to the understanding of human personality were largely in the areas of abnormal psychology, psychopathology, psychotherapy, and psychiatry. His real significance, however, is as a psychological theorist in the area of general psychology. It is true that he did not present in a comprehensive and systematic form his psychology of the normal personality, but this does not mean that throughout the theories he did present over a period of more than forty years that a psychology of the normal personality does not exist. Freud's legitimate place is within the province of normal psychology It has become increasingly evident in recent years that Freud's distinctive/

distinctive role in intellectual and scientific history, as contrasted with his role as a psychoanalyst, for example, is that of a psychological theorist. He regarded psychoanalysis not as a branch of abnormal psychology or psychiatry, but primarily as a system of psychology in its own right. Depth psychology cannot be properly viewed as an exclusive branch of medicine, or as a medical psychology.(31) Freud had this to say about the depth psychology character of psychoanalysis: "Psychoanalysis falls under the head of psychology; not of medical psychology in the old sense, nor of the psychology of morbid processes, but simply of psychology. It is certainly not the whole of psychology, but its substructure and perhaps even its entire foundation."(32) Here he is speaking of psychoanalysis as a theory of personality.(33) As a normal psychology, Freudian psychology has great potential as an instrument in preventive mental health endeavour. In terms of its bearing on the cure of souls, it is as a psychology of the normal personality that depth psychology offers the most significant assistance.

A third question involves the idea of whether depth psychology has become a psychology peculiar to, say, Western culture. It is true that Freudian doctrine has changed the course of Western intellectual history. His intellectual influence, particularly in the United States to-day, is greater than that of any other modern thinker. His towering influence is felt with regard to mass media, the college classroom, and even the small/

small talk at social gatherings. His name is invoked by the middle class mother who is concerned about the personality development of her children.(34) More and more people, especially in the United States and Canada, and not too much less so in Western Europe, are coming to wonder what the Freudian reason can be for their having forgotten a name, felt depressed, experienced a slip of the tongue, begun a love affair, ended a marriage.(35) Too, Freud's influence in India, for example, is marked by the presence of several practicing analysts and some others teaching in universities who could be said to be Freudian in basic outlook.

The two really significant trends or streams of thought in the psychological field have been the Freudian and the Pavlovian. Some hold that they are not divergent streams but are convergent. In 1934 it was predicted that the more immediate future of psychology lay in the impact between these two streams.(36) But it does not seem that the streams have converged and are therefore coterminous, and certainly not with respect to psychology in Soviet countries. It was reported in 1937 that psychoanalysis was not approved of by Soviet officialdom. Freud's work came to be regarded as applicable only to the decadent capitalistic culture in which he lived. Soviet psychiatrists made use of psychoanalytic concepts but carefully guarded their phraseology to avoid being suspected of counter-revolutionary ideas. At this time (1937) there seemed to be general agreement that all schools of/

of psychology arising under capitalism were unsatisfactory.(37)

Marxism in particular seems to stress the external factors in frustration. Freud emphasized both internal and external causes of frustration. Though there may be numerous parallels or agreements between Freud and Marx (especially Engels, Marx's collaborator), their resultant theories in the main, dialectical materialism and psychoanalytic psychology, seemed to grow poles apart. The Marxist doctrine is that of establishing a new social order in which impulses, fired by mutual jealousies and hatreds, will not be very prevalent. It will not then be so necessary to repress the instincts to accomplish a good social adjustment.(38)

Before World War II became a reality many psychologists of the Freudian orientation recognized that the increasing influence of Marxist (and Fascist, as well as Nazi) thought and action called on them to look more closely at the phenomena involved. Many of the Freudian persuasion, as well as many Communists, did not believe a rapprochement between the two theories possible. A psychosocial (and more specifically a class-economic) repression characterizes Marxism while a psycho-sexual repression characterizes aspects of Freudianism. Marxism holds that capitalism imposes a special repression of impulses and ideas connected with the basic reproductive connections of the individual as well as the impulses and ideas connected with the basic productive relations of society.(39) Because Freudian psychology/

psychology developed in a capitalistic culture - and more particularly because it became widely adopted by those nations where free enterprise flourished, it could not be accepted and adopted under a Marxist government. The two were and are seemingly incompatible, being uncongenial or antagonistic.

The essence of fascist ideology is the negation of life. The chief concern of such an ideology is "the psychological repression of the true nature of the class-economic relations of capitalistic society", plus "the violent political repression of the resentment of the people against the miseries and extinction enforced by these relations". Fascism, in a sense an amplification of Marxism (i.e. Fascism seems the opposite of Marxism, yet Marxism ends in Fascism), seeks to get the individual's own super-ego to repress his life impulses as bad. In this sense there is psychological repression, but it cannot be maintained indefinitely without some external, forcible repression of the manifestations of the life impulses. This necessitates a political or social repression (or suppression) designed to effect in the individual the introjection of the corporate state and make its ideals the individual's ego-ideals. Though it is accomplished at a terrible cost, this political or sociological repression leads to some liberation of the individual from his psychological repression by facilitating interpretations of the individual's feelings and impulses at moments when the impulses are active and are/

are thus in a position to be effectively interpreted. Incidentally, a government does not have to acknowledge the term Marxist, Fascist, Nazi, for this to be true![40]

In a totalitarian state there are fewer inner emotional conflicts, some would argue. There are fewer or possibly no real qualms from an individual super-ego. Because the dictator (whoever wields the power of the state in a totalitarian sense) is the national super-ego existing outside the individual, the individual need not think or be responsible for himself because that is done for him. (It must be added that frustrated individuals - neurotics, those burdened by poor economic conditions, and others - even in Western democracy seem too ready to dispense with their own super-ego and allow themselves be directed by the labor union boss, for example.)[41] And if he does have severe aggressive feelings, he frequently finds opportunity to vent his aggression by rallying to a call to shout down the war-mongers of capitalism, or become part of a snake-dance through a city in protest of imperialism, or yield to the dictator's command to demonstrate in some way to express the dislike that is felt toward another culture.

Democracy requires a spirit of co-operation and reason. Its ideal, in the last resort, would be said to be that which Freud set for psychoanalysis: where Id was, there shall Ego be. Where there was a reign of anxieties, instinctual drives, and primitive/

primitive mechanisms for dealing with these forces, there should now rule a strong ego which is capable of facing and controlling these mental forces, and also of ruling and settling the conflicts while guided by a civilized super-ego. This is an intrinsic ideal of Western civilization, it must be admitted. At the same time, it is not accidental that the most vigorous antidemocratic movement of the present offers to the masses an ideal very nearly the opposite of Freud's ideal.(42)

Stated in a different way, it can be said that the power of Marxism over the mind is based on a process almost the exact reverse of Freudian sublimation. A system of naked power is injected with the moral needs of man - which are denied expression in terms of human ideals. This system is then empowered with the force of blind moral passion. The bestiality of the Nazi regime during World War II was not that of an untaught savage. It was carefully groomed by speculation closely resembling Marxian influence. Much philosophic schooling lay behind his contempt for humanitarian ideals. A process of moral inversion had to be effected for the individual to come to disbelieve in public morality.(43) (Underlying Marxism and Nazism is the Hegelian notion that the 'knowledge of reason' is superior to any other knowledge. This allows the individual to fashion a god in his own image, and whatsoever he does must be right, for he possesses a superior mind.) The act of burning Freud's books(44) (and had he lived long enough and remained on the Continent he, too, might have met/

met death in one of the concentration centers), the extermination of millions who stood in the way of the Nazi floodtide, the merciless gunning down of Hungarians who dared revolt against tyranny, any outburst of organized nihilism, is indicative of this moral inversion. Democracy stands for the development of the individual personality in terms of its own resources. Because Freudian depth psychology has such an end view in mind, it is obviously regarded as a product of decadent capitalism because only in a democracy can the individual truly engage in free enterprise and develop according to his ability to do so. Yes, Freudian psychology is aligned with Western democracy. (45)

In the fourth place, is depth psychology suited to one particular class in society? Is it a psychology of the common man, the middle class, the elite? One of the early observations Freud made relative to the fact that cultural and sociological factors had to be considered if one made fitting advances in psychology reveals the fact that he recognized "a psychology of the common man" quite different from that of his own. He had the Austrian peasant of his day in mind when he included this 'finding', in a letter to his wife-to-be, in 1883, but Ernest Jones remarks that the entire passage in the letter which contrasts the people at large (<u>das Volk</u>) with those whose lives were marked by the character of refinement is teeming with potential ideas that came to realization approximately fifty years later/

later in Civilization and Its Discontents.(44)

One of the things to bear in mind about Freud when the character of his depth psychology is being examined is that he was a social critic as well as a psychologist. Society, he felt, had been shaped by man and revealed to a considerable extent the irrationality of man. Consequently, each new generation is corrupted by being born into an already irrational social structure. The influence of society on man and of man on society constitutes a vicious circle from which only a few truly inured to hardships can set themselves free. In Freud's opinion the situation might be improved by the application of psychological principles in child-rearing and in the general education of children and youth. This could only mean that parents and even teachers would have to undergo a psychological re-education in order to become effective agents of reason and truth. This was the only way by which to bring about a better society and better people in that society as he saw it.(47) This is idealistic and immense, but he did not know or conceive any other way of achieving the reform of society and its constituents. Viewed from this perspective, depth psychology is not the psychology for any specific class. It merely requires a level of social refinement for effective and suitable adaptation.

It must be admitted that the most enthusiastic response to Freud has come from those people who make up what could be called/

called middle class culture.[48] Because Freudian psychology is associated with therapy (psychoanalytic practice) in the minds of so many people, and because the availability of analysis has been determined to a large extent by the individual's ability to pay for this therapy, it may seem that depth psychology has developed primarily as a middle class psychology.

In disavowing that depth psychology is a psychology suited to a specific social structure, the intention is not to present it as a general psychology. It is a specific school whose major contribution and interest deals with motivation and personality development. Freudian psychology is both a psychology of motivation and a psychology of personality. It is argued, however, that Freudian psychology "refers basically to a definite historical situation" and "deals with a certain type of individual in intrapsychic and social tension."[49] This point is conceded if it is meant that Freud's experience for the most part involved close association with individuals (his patients) who were struggling to overcome the very conflict which had brought them to him for treatment. The neurotic who needs to become reconciled to himself - as well as to his social setting - can be found (and is found in large numbers) in all of the strata comprising the society we know to-day. Psychoanalytic therapy does seem to be limited to a specific social class and it must be admitted that economic and cultural factors do determine/

determine to a very great extent the bounds of usage and effectiveness. Depth psychology, describing mental processes from dynamic, economic, and topographical points of view, cuts across class lines. As depth psychology has developed and become widely known in academic as well as therapeutic settings, and as the principles laid down for healthy personality development have become widely practiced and acknowledged, the classlessness of depth psychology has been demonstrated.

A fifth question: Was depth psychology a Jewish innovation? If so, has it continued to be primarily a Jewish discipline? That Freud's family was unquestionably Jewish and that he took some pride in his Jewish heritage are obvious facts.(50) It has also been argued (see Chapter II) that depth psychology (or the psychoanalytic movement, more specifically) was influenced by Jewish mysticism, but this is not enough ground to stand on to contend that the movement, or the psychology, was a Jewish creation. The attitude of the Nazi regime toward Freud's work wherein it was branded as another Jewish menace in need of extermination(51) no doubt made it seem to many people that depth psychology was too Jewish for them. Much weightier evidence seems to lie in the fact that for many years all European depth psychologists (psychoanalysts) except those in England and Switzerland were Jews.(52) The man who figured most prominently in the spread of psychoanalysis in the United States, A.A. Brill, was/

was also a Jew.[53]

The aptness of Jews for psychological intuition may be a just claim, and the fact that they have over the years acquired an ability to withstand abuse and disgrace no doubt had some influence on the direction taken in the early years of the psychoanalytic movement.[54] Jones observes that a Jew was the wrong person to announce that the sexual instinct was far more subtle and influential in mental life than had ever been supposed. At first, in central Europe where anti-Semitism was so strong, only Jews could be found to support these revolutionary ideas.[55] Without denying the Jewish influence which was so pronounced during the earlier years of the spread of Freudianism, it cannot be held convincingly that depth psychology was a Jewish innovation. The picture of present day depth psychology (including the training for and practice of psychoanalytic therapy) is certainly one involving a cross section of the culture(s) in which Freudian discoveries are recognized and utilized.[56] In addition to Jews, Christians (both Protestant and Roman Catholic, and probably some Greek Orthodox), and Hindus, as well as those of other religious persussions, are now engaged in using the principles of depth psychology in their professional capacities.

The Response to Freud

Beginning in 1902 a group of young doctors gathered around Freud/

Freud "with the express intention of learning, practicing and spreading the knowledge of psychoanalysis." The small circle expanded immediately and changed its composition frequently over the next few years.(57) Immediately upon the publication of The Interpretation of Dreams C.G. Jung put himself in touch with the movement.(58) The response of other members of the staff of the public mental hospital, the Burghölzi, in Zurich, and Jung's efforts "in the Spring of 1908, which brought together friends of psycho-analysis from Vienna, Zurich and other places" made the spread of the movement most encouraging to Freud. This meeting, the first Psychoanalytic Congress, had as one of its results the founding of the periodical, Jahrbuch für psychoanalytische und psychopathologische Forschungen, which appeared in 1909.(59)

In the latter part of 1909 Freud and Jung were invited to lecture at Clark University in Worcester, Massachusetts, by G. Stanley Hall, the university president. At this meeting Freud met James J. Putnam, Harvard University professor, who became in Freud's estimation "the chief pillar of the psychoanalytic movement in his native land". Also at this meeting were Ernest Jones (then at the University of Toronto), Sandor Ferenczi (of Budapest, Hungary), and A.A. Brill (New York City), key individuals in the spread of Freud's ideas in time to come. Soon individuals in France, Germany, Holland, England, Sweden, Norway, Russia, Poland, Italy, and Hungary showed their interest in the new movement. Lively interest soon developed in Spanish-speaking/

speaking countries and an institute for the study of psychoanalysis was established in India (Calcutta).(60)

Freud's lectures at Clark University were published in English (he had given them in German) in the American Journal of Psychology in 1910. A second Psychoanalytic Congress was held in Nuremberg, Germany, in 1910, and on Ferenczi's proposal became the International Psychoanalytical Association, with local societies under a common president. C.G. Jung became the first president. A second journal devoted to psychoanalysis, Zentralblatt für Psychoanalyse, was begun. A bit later a third journal, Imago, was instituted for the purpose of dealing with the application of depth psychology to the mental sciences. A third congress was held at Weimar, Germany, in 1911.(61)

All did not go smoothly, however. Some felt that medicine in particular had suffered a psychical epidemic.(62) Worst of all, dissensions within the fold of Freud's pupils and followers became a reality. The first to occur involved Alfred Adler and was effected (Adler's secession) before the 1911 Congress at Weimar. (As is rather well known, Adler continued his psychological endeavour, founding in time a movement of Individual Psychology with a considerable following especially in the United States.)(63) Next to become a dissenter was Wilhelm Steel. Then the most disappointing break of all came with Jung's gradual, then sudden, rift with Freud and the current practices in psychoanalytic procedure. Jung had made another lecture trip to the United States/

States in 1912 and when he returned from this trip the several disagreements which he had had with Freud worsened. Jung had already indicated that he regarded the term Libido as general tension. Reports had come from New York that Jung had expressed real antagonism toward Freud's theories. On his return Jung reported how successful he had been in making psychoanalysis more acceptable by leaving out sexual themes. The personal relations between Freud and Jung deteriorated, improving for a very short time in late 1912, and then the final break came in 1913. Though Jung was president of the International Psychoanalytical Association at the time and also editor of the Jahrbuch, he did not resign these positions until some time later (the editorship in October, 1912, and the presidency in April, 1914).(64) Jung's withdrawal from Freud's following did not mean his withdrawal from psychological endeavour, however, and he went on to found his own school of Analytical Psychology,(65) (and has a considerable following in Switzerland and in England to-day).

While these dissensions were taking place, the response to Freud in England and in North America was heartening. The first psychoanalytic periodical in English, The Psychoanalytic Review, was established in New York in 1913. The American Psychoanalytic Association had been founded at Baltimore in 1911, largely through the efforts of Ernest Jones.(66) In 1913, Jones, who had returned to London to begin a private medical practice, founded a psychoanalytic society there, though he felt it necessary to dissolve/

dissolve this society and reconstitute it after World War I.[67] The War itself obviously caused some shift in emphasis in the efforts put forth by those who had become a part of the psychoanalytic movement, but the International Association survived and resumed its meetings at The Hague in 1920.[68] The spread of psychoanalytic doctrine throughout the world during the first two decades of the twentieth century may be summarized as follows: (1) Spread through the medical circles of Vienna from The Interpretation of Dreams in 1900 until an international organization was effected largely through the efforts of German-speaking adherents; (2) Consolidation and growth of effort and interest until Adler and Jung were no longer a part of the movement (1911-1913); (3) "Closing of the ranks" among orthodox depth psychologists (psychoanalysts) determined to remain loyal to and be led by Freud; (4) Dramatic extension of theory and practice during World War I to British and American medical men. From 1916 to 1918 the rapid development of the functional, especially psychoanalytic, concept of the neuroses occurred in Great Britain. In 1918 there occurred in American psychiatry and related professions a large-scale invasion, partly as a result of war experience and also because of the mental-hygiene movement.[69]

During the 1920s the spread of psychoanalytic doctrine and practice continued quite rapidly and popular psychoanalytic literature/

literature reached a floodtide. Many reading and thinking British and Americans became roughly familiar with the implications of depth psychology. The only real question was how far one went in defining the actual role the new doctrine should fulfil. Some went as far as to see psychoanalytic psychology as the sum total of modern psychology (at that time). Others looked at the new movement as extravagant and fantastic, lacking in genuine factual foundations, and lurid in interpretation. They grudgingly had to admit, however, the significance of unconscious dynamics. The general public seemed inclined to become more interested in the pathological than in everyday phenomena. One thing did seem clear - that Freud continued to stand squarely for his original thesis that sexuality in its several manifestations is the central problem of all life and all adjustment. The popular acceptance or rejection of Freud's theory of sex (psycho-sexual development) was itself colored by irrational factors of moral disapproval or romanticism. The same held true with regard to the professional reaction of many psychologists and psychiatrists to this same issue.(70)

A completely new conception of mental phenomena began to be well defined in the third decade of this century, that of psychosomatic medicine, heralded by numerous papers by psychoanalysts in the early twenties.(71) Several years earlier Trotter had heralded Freudianism as the most remarkable attack upon the problems of psychology which had been made from the purely/

purely human standpoint.[72] Flugel predicted that

> the psychology of Sigmund Freud, with its patient tracking down of the unconscious bases of conscious thoughts and motives, its clear vision of the different strata of the mental life, and above all, its penetrating illumination of the mental characteristics of the infant and of the infantile psychic residua of the adult, is probably destined to cast a greater light than any other contemporary system upon the problems connected with the development and evolution of the human mind. . . . (73)

Flugel also pointed out the ways in which the mind endeavours to find a solution for conflicting tendencies aroused within it - repression, displacement, and a process of deliberate choice.[74] In 1920 Ernest Jones reported that the progress made in psychoanalytic knowledge during the previous five or six years had been very considerable in spite of severe external hindrances. The increasing complexity of the psychic problems encountered was beginning to be realized.[75] T.W. Mitchell also reported in 1920 that psychoanalysis as a term had already come to mean (1) a special technical method for investigating the human mind, (2) the body of doctrine (theory) which has been built up on the results obtained by the use of the method, and (3) the practice of the method for therapeutic purposes.[76] In the same year (1920) the future influence of Freudian theory on psychology proper was characterized as being similar to that of chemistry on Pasteur's discovery of the connection between chemical structure and the polarisation of light. A great body of knowledge had been built up on the psychology of knowing (cognition) and had/

had not yet been influenced (hardly touched) by psychoanalytic theory. The matter was quite different with regard to feeling and will (conation) where no more than a start had been made. It was predicted that Freudian studies would supply the clue to directions for these two areas. The psychology of the emotions, even of such a brilliant and original thinker as William James, was considered quite out of date.(77) The same writer called depth psychologists to task for having neglected man's highest interests and for being too much inclined to interpret the higher in terms of the lower.(78)

An editorial in Psyche bemoaned the fact that the most accessible and popular literature on depth psychology had not, in general, emanated from the best informed sources. Current ideas on the subject were full of misconceptions. A number of unqualified individuals set themselves up as qualified practitioners and foolish men and women sought out their services. Those hostile to psychoanalytic theory felt their hands strengthened by these unfavourable incidents, while those qualified exponents of the new psychology tended to entrench themselves more deeply and show themselves less tolerant of suggestions and criticisms coming from students of psychology (and its application to life's problems) outside the immediate circle of Freudian influence. Some of Freud's followers had carried his views further than he cared to do and also had been more dogmatic in their argumentation and exposition.(79) McDougall attributed

to/

to Freud's influence the quickening of interest in the study of psychology on the part of medical men and even the world at large. He saw the rapid advances made in the study and treatment of functional disorders immediately following World War I as being largely influenced by psychoanalytic findings.(80)

In discussing the relationship of Freudian psychology to traditional psychology, H. Tasman Lovell spoke of "the greatly increased fruitfulness that has occurred to psychology from Freud's extensive and valuable studies". This writer was not totally laudatory, especially with regard to the Freudian conception of instincts, but pointed out the gains to psychology which resulted from the insistence upon the deeper sources of human personality, upon the indirectness with which unconscious (and preconscious) elements may express themselves, upon the dynamic nature of mental life, upon the deep significance of the pleasure-pain principle, from the knowledge of the meaning of dreams, and from Freud's uncompromising use of the conception of psychological determinism.(81) Thurstone reported that "the psychoanalysts have made a contribution to theoretical psychology in calling our attention to gross deficiencies in what we call the subject-matter of psychology".(82) Leuba saw four tendencies of Freudianism that appeared to him to be of value to (academic or scientific) psychology: (1) the dynamic conception of man, (2) strict psychological determinism, (3) the influence of the past/

past upon present behaviour, and (4) the adventurous spirit of the movement. He went so far as to say that Freudianism had figured heavily on the preventing of psychology's being overcome with dry rot.(83) Predictions of Freudianism's future usefulness revealed that it was as a normal psychology that some saw its real value. Jastrow indicated that he felt that Freudianism's future lies in "its application to normal motives and their vital, instinctive-emotional responses, in the hold which it gives upon human traits and character analysis". He was not altogether complimentary in his attitude toward Freud and his followers, stating that "according to the faithful, Freudianism is the truth, the whole truth, and nothing but the truth" in terms of the neurological concept of behaviour and characterizing it as "an important discovery made by the wrong man". He also mentioned the "glaring sex-cult of the extreme Freudians (which) blinds rather than illuminates". He even predicted a neo-Freudian view which would approach and be absorbed in the general neurological view of behaviour. He foresaw fewer distinctively Freudian books and more distinctively neurological ones.(84) Ginsberg called attention to the remarkable discoveries in psychopathology which led to important contributions to social theory and thought it possible that depth psychology (psychoanalysis would throw light on many phases of social unrest.(85) Another writer indicated that it certainly seemed that educators should have/

have a knowledge of the persistent influences of past experience on present modes of thought, and especially on the influence which mental conflicts, past or present, exercise in producing behaviour of an unusual or morbid character, a knowledge largely resultant from Freudian psychology.(86) It became relatively easy for Freud to write in 1935 that the permanency of psychoanalysis was certain. He felt that it had "proved its capacity to survive and to develop both as a branch of knowledge and as a therapeutic method". Some adherents had set themselves the task of seeing depth psychology recognized in university study and others worked to see it included in the medical curriculum. Though other followers had withdrawn from Freud (notably Rank and Ferenczi),(87) many more new disciples had been added.

During the thirties the interest in psychosomatic medicine had reached far and wide, and was only one of the many outreaches of Freudian psychology. The influence of depth psychology on child psychology received heavy emphasis through the efforts of such pioneer work as that of Anna Freud, Melanie Klein and Susan Isaacs. More and more, child psychology became concerned with unconscious dynamics. It can also be said that a genuine effort was made by some to convince the public that babies are human beings!(88) Not every new book could be considered complimentary,(89) nor were those books written to expound psychoanalysis always successful in stimulating the 'right' opinion toward the new psychology and its use in therapy.(90) Books written to convey the/

the idea of what it meant to be psychoanalyzed were forthcoming,[91] and writers were lauding the rejuvenating and fructifying effect psychoanalytic theory was having upon psychiatry and medicine.[92] A new journal, devoted to theoretical, clinical, and applied psychoanalysis, was begun in the United States to fill the need for a strictly psychoanalytic organ in America. Those who began the new periodical felt that the Freudian movement was facing the danger of being misrepresented and diluted, and it was also hoped that the new journal, The Psychoanalytic Quarterly, would stimulate work and provide an outlet for it.[93] Freudian influence figured in heavily on bringing about new and better attitudes toward mental abnormalities.[94] The study of delinquency came under Freudian surveillance, though Freud himself did not contribute a great deal of theory.[95] Though there had been numerous references to the concept of the neurotic character before the thirties, the general concept came to stand for several ancillary terms (e.g., constitutional psychopath, constitutional inferior, psychopathic personality, sociopath, or just plain psychopath).[96] Edward Glover felt that Freudian psychology had thrown real light upon the social behaviour of mankind with respect to unconscious personal factors involved in war,[97] and did not find everyone in agreement with him regarding his views.[98] The concept of mental hygiene began to receive genuine attention early in the thirties and the bearing of depth psychology upon the task of providing valuable knowledge of the developing psyche was/

was singled out.(99) Until 1930 there was only one psychoanalytic society in the United States. Soon the following cities had societies: Boston, Chicago, Washington-Baltimore, Philadelphia, Topeka, Detroit, and San Francisco. Six cities had training institutes as well.(100)

The question of lay analysis became an issue even before 1930 and was, by some, considered a fatal flaw in the Freudian structure.(101) Freudian psychology itself was frequently criticized. It is obvious that psychoanalytic theory did not fit into the 'scheme of things' of several textbooks.(102) The entire advancing front of psychoanalysis was surveyed from time to time and early in the thirties had come to involve normal psychology, the whole range of psychiatry, internal medicine, anthropology, religion, literature, and criminology.(103) What could be considered an eclectic approach to personality problems began around 1930 and the influence of Freudian psychology upon this movement was considerable.(104) The spirit of Freud was considered to pervade at least one of the most influential psychological clinics in the United States by this time,(105) and it does seem likely that the same attitude prevailed in numerous other settings, even outside the United States.

Efforts of psychologists and psychoanalysts to understand environmental influences in terms of sociology and a reciprocal interest on the part of sociologists toward psychological (and psychoanalytic) phenomena became readily discernible during the/

the latter half of the fourth decade of the present century.(106) Rigid adherence to all of Freud's ideas became less and less essential in the thinking of many who still considered themselves Freudian in orientation.(107) One response to Freudian theory and practice which did seem somewhat widespread is that voiced by the Gestalt psychologist, Kurt Lewin, who said the effort of Freudian psychologists to base general laws entirely on case studies and therapeutic work seemed to be methodically unsound to many scientists.(108) Perhaps Lewin's stand here is best understood if he is seen as preferring a systematic, rather than a historical genetic, explanation of individual behaviour. At the same time efforts to validate some Freudian principles by experimentation were forthcoming.(109) The application of psychoanalytic methods to studying mental retardation was even undertaken with seemingly encouraging results.(110)

In the thinking of some it seemed that the response to Freud by now (1940) had resulted in his having made either enemies or disciples.(111) Freud's death in 1939 did remove the one truly pioneer spirit from the psychoanalytic scene, however, but his influence continued. The classical contribution of Freud formed the basis for more and more study and application to areas of the life sciences.(112) Not everyone had been converted to Freudianism, but perhaps considerably before the mid-century mark the ideology of depth psychology "came largely to be accepted by psychiatrists and psychologists, even when they/

they repudiated its techniques and certain of its tenets".(113) The fascination of Freud's books gave them such popular appeal that in the publishing world they came to have practically the rating of novels.(114) Positive contributions of Freudian psychology to other schools and conceptions often went unheralded, and features of Freudian psychology now have respectable places in many textbooks, regardless of the theoretical bases of the textbook writers.(115) Though a strictly Freudian social psychology never received even token acceptance, the response to Freud in terms of the influence of his psychology on standard social psychology has occurred as anthropologists in particular, who deal in and with cross-cultural material, influence the social psychology of the present.(116) In the more practical disciplines, such as social case work, Freudian influence has been heavy and the response equally forceful.(117) In terms of abnormal psychology, Freudian ideas are coming to be accepted more and more by non-Freudians. Clinical psychology and the psychology of the normal personality have responded most heartily to the Freudian impact.(118) A current tendency which can not be easily overlooked is the increasing response of clergymen to psychoanalytic psychology and of the application of this psychology to helping clarify many complexities in the lives of those who seek the clergyman's assistance in solving life's struggles.(119)

Changing/

Changing and Expanding Emphases

In his Interpretation of Dreams Freud depicted the psychic apparatus as regulating the tension resulting from the constant source of stimuli arising within each individual. These stimuli, from which one cannot flee, are distinguished from external stimuli, and are seen as springing from an organic base. Psychic tension is the result of instinctual need, and is felt as pain or unpleasure (Unlust). The psyche must take up the role of mediator between inner and outer reality, interposing between the individual's instinctual needs and the external environment where there are possibilities for gratification of these needs. The tension prevails until it is reduced by discharge or gratification. This reduction is felt as pleasure. Where this is not possible (or proper in the eyes of society or the individual's standards of conduct), the psychic tension is held in check by intrapsychic mechanisms, defense mechanisms directed toward the avoidance of pain. This general view prevails to-day among Freudians who continue to regard the psyche in this manner. In more modern terminology, the mastery of anxiety (Angst) is the goal toward which psychic activity is directed.

Freud's first classification of the instincts was based upon the then current distinction of instincts of self-preservation and instincts of race-preservation. Thus he distinguished ego instincts and race instincts. The name given to the psychic sexual/

sexual drive was libido. Conflict between ego and sexual drives resulted frequently in the repression (rendering unconscious) of the sexual drives. The adult sexual impulse was conceived of as the end result of a long process of development and not a simple reproductive urge which emerged full-blown during adolescence as was previously supposed. From earliest infancy active drives strive for expression. Infantile sexuality was seen to divulge itself in several relatively self-governing constituent or partial impulses originating in regions of the body (such as the mouth or anus and called erogenous zones) which seemed to behave like genitals, as well as performing self-preservative functions. This observed variety of infantile impulses and their similarity to perversions resulted in their being labelled polymorphous perverse, and defined as objectless or auto-erotic. True object-choice and the full co-ordination of sexual impulses under the primacy of the genital zone were seen to occur at puberty. Some of the infantile impulses continued to find direct gratification in the fore-pleasure leading to the adult genital act. The other impulses were repressed, displaced, and reappeared as sublimations or symptoms (and if they were not repressed as perversions).

At this time (c. 1905) the psyche was seen as a two-fold system: consciousness, including the potentially conscious preconscious, and the unconscious, equated with the repressed. Topographically/

Topographically, the psyche was described as a series of levels, with a small portion above and a much larger portion below the threshold of consciousness. Dynamically, mental life was described in terms of the insistent character and conflict of instinctual drives. Real advance had been made in understanding the sexual instincts even though genital impulses were still considered relatively unimportant in infancy. The ego was still relatively unexplored, and the psychic mechanisms, repression and displacement in particular, so far recognized had been chiefly revealed by analyzing hysteria and in studying dreams.

In the next two decades it became clear that infantile sexuality was not as chaotic as it first seemed. A fairly orderly series of pre-genital organizations was recognized, centering first about mouth-interests and giving rise to an oral primacy, and later about the anus and excretory processes, giving rise to an anal-sadistic primacy. Not until 1923 was Freud convinced that a genital primacy was also established in infancy. Even then he felt that only the male genital was recognized. Thus he spoke of a phallic (rather than genital) primacy. Infantile sexuality also came to be seen as object-directed (rather than auto-erotic or objectless) in the psychological sense. Even the infant's nursing (sucking) had as its object in the external world the mother's breast. Personal object choice (the mother's breast is a part object) was also seen to be achieved/

achieved during infancy. The now universally familiar Oedipus complex (the nuclear complex of the neuroses), the fixation of the child's attention upon the parent (object) of the opposite sex, was also 'discovered' during this period. Karl Abraham, one of the truly brilliant early pupils and co-workers of Freud, must be credited with a number of these findings relative to the nature of infantile sexuality.

During the second decade of the twentieth century ego psychology got its beginning in the form of character study, the concept of narcissism, and the study of the development of reality sense by Sandor Ferenczi (another of the outstanding pupils and fellow-workers of Freud). With the introduction of the concept of narcissism the older conception of a simple antithesis between ego instincts and sexual instincts (between ego and libido) gave way to the idea of the distribution of a quantity of psychic energy (libido) between ego and objects. Thus the economic canon of description was added to the topographic and dynamic. The field of what Freud called metapsychology (which simply means theory) was entered. Self-love was seen to exist simultaneously with object-love. Freud came to hold that narcissism or self-love was later converted by the formation of an ego ideal into love of this ideal. Thus came the first indication of the existence of a differentiating stage in the ego itself which was to be developed somewhat later as the concept of super-ego formation.

The/

The significance of hate and sadism in infantile life, and the ambivalent nature of love and hate in most infantile object-relations, came to be recognized during the second and third decades of this century. Hatred and aggression were considered to be resultants of frustration. Freud came to assume a compulsion to repetition as the result of observing children's play, analyzing the anxiety dreams of traumatic neuroses, and certain transference situations where patients lived-out painful situations in their past lives. This tendency was seen by him as more than another method by which the psychic apparatus reduced instinct tension. He considered it to be an innate tendency to reinstate an earlier condition, the inorganic. This was actually a biological line of speculation and resulted in the new classification of life instincts and death instincts. Thus the antithesis was no longer between ego instincts and sexual instincts, nor between ego-libido and object-libido, but between Eros and Thanatos, libido and aggression.

The Ego and the Id was first published in 1923 and actually marks the beginning of the distinctively modern theory. The tripartite division of the psychic structure (ego, id, super-ego) and the wider conception of the unconscious (which is now seen as an instinct reservoir including, but not confined to, the repressed) now appears. The psyche becomes a three-fold system made up of a reservoir of instinctual impulses (the id), a conscious/

conscious (or potentially conscious) ego system concerned with reality testing and adapting impulses to reality conditions, and an unconscious ego system concerned with the internal adaptation and regulation of instinctual impulses. The id represents the unorganized reservoir of instinctual impulses and the ego and super-ego represent the organized systems through which these instinctual impulses operate and by which they are controlled. The ego now seems to have three masters: the external world, (the libido of) the id, and the severe super-ego. (It may be said, for the theological or religious significance it could have, that the id is non-moral, the ego strives to achieve moral balance, while the super-ego is ultra-moral.)

The defense mechanisms of introjection and projection came to be seen as important not only in the production of pathological syndromes but also as general or normal mechanisms of (ego) defense against aggression and as agents in libido distribution. It was also seen that libido impulses could not be studied singularly - the relations between libido and aggression would have to be considered. The idea of conflict between impulses came to be largely superseded by the notion of tension between the psychic systems. Control becomes a matter of the distribution of energy between the systems, being a result of the reaction of the ego systems to the impulses and not the direct action of impulse upon impulse. Personality development no longer can be studied in terms of a theory of impulses alone. The whole psyche/

psyche or total personality must now be considered at every stage of development.

One of the immediate outcomes of these new views was the stimulation of inquiry into the interplay between the psychic systems. In particular, much study was given to the role of the super-ego in pathogenesis and in more normal life. A mass of literature on the (unconscious) sense of guilt and the need for punishment resulted. The psychic systems became personified in the thinking of some. At the same time, it was recognized that resisting that temptation while treating the systems impersonally as relatively stable organizations of impulse was the most desirable approach.

During the third decade of this century Freud revised his views of anxiety, setting forth his revised views in Inhibitions, Symptoms and Anxiety. Rank's views no doubt caused Freud to reconsider his earlier views regarding anxiety. Whereas in the beginning he had regarded it as transformed libido - as painful affect resulting from frustration or repression, closer study revealed that anxiety usually preceded repression. It is more of a signal to the ego that danger is near. A type of anxiety appropriate to each stage of personality development was recognized. None of this anxiety is necessarily relinquished in the course of development. Anxieties natural in infancy but inappropriate in an adult may be said to dominate the neurotic. All (ego) defense-mechanisms aim at avoiding anxiety. Symptoms are/

are constructed in order to avoid danger situations.

Anna Freud's detailed study, The Ego and the Mechanisms of Defense, was published in 1936 (translated and published in English in 1937), and became the classic text on the subject. Developments associated with child analysis likewise began in the 1930s. Notable is the work of Melanie Klein and that of Anna Freud. Enthusiasm for new and more useful conceptions seized many depth psychologists. Successive modifications of theory were made in response to increased knowledge of the psychic systems. One real difficulty seemed to be that of making the systematization of theory keep pace with its rapid growth. Another difficulty, or a corollary of this first difficulty, was (and still is) that of correlating the new with the old. (120)

In retrospect, it may be said that up until about 1920, Freud was occupied almost solely with seeking to discover the determining forces in personality which are not directly known to the observer. Thus the unconscious mind reigned as the sovereign concept in his psychology. After 1920 conscious and unconscious are still retained in his psychoanalytic theory as qualities of mental phenomena. (121) A new development started with a deeper investigation of the fundamental processes of repression. The question became: how does this process take place and what psychic factors are responsible for it? This new movement can be suitably called the evolution or development of ego-psychology. (122) It must not be thought, however, that Freudian psychology was no longer/

longer a depth psychology and that the dynamic character of the unconscious had been abandoned. There is instead a shift of emphasis. It does not mean that major concern is now centered in conscious mental life - major concern is with the ego, a large part of which is unconscious.(123)

A changing emphasis which can not be overlooked centered in the urge of some that psychoanalysis should shift its emphasis from biology to sociology, or put another way, that cultural and social factors should be considered much more than they had been emphasized by Freud. In a sense, this move represented a deviation from the mainstream of depth psychology. Nevertheless, those who joined in on this new emphasis still considered themselves Freudian in general orientation. Various titles have been suggested to characterize these trends: cultural interpersonal,(124) neo-Freudian,(125) simply "carrying Freud's work beyond the limits he reached",(126) or "constituting a fresh approach in psycho-analysis".(127)

For the most part the neo-Freudians in the United States may be said to have stressed environmental learning and in a sense are as much social psychologists as they are clinical workers. They place less stress on biological drives and place more emphasis on social needs. The sexual emphasis characteristic of the orthodox Freudian position is de-emphasized, and in this sense they appear to be related to Adler's ideas, as well as that of/

of the critical nature of the Oedipus complex. Environmental conflict receives more emphasis than internal conflict. The names of Harry Stack Sullivan, Karen Horney, Clara Thompson, Freida Fromm-Reichmann, Erich Fromm, and Abraham Kardiner may be singled out as representing the neo-Freudian emphasis in the United States.

In Great Britain Melanie Klein has exerted a considerable influence. She may be called a nativist who stresses the ubiquitous nature of infantile sexuality. She stresses the Oedipal (conflict) situation even more than Freud. In particular, Mrs. Klein agrees that the earlier personality difficulty occurs, the more effect it will have on the nature personality. She stressed the importance of psychotic-like mechanisms in early development. She may be considered the most Freudian-like of the British deviants. W.R.D. Fairbairn has developed what he calls an object-relations theory of personality and says that the libido is essentially object seeking (where Freud maintained that the libido is essentially pleasure-seeking), that the erotogenic zones are merely channels mediating the primary object-seeking aims of the ego, and that a satisfactory theory of ego development must be conceived in terms of relationships with objects which have become internalized during early life.(128) Psychologists like J.A. Hadfield owe much to Freud but differ from the classical Freudian approach in therapeutic practice.(129)

Depth/

Depth Psychology To-day: Strengths and Limitations

At the present time it can be said that anyone who has any knowledge of psychology at all has heard of Sigmund Freud.(130) Perhaps it would be best to add "in Western culture, at least". To say that everyone who has any knowledge of psychology is familiar with his depth psychology, his metapsychology, would certainly be a gross overstatement. The development of clinical psychology has been the most influential factor in bringing Freudian psychology to the fore in psychology proper. Psychologists are friendlier than ever to this teaching, though this does not mean that they are his disciples.(131)

The spread and outreach of Freudian influence has now reached a point where it almost defies description and evaluation. This situation has not prevented various individual attempts at such appraisals, however. One writer could state that so deservably profound had been the influence of Freud's teaching and so damagingly popular its allegories, that there is now in evidence a strong tendency to use the term psychologist as if it stood for only those who investigate and treat mental disabilities.(132) The amount of psychoanalytic writings over the years has become enormous(133) and the spread of psychoanalysis itself has been such that it has branched out into almost all fields of science.(134) Much of Freud's original theory remains unchanged to-day. Views about fundamental processes such as displacement,/

displacement, identification, projection, reaction formation, repression, sublimation, and substitution, which are derived directly from observation, have undergone little change. Depth psychologists hold that the theory of drives (psycho-dynamics) rests on well-established observations and generalizations, though it must be admitted that the ultimate nature of instincts is a highly controversial subject.(135)

Though there is still great allegiance to Freud, more and more writers and depth psychologists feel free to pursue independent lines of research and practice.(136) Some feel that depth psychology is in need of a complete overhaul in terms of its concept of energy and that a new model of the psychic structure is even overdue.(137) The solid contribution of depth psychology will not vanish nor diminish when some revision of basic concepts is effected. Our understanding of human behaviour has been enhanced immeasurably by the discoveries of depth psychologists and the practical application of these discoveries awaits even further outreach and utilization. If depth psychology does not in time undergo some revision, it will only mean that it no longer is meeting the challenge which the advancing front of scientific endeavour pushes forward year by year. Depth psychology needs to be more than an attitude toward human behaviour. It must be a unified and up to date psychology of human behaviour, especially normal but also abnormal behaviour, including/

including a well proven description (theory) of personality development.(138)

From the standpoint of this study involving depth psychology and its bearing on the cure of souls, depth psychology has at least one strong point - a strength in itself sufficient to warrant a serious study of the bearing of depth psychology on the cure of souls. That strong point is this: a plausible, though not easily understood nor therefore simple, explanation of human behaviour is set forth in which the development, organization, and dynamics of normal personality are so explained that many of the individual's pressing problems are faced and answered. Depth psychology is no panacea. It does not proffer all the answers, but the information it does provide can be so utilized as to enable the individual to experience something more than a mere existence in terms of the here and now of everyday life. In this sense, depth psychology offers a foundation for understanding normal personality which can be widely used in preventive mental health, as well as being a rich source of information which can be appropriated daily in the practice of the cure of souls with those individuals who may, and most likely will, experience varying degrees of personality difficulty in the course of their normal lives.

Much of the criticism of Freudian psychology is in fact not so much a criticism of the theory as it is of the way in which the/

the theory is stated. There is said to be a lack of experimentation and controlled observation and the facts asserted by depth psychologists are thus not appreciated.(139) One viewpoint taken is that the data on which depth psychologists base their theories of mental activity have come not through the scientific medium of direct observation but rather through a filter - that is, the accuracy of the depth psychologists' deductions depends on the attitude of those observed and the degree of honesty with which they (the observed) reveal their inner being.(140) While finding much about depth psychology that he considered superior to his own topological psychology, Kurt Lewin held the view that the psychoanalytic method (that is, the practical application of the theory) does not give those opportunities for testing laws which the experimental procedure does provide.(141) A much less complimentary attitude is held by Eysenck, whose criticism is mainly directed against Freudian methods, who contends that Freudian theories are not simple and frank hypotheses from which testable deductions can be made.(142) Eysenck's criticism may have raised the blood pressure of some psychoanalysts, as one reviewer of his book predicted,(143) but it really is not new.(144) A very recent attack on psychoanalysis has been the occasion for Eysenck to champion what he calls orthodox psychiatry and state again that psychoanalytic therapy cannot provide "positive, indisputable evidence of therapeutic success". He does admit that "Freudian hypotheses, such as those/

those stressing the role of anxiety in the role of neurotic symptoms, have contributed substantially to modern psychiatric thinking".(145) Even the most bitter anti-Freudians have been compelled to silently absorb some of the descriptive vocabulary of the 'non-experimental' depth psychologist. In recent years some of the Freudian insights based on shrewd empirical observation have been experimentally confirmed. D.B. Klein is right when he concludes that even where some points have not been experimentally and conclusively verified, "Good armchair psychology is preferable to sloppy experimentation".(146)

Another facet of this criticism is expressed by stating that what is under attack is the scientifically invalid exaggeration and generalization of the psycho-analytical principle. The indictment involves the idea that Freud himself, more often than his disciples, falsified the principles of ordinary behaviour by shaping them exclusively on the basis of having observed neurotic behaviour, that every man has a natural incestuous nature, that more and more individuals are liable to justify their aberrations or weaknesses by his doctrines - as they become more and more widely known, and that he dares to explain all mankind by instinctive impulses - and those, sexual ones.(147) Early theory was based to a great extent on conclusions drawn from studying more or less abnormal cases.(148) Present day depth psychology, because of the emphasis placed on the study of the/

the relatively normal personality, is now truly a psychology of the normal personality. The controversy raised over the specialist vs. generalist issue occurs in the history of almost any science. What needs to be recognized about depth psychology is that Freudians in general have been a bit more careful than some would care to admit. The specialist who sees no generalities also allows no assumptions, even on the basis of very carefully observed phenomena.(149)

Freudian theory has been criticized from many angles. "The unconscious is not, of course, the clue to the Freudian theory. The real clue is sex. A sexual motive is to be attributed to all human activity."(150) "The powerlessness of the theory lies in the fact that it presents the unconscious as too nearly an imagined duplicate of the conscious".(151) The tenative proposals of Freud have been backed by many of the Freudian school as if they were certainly accurate.(152) The theory (of the nature of motivation) has been developed in terms of psychic forces with very little reference to the biological basis of the phenomena. The available and pertinent facts of neurophysiology have been neglected. No direct evidence is presented for the existence of libidinous or other kinds of energy. The dynamic principles are scientifically unsound and depth psychology is more a systematic psychohydraulics than anything else.(153) Psychoanalysis lays more stress on analysis than on synthesis.(154)

The/

> The morbid symptom in Freud's psychology is this: it is based upon a view of the world that is uncriticized, or even unconscious, and this is apt to narrow the field of human experience and understanding to a considerable extent. It was a great mistake on Freud's part to turn his back on philosophy. . . . (155)

"The psychoanalytic school has developed the concept of resistence, behind which it takes refuge against all aggressive criticism". (156) One of the features of the dogmas some of Freud's followers have built up on his initial brilliant work, a feature which arouses real suspicion, is the tendency toward a self-sealing system, a system which has a way of almost automatically discounting any evidence which might bear adversely on the doctrine. (157) Freud has cut the psychic whole in two by his distinction between the id and the ego. "I <u>am</u> the ego but I <u>am not</u> the id". (158) These are surely representative of the criticism offered through the years and from several viewpoints.

A refutation of each facet of the criticism is not considered essential to this study of the bearing of depth psychology on the cure of souls. What has been learned is that much criticism of a negative nature is actually meant for psychoanalytic practice (therapy). The unsympathetic will continue to characterize psychoanalysis as "the investigation of the Id by the Odd". (159) Depth psychology is not considered to be a system without any flaws (at least as far as this thesis is concerned). It does not hold forth a panacea for all man's needs. The position taken in this/

this study is that Freudian psychology, as a psychology of the normal personality, at the present time offers the most useful approach to an understanding of the psychological needs of man that is to be garnered from a study of human relations. A viewpoint such as this does not elevate Freudian psychology to the pinnacle of perfection and declare all other systems invalid, neither does it disavow their strong points.

It is correct to hold that the Freudian system "knows no ethical value - that is, psychoanalysis takes cognizance of the phenomena under its scientific investigation without passing judgment on them".(160) The moral implications of the Freudian system are tremendous, however, and lessons on right conduct are laid down in the system of depth psychology, resultant, as Kieff says, "from the misery of living it" (life).(161)

One serious limitation must be pointed out. It is a limitation not of the theory itself but connected with the human factor involved in applying the theory. A theoretical knowledge of depth psychology may be much more a curse than a genuine blessing. If one's knowledge is merely theoretical - that is, if relatively little self-understanding has been accomplished on the part of the individual who has learned the theory, then he is so blind to his own inner life that he will not be able to make intelligent, practical use of its (depth psychology's) principles. The depth psychologists' insistence that self-understanding is a pre-requisite to fruitful application of the principles of depth psychology cannot be overlooked.

Notes on Chapter III.

(1) Freud, Sigmund, The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XX, 1925-26, translated and edited by James Strachey, in collaboration with Anna Freud, assisted by Alix Strachey and Alan Tyson (London: The Hogarth Press and the Institute of Psycho-Analysis, 1959), p. 62. It is Boring's opinion that psychoanalysis may be said to have got under way with Freud's publication of his book on the interpretation of dreams in 1900. Its further development and the emergence and establishment of the dynamic psychology of the neuroses, which made use of many psychoanalytic terms and concepts, are largely a history of events in the 20th century. Boring, Edwin G., "History of Psychology", Encyclopaedia Britannica, Volume 18 (London, Chicago, Toronto: Encyclopaedia Britannica, Ltd., 1958), p. 713.

(2) Jones, Ernest, Sigmund Freud: Life and Work, Volume One, The Young Freud, 1856-1900 (London: The Hogarth Press, 1953), pp. 396, 397.

(3) Murphy, Gardner, Historical Introduction to Modern Psychology, Fifth Edition (London: Routledge & Kegan Paul, Limited, 1949), pp. 311, 312.

(4) Freud, Sigmund, The Origins of Psycho-Analysis: Letters to Wilhelm Fliess, Drafts and Notes, edited by Marie Bonaparte, Anna Freud, and Ernst Kris, translated by Eric Mosbacher and James Strachey (London: Imago Publishing Company, Ltd., 1954), pp. 324-326. (f. Jones, op. cit., pp. 397-399, Freud, Sigmund, The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XIV, 1914-1916, translated and edited by James Strachey, in collaboration with Anna Freud, assisted by Alix Strachey and Alan Tyson (London: The Hogarth Press and the Institute of Psycho-Analysis, 1957) p. 10. Jones Ernest, Sigmund Freud: Life and Work, Volume Two, Years of Maturity, 1901-1919 (London: The Hogarth Press, 1955) p. 12.

(5) Pfister, Oskar, Some Applications of Psycho-Analysis, authorised English Version (London: George Allen & Unwin, Ltd., 1923), pp. 21-97, 316-346. Freud, Complete Works, Volume XIV, pp. 25f., 38.

(6) Murphy, op. cit., pp. 315, 316.

(7) Fromm, Erich, Sigmund Freud's Mission: An Analysis of His Personality and Influence (London: George Allen & Unwin, Ltd., 1959), p. 83.

(8)/

(8) Ibid. Cf. Jones, Volume Two, p. xi, and Jones, Ernest, Sigmund Freud: Life and Work, Volume III, The Last Phase, 1919-1939 (London: The Hogarth Press, 1957), p. ix.

(9) Fromm, op. cit., pp. 83, 84f.

(10) Ibid., pp. 68-82.

(11) Jones, Ernest, Free Associations: Memories of a Psychoanalyst (New York: Basic Books, Inc., 1959), pp. 202, 203.

(12) Ibid., pp. 205, 206, 212.

(13) Wright, J. Stafford, What Is Man?: A Christian Assessment of the Powers and Functions of Human Personality (London: The Paternoster Press, 1955), p. 27.

(14) Roback, A.A., History of American Psychology (New York: Library Publishers, 1952), p. 280.

(15) Jung, C.G., "Sigmund Freud in His Historical Setting", translated by Cary F. Baynes, Character and Personality, Vol. I, No. 1: 48-50, September, 1932. For a discussion and criticism of Freud's views on religion, see MacIntyre, Alasdair C., Difficulties in Christian Belief (London: SCM Press, Ltd., 1959), pp. 88-101. Freud identified correctly the neurotic religion of over-dependence; he failed to describe and explain religion as such, and more specifically he failed to explain much that is and has been Christianity (p. 100).

(16) Jung, op. cit., pp. 50-55.

(17) Griffith, Coleman R., Principles of Systematic Psychology (Urbana: University of Illinois Press, 1943). pp. 399-411.

(18) Holt, E.B., The Freudian Wish and Its Place in Ethics (London: T. Fisher Unwin, Ltd., 1915), p. vi.

(19) La Piere, Richard T. and Farnsworth, Paul R., Social Psychology, Third Edition (New York, Toronto, London: McGraw-Hill Book Company, Inc., 1949), pp. 3, 38, 39.

(20) McDougall, William, The Energies of Men: A Study of the Fundamentals of Dynamic Psychology (London: Methuen & Co., Ltd., 1950), pp. 19, 20, 26, 27.

(21)/

(21) McDougall, William, Psycho-Analysis and Social Psychology (London: Methuen & Co., Ltd., 1936), pp. 1, 15.

(22) Mace, C.A., "Editorial Foreword", p. viii, in Ian D. Suttie's The Origins of Love and Hate (London: Penguin Books, 1935); Hadfield, J.A., "Preface", p. xiv in the same work; Suttie, Ian D., The Origins of Love and Hate, p. 175.

(23) Jelliffe, Smith Ely, "Foreword", p. vii, in Psycho-analysis To-day, edited by Sandor Lorand (London: George Allen & Unwin, Ltd., 1948).

(24) Ibid., p. xiii.

(25) Flugel, J.C., A Hundred Years of Psychology, 1833-1933 (London: Duckworth, 1933), pp. 285-286.

(26) Mowrer, O.H., "The Psychology of Motivation: Puppets or People?" p. 150, in Conference on Motivation for the Ministry, edited by Samuel Southard (Louisville, Kentucky: Southern Baptist Seminary, 1959).

(27) Freud, Sigmund, New Introductory Lectures on Psycho-Analysis, translated by W.H.J. Sprott (London: The Hogarth Press and the Institute of Psycho-Analysis, 1933), pp. 202, 203, 232.

(28) Jones, Volume One, p. 47.

(29) Hall, Calvin G., A Primer of Freudian Psychology (Cleveland and New York: The World Publishing Company, 1954), p. 13, Cf. also Freud, op. cit., pp. 203, 232, 233.

(30) Kazin, Alfred, "The Freudian Revolution Analyzed", pp. 14, 15, in Freud and the Twentieth Century, edited and selected by Benjamin Nelson (London: George Allen & Unwin, Ltd., 1957).

(31) Hall, op. cit., pp. vii, viii.

(32) Freud, Sigmund, Collected Papers, Volume V, edited by James Strachey, (London: The Hogarth Press and the Institute of Psycho-Analysis, 1950), p. 207.

(33) Hall, op. cit., p. 12.

(34) Rieff, Philip, Freud: The Mind of the Moralist (London: Victor Gollancz, Ltd., 1959), pp. x, xi.

(35)/

(35) Kazin, op. cit., p. 15.

(36) Harris, Henry, "Anxiety: Its Nature and Treatment", Journal of Mental Science, Vol. LXXX, No. 330: 482, July, 1934.

(37) Watson, Goodwin, and Charles A. Ryner, "Notes on Psychology, Mental Hygiene and Changing Social Conditions in Europe", American Journal of Orthopsychiatry, Vol. VII, No. 3: 426, July, 1937. It must be pointed out, however, that psychoanalysis became generally known in Russia when the movement first began. Almost all of Freud's writings were translated into Russian - as well as works of other depth psychologists. A really penetrating comprehension of depth psychological theories probably never really took place. Freud, Complete Works, Volume XIV, p. 33. For a recent appraisal of the status of Soviet psychotherapy and Freud's influence there, see Miller, Emannuel, "Neuroses: East and West: Psychotherapy and Soviet Life", Soviet Survey, No. 33: 20-30, July-September, 1960. Miller feels that recently published case histories indicate a growing interest in the dynamics of the emotional life, even though there is no abandonment of the brilliant neurological model upon which Pavlov's fame so deservedly rests.

(38) Solomon, F.C., reviewing Freud and Marx by Reuben Osborn (Boston: Equinox Co-operative Press, 1938), 285 pp., in the American Journal of Orthopsychiatry, Vol. VIII, No. 1: 168, 169, January, 1938.

(39) Freedman, Burrill, "Psycho-Social Repression and Social-Rationalization - A Preliminary Formulation of Marxist Psychoanalysis", American Journal of Orthopsychiatry, Vol. IX, No. 1: 109, 110, January, 1939.

(40) Freedman, Burrill, "Amplification of Marxist Psychoanalysis", American Journal of Orthopsychiatry, Vol. X, No. 2: 353, 354, April, 1940.

(41) Fries, Margaret E., "National and International Difficulties", American Journal of Orthopsychiatry, Vol. XI, No. 3: 562, 563, July, 1941.

(42) Waelder, Robert, "Democracy and the Scientific Spirit", American Journal of Orthopsychiatry, Vol. X, No. 3: 451, 452, July, 1940. Alexander, Franz, "Development of the Fundamental Concepts of Psychoanalysis", pp. 26, 27, in Dynamic Psychiatry, edited by Franz Alexander and Helen Ross (Chicago: The University of Chicago Press, 1952).

(43)/

(43) Polanyi, Michael, The Logic of Liberty: Reflections and Rejoinders (London: Routledge and Kegan Paul, Ltd., 1951), p. 106.

(44) Jones, op. cit., pp. 194, 198.

(45) For additional commentary on the distinguishing features of Freudian psychology as compared with a psychology subservient to the State, see articles by Alexander, Franz, "Defeatism Concerning Democracy", American Journal of Orthopsychiatry, Vol. XI, No. 4: 643-651, October, 1941, and Zilboorg, Gregory, "Paternalistic Aggression and Individual Freedom in the Present Crisis", American Journal of Orthopsychiatry, Vol. XI, No. 4: 638-642, October, 1941. Cf. Jones, Volume Three, pp. 367-373 for a discussion of Freud's attitude towards the Marxist ideology. For a comparison between Freud and Marx, see Hacker, Frederick J., "Freud, Marx, and Kierkegaard", especially pp. 123-132, 139, in Freud and the Twentieth Century, edited by Benjamin Nelson (London: George Allen & Unwin, Ltd., 1957).

(46) Jones, Volume One, pp. 208, 209.

(47) Kazin, op. cit., p. 16.

(48) Woodworth, Robert S., Contemporary Schools of Psychology, Eighth Edition (London: Methuen & Co., Ltd., 1949), p. 210.

(49) Rieff, op. cit., p. 19.

(50) Cf. Jones, Volume One, p. 25, Volume Two, pp. 19, 20, 25, 40, 41, 55, 56, 134, 224, 225, 443-5, 450, 475, 506, 507; Volume Three, pp. 375, 393f.

(51) Jones, Volume Three, pp. 193-204.

(52) Jones, Free Associations, pp. 167, 208f.

(53) Zilboorg, Gregory, A History of Medical Psychology (New York: W.W. Norton & Company, Inc., 1941), pp. 504-506. See Jones' estimate of Brill in Free Associations, pp. 230f.

(54) Jones, Free Associations, p. 209.

(55) Ibid., p. 211.

(56)/

(56) See, for example, a roster of recent membership listing published by the International Psycho-Analytical Association, Pearl H.M. King, Hon. Secretary, 114th Bulletin of the International Psycho-Analytic Association (London: The International Psycho-Analytic Association, August, 1958), 60 pp. The geographical distribution of many of the depth psychologists (psychoanalysts) in the world to-day and the non-Jewish names will be striking. This does not mean, however, that the investigator is claiming that a name and geographical location makes (or disavows) an individual Jewish. The point being made here is that the depth psychology movement is neither Jewish nor non-Jewish, nor is it solely confined to western culture.

(57) Freud, Complete Works, Volume XIV, pp. 25, 26.

(58) Murphy, op. cit., p. 331.

(59) Freud, op. cit., pp. 26, 27. Cf. Jones descriptions of this first congress: Free Associations, pp. 165f.; Volume Two, pp. 44f.

(60) Freud, op. cit., pp. 30-34. It must be pointed out, however, that Freud's work was known in the United States several years before he accepted the invitation to lecture at Clark University. William James was among the first in academic centers to give serious consideration to Freud's discoveries. Oberndorf, C.P., A History of Psychoanalysis in America (New York: Grune & Stratton, 1953), p. 41.

(61) Freud, Complete Works, Volume XX, pp. 50-52 and Volume XIV, pp. 42-45. Jones, Free Associations, pp. 214-216 and Volume Two, pp. 74f.

(62) Jones, Volume Two, pp. 120f. Freud, Complete Works, Volume XIV, p. 27.

(63) See, for example, Adler, Alfred, The Practice and Theory of Individual Psychology, Revised Edition, translated by P. Rakin (London: Kegan Paul, Trench, Trubner & Co., Ltd. and New York: Harcourt, Brace & Company, Inc., 1929), viii + 353 pp. ; Ansbacher, Heinz L. and Rowena R., Editors, The Individual Psychology of Alfred Adler: A Systematic Presentation in Selections from His Writings (New York: Basic Books, 1956; London: George Allen & Unwin, Ltd., 1958), xxiii + 503 pp. For a summary of Adler's objection to Freud's views, and the development of his own 'style of life' emphasis, see Progoff, Ira, The Death and Rebirth of Psychology (New York: The Julian Press, Inc., 1956), pp. 46-91.

(64)/

(64) For a detailed discussion of the dissensions associated with the withdrawal of Adler, Stekel, and Jung from Freud's following, see Chapter V, "Dissensions", pp. 142-171, in Jones, Volume Two, and Freud, Complete Works, Volume XIV, pp. 48-66, Volume XX, pp. 52, 53. See also the account in Jones, Free Associations, pp. 217-224.

(65) For a description of Jung's movement away from Freud, see Progoff, op. cit., pp. 92-105, 119-133. For Jung's early views see Jung, C.G., Psychology of the Unconscious, translated by Beatrice M. Hinkle (London: Kegan Paul, Trench, Trubner & Co., Ltd., 1919), xxxvi + 339 pp. (This book was rewritten under the title Symbole der Wandlung in 1952). For a brief and simply written exposition of Jung's psychology, with an authorized statement, see Jacobi, Jolande, The Psychology of C.G. Jung, Fifth Edition, translated by K.W. Baslm (London: Routledge and Kegan Paul, Ltd., 1951), 204 pp.

(66) Oberndorf, op. cit., pp. 126-128.

(67) Jones, Free Associations, p. 239, 240.

(68) Freud, Complete Works, Volume XX, p. 54.

(69) Murphy, op. cit., pp. 328, 329.

(70) Ibid., pp. 329, 330.

(71) Ibid., p. 385.

(72) Trotter, W.. Instincts of the Herd in Peace and War, Second Edition (London: T. Fisher Unwin, Ltd., 1919), p. 70.

(73) Flugel, J.C., "Freudian Mechanisms and Moral Development", British Journal of Psychology, Vol. VII, No. 4: 477, June, 1917.

(74) Ibid., pp. 479, 480.

(75) Jones, Ernest, "Recent Advances in Psycho-Analysis", British Journal of Psychology: Medical Section, Vol. I, Part 1: 49, October, 1920. (This article also appeared in the initial number of the International Journal of Psycho-Analysis in 1920).

(76)/

(76) Mitchell, T.W., reviewing The Elements of Practical Psycho-Analysis by Paul Bousfield (London: Kegan Paul, Trench, Trubner & Co., Ltd.; New York: E.P. Dutton & Co., 1920), xii + 276 pp. in the British Journal of Psychology: Medical Section, Vol. I, Part I: 177, October, 1920.

(77) Bradby, M.K., Psycho-Analysis and Its Place in Life (London: Hodder & Stoughton, Ltd., 1920), p. x.

(78) Ibid., pp. x, xi.

(79) _____, "Editorial", Psyche, Vol. II, No. 2 (New Series): 97-99, October, 1921.

(80) McDougall, William, "The Nature of Functional Disease", American Journal of Psychiatry, Vol. I, No. 3: 339, 340, January, 1922.

(81) Lovell, H. Tasman, "Psycho-Analysis and Its Relation to Traditional Psychology", The Australasian Journal of Psychology and Philosophy, Vol. I, No. 2: 103, 104, June, 1923.

(82) Thurstone, L.L., "Influence of Freudianism on Theoretical Psychology", The Psychological Review, Vol. XXXI, No. 3: 183, May, 1924.

(83) Leuba, James H., "Freudian Psychology and Scientific Inspiration", The Psychological Review, Vol. XXXI, No. 3: 184, 185, May, 1924.

(84) Jastrow, Joseph, "The Neurological Concept of Behavior", The Psychological Review, Vol. XXXI, No. 3: 215-217, May, 1924. (I have been unable to find in any of the literature I have examined the claim Jastrow says the "faithful" Freudians made concerning Freudianism. E.V.R.)

(85) Ginsberg, Morris, The Psychology of Society, Second Edition (London: Methuen and Co., Ltd., 1924), p. xiv.

(86) Mackie, Alexander, "Psycho-Analysis and Education", The Australasian Journal of Psychology and Philosophy, Vol. I, No. 2: 106, 109, June, 1923.

(87) Freud, Complete Works, Volume XX, pp. 73, 74. See also Alexander, Franz, "Psychoanalysis in the Education of Psychiatrists", American Journal of Orthopsychiatry, Vol. 1, No. 4: 362-370, July, 1931; Jones, Volume Three, pp. 106, 113, 173-176; Progoff, op. cit., 193-197.

(88)/

(88) Murphy, op. cit., pp. 385, 386, 397, 398. For a comparison of the views and emphasis of Anna Freud with those of Melanie Klein, see a summary by Lowrey, Lawson G., "Trends in Therapy: Evolution, Status and Trends". American Journal of Orthopsychiatry, Vol. IX, No. 4: 694-696, October, 1939. For Mrs. Klein's views, see her Contributions to Psycho-Analysis, 1921-1945 (London: The Hogarth Press and the Institute of Psycho-Analysis, 1948), 416 pp. and The Psycho-Analysis of Children, translated by Alix Strachey (New York: W.W. Norton and Company, Inc., 1932), 393 pp. "She unquestionably sees much in children that others have overlooked", said Harry M. Tiebout, reviewing her book in American Journal of Orthopsychiatry, Vol. III, No. 2: 223, April, 1933. For some views of a reasonably well known American child analyst, see Levy, David M., "Psychiatry and Orthopsychiatry", American Journal of Orthopsychiatry, Vol. I, No. 3: 239-244, April, 1931; "Attitude Therapy", American Journal of Orthopsychiatry, Vol. VII, No. 1: 103-113, January, 1937; "Freud and Child Psychiatry", American Journal of Orthopsychiatry, Vol. X, No. 4: 861, 862, October, 1940. Though Miss Freud is a noted and acknowledged child analyst, she may have become better known for her systematic studies of the ego and the mechanisms of defense. Susan Issacs studied aggressiveness in small children and Levy concentrated his early study on sibling rivalry and parental attitudes. See Aldrich, C.A. and Mary, Babies are Human Beings (New York: The Macmillan Co., 1938), 128 pp. "This book . . . is almost an epitome of what most child analysts would consider the "best that is thought and said" concerning the application of psychoanalytic principles to the care of infants and young children." Orr, Douglass W., Bulletin of the Menninger Clinic, Vol. III, No. 4: 126, July, 1939.

(89) See Swift, Edgar James, The Psychology of Childhood (New York: D. Appleton and Company, 1930), 426 pp., reviewed by J.C. Thurnolt, American Journal of Ortho-psychiatry, Vol. I, No. 2: 234, January, 1931, as an illustration of this.

(90) See Lowrey, Lawson G., reviewing Psychoanalysis Explained by Dorothy R. Blitzsten, (New York: Coward-McCann, 1936), ix + 66 pp. in American Journal of Orthopsychiatry, Vol. VII, No. 1: 123, January, 1937.

(91)/

(91) See, for example, Coignard, John, The Spectacle of a Man (New York: Jefferson House, 1937), 252 pp., reviewed by Saul Rosenzweig, American Journal of Orthopsychiatry, Vol. VIII, No. 1: 174, 175, January, 1938. Rosenzweig states that the book is Freudian in the main, but draws supplementarily upon Jung and Rank (p. 175).

(92) Menninger, Karl A., "Psychiatry and Medicine", Bulletin of the Menninger Clinic, Vol. I, No. 1: 1-9, November, 1939. White, William A., Twentieth Century Psychiatry (New York: W.W. Norton and Company, Inc., 1936), 198 pp. Jacob Kasanin, reviewing the book in the American Journal of Orthopsychiatry, Vol. VII, No. 1: 121, January, 1937, credited the author (White) with saying that psychoanalysis had given psychiatry a new orientation and a new point of view in the whole field of mental disease.

(93) Feigenbauun, Dorian, Bertram D. Lewin, Frankwood E. Williams, and Gregory Zilboorg, "Preface", The Psycho-Analytic Quarterly, Vol. I: 1, 1932.

(94) August, Harry E., "Newer Attitudes Toward Mental Abnormalities", American Journal of Orthopsychiatry, Vol. V, No. 1: 49-56, January, 1935.

(95) Alexander, Franz and Hugo Staub, The Criminal, the Judge, and the Public: A Psychological Analysis, translated by Gregory Zilboorg (London: George Allen & Unwin, Ltd., 1931), xx + 238 pp. In reviewing this book (published in New York by Macmillan and Co., 1931), William Healy pointed out the claim psychoanalysis had for making a study of the human personality a part of scientific legal procedure, in the American Journal of Orthopsychiatry, Vol. I, No. 5: 551, October, 1931. See also Lippman, H.S., "The Neurotic Delinquent", American Journal of Orthopsychiatry, Vol. VII, No. 1: 114-121, January, 1937. Foxe, Arthur N., "Freud's Contribution to An Understanding of Delinquency", American Journal of Orthopsychiatry, Vol. X, No. 4: 863-865, October, 1940.

(96) Bartemeier, Leo H., "The Neurotic Character as a New Psychoanalytic Concept", American Journal of Orthopsychiatry, Vol. I, No. 5: 512-520, October, 1931.

(97) Glover, Edward, "War and Pacificism: Some Individual (Unconscious) Factors", Character and Personality, Vol. IV, No. 4: 305-318, June, 1936.

(98)/

(98) See, for example, Moxon, Cavendish, "Psycho-Analysis and Pacificism," Character and Personality, Vol. V, No. 3: 224-230, March, 1937, a rejoinder to Glover's article.

(99) Williams, Frankwood E., "Is there a Mental Hygiene?", The Psychoanalytic Quarterly, Vol. I: 113-120, 1932.

(100) Lorand, Sandor, Editor, Psycho-Analysis To-day (London: George Allen & Unwin, Ltd., 1944), p. v.

(101) Freud, Complete Works, Volume XX, pp. 177-258. See, for example Bruel, Oluf, reviewing Psychoanalyse by Sigurd Naesgaard (Copenhagen: Funkis Forlage, 1933), 526 pp. in Character and Personality, Vol. II, No. 3: 262, 263, March, 1934.

(102) As examples, see Moss, Fred A. and Thelma Hunt, Foundations of Abnormal Psychology (New York: Prentice-Hall, Inc., 1932), reviewed by Asher T. Childers, American Journal of Orthopsychiatry, Vol. II, No. 4: 415, 416, October, 1932, and Dorcas, Roy M. and G. Wilson Schaffar, Textbook of Abnormal Psychology (Baltimore: The Williams and Wilkins Company, 1934), 389 pp., reviewed by Frederick W. Brown in American Journal of Orthopsychiatry, Vol. V. No. 4: 427-429, October, 1935.

(103) Slater, Eliot, reviewing Psycho-Analysis To-day, edited by Sandor Lorand, (London: George Allen & Unwin, Ltd., New York: W.W. Norton and Company, 1933), 370 pp. in Character and Personality, Vol. II, No. 3: 260, 261, March, 1934.

(104) Stevenson, George S., "Presidential Address: Ortho-psychiatry: An Expression of a Philosophy of Function", American Journal of Orthopsychiatry, Vol. V, No. 2: 87-89, April, 1935.

(105) _____, "Freud Birthday Number; Foreword", Bulletin of the Menninger Clinic, Vol. I, No. 5; 131, 132, May, 1937.

(106) Alexander, Franz, "Culture and Personality", American Journal of Orthopsychiatry, Vol. VIII, No. 1: 31-50, January, 1938. See also Thompson, Clara, Psychoanalysis: Evolution and Development (London: George Allen & Unwin, Ltd., 1952), pp. 5, 193-224. Bellak, Leopold, and Jaques Elliott, "On the Problem of Dynamic Conceptualization in Case Studies", Character and Personality, Vol. XI, No. 1: 20-39, September, 1942.

(107)/

(107) Woodworth, op. cit., p. 203; Murphy, op. cit., pp. 341-346.

(108) Lewin, Kurt, Principles of Topographical Psychology, translated by Fritz and Grace M. Heider (New York: McGraw-Hill Book Company, 1936), p. 3.

(109) Mowrer, O.H., "Some Research Implications of the Frustration Concept as Related to Social and Educational Problems", Character and Personality, Vol. VII, No. 2: 129-139, December, 1938. Rosenzweig, Saul, "The Experimental Study of Psychoanalytic Concepts," Character and Personality, Vol. VI, No. 1: 61-71, September, 1937.

(110) Chidester, Leona, and Karl A. Menninger, "The Application of Psychoanalytic Methods to the Study of Mental Retardation", American Journal of Orthopsychiatry, Vol. VI, No. 4: 616-625, October, 1936.

(111) Eysenck, H.T., reviewing Psychoanalytical Method and the Doctrine of Freud, by Roland Dalbiez, (London: Longmans, 1941), Volume I, Exposition, xvi + 415 pp. and Volume II, Discussion, xii + 331 pp., and Psychodynamics of Abnormal Behaviour, by J.F. Brown (New York and London: McGraw-Hill Publishing Company, 1940), xvi + 484 pp. in Character and Personality, Vol. XI, No. 1: 85-88, September, 1942.

(112) See, for example, Symonds, Percival M., The Dynamics of Human Adjustment (New York: D. Appleton-Century Company, 1946), 666 pp., reviewed by Alice F. Angyal, Mental Hygiene, Vol. XXXII, No. 1: 120, 121, January, 1948; Zulliger, Hans, "Psychoanalytic Experiences in Public School Practice", translated by Gladys V. Swackhamer, American Journal of Orthopsychiatry, Vol. XI, No. 2: 356-370, April, 1941 (and previous issues); Rogers, Carl R., "Significant Aspects of Client-Centered Therapy", The American Psychologist, Vol. I, No. 9: 415f., September, 1946; Roheim, Geza, Editor, Psychoanalysis and the Social Sciences, Volume I (London: Imago Publishing Company, Ltd., 1947), p. 7; Hopkins, Pryns, The Psychology of Social Movements: A Psychoanalytic View of Society (New York: W.W. Norton Co., 1940), 280 pp., reviewed by Helen Speyer, American Journal of Orthopsychiatry, Vol. XI, No. 1: 386, 387, April, 1941.

(113) Boring, Ibid.

(114)/

(114) Miller, James Grier, Unconsciousness (New York: John Wiley & Sons, Inc.; London: Chapman & Hall, Limited, 1942), p. 7.

(115) Hilgard, Ernest R., "Symposium on Freud: Freud and Experimental Psychology", Behavioral Science, Vol. II, No. 1: 75, 76, January, 1959.

(116) Murphy, Gardner, "The Current Impact of Freud on American Psychology, in Freud and the Twentieth Century, edited and selected by Benjamin Nelson, (London: George Allen & Unwin, Ltd., 1956), p. 107.

(117) Aldridge, Gordon J., "The Influence of Freud on Social Casework", Mental Hygiene, Vol. XVII, No. 1: 284-288, April, 1958.

(118) Murphy, Ibid.

(119) Oberndorf, op. cit., pp. 238f.

(120) I have depended chiefly on Brierly, Marjorie, Trends in Psycho-Analysis (London: The Hogarth Press and the Institute of Psycho-Analysis, 1951), pp. 23-42, for the material summarized thus for in this section on "Changing and Expanding Emphases".

(121) Hall, op. cit., pp. 52-56.

(122) Alexander, Franz, "Development of Ego-Psychology", in Psycho-Analysis To-day, edited by Sandor Lorand. (London: George Allen & Unwin, Ltd., 1944), p. 143.

(123) For a discussion and comparison of Freud's earlier psychology with his later psychology, see Woodworth, op. cit., pp. 169-193. For an extended discussion of the specific processes by which the unconscious ego attempts to defend itself and adjust to Id urges, desires and wishes, see Section V, "Dynamics and Dynamisms", pp. 192-261, in Healy, William, Augusta F. Bronner, and Anna Mae Bowers, The Structure and Meaning of Psychoanalysis (New York: Alfred A. Knopf, Inc., 1930). For a shorter discussion of the numerous ways in which the ego may seek to defend itself, see Flugel, J.C., Man, Morals and Society (London: Duckworth, 1945). pp. 69-75. For a word picture of the development of the fundamental concepts of psychoanalysis, see Alexander, Franz, "Development of the Fundamental Concepts of Psychoanalysis", pp. 3-34, and for a history of metapsychological concepts (changing/

(changing and expanding emphases in depth psychology), see Weiss, Edoardo, "History of Metapsychological Concepts", especially pp. 44-62, in Dynamic Psychiatry, edited by Franz Alexander and Helen Ross, (Chicago: The University of Chicago Press, 1952). For a full discussion of the changing and expanding emphases of Freud's ideas specifically related to what is considered his depth psychology, see Chapter VIII, "Metapsychology", pp. 286-308 in Jones, Volume Three.

(124) Thompson, Clara, Psychoanalysis: Evolution and Development (London: George Allen & Unwin, Ltd., 1952), p. xi. See her discussion of deviations and new developments from 1920 to approximately mid-century among depth psychologists particularly in the United States, pp. 172-224.

(125) Woodworth, op. cit., pp. 203-210. Herberg, Will, "Freud, the Revisionists, and Social Reality", especially pp. 149f. in Freud and the Twentieth Century, edited and selected by Benjamin Nelson (London: George Allen & Unwin, Ltd., 1956), discusses the ideas of Erich Fromm, perhaps the most influential of the neo-Freudians in the United States. See Murphy, Historical Introduction to Modern Psychology, pp. 341f. for a discussion of the influence of the cultural sciences in the response to Freud, with special attention to the views of Fromm and Karen Horney.

(126) See Ernest Jones' "Introduction", pp. 9-12, in Klein, Melanie, Contributions to Psycho-Analysis, 1921-1945. (London: The Hogarth Press and the Institute of Psycho-Analysis, 1948).

(127) See Ernest Jones' "Preface", p. v., in Fairbairn, W. Ronald D., Psychoanalytic Studies of the Personality (London: Tavistock Publications Limited, 1952).

(128) See a synopsis of Fairbairn's views regarding the structure of personality in his Psychoanalytic Studies of the Personality, pp. 162-179. For a summary of some of the views of Mrs. Klein, see Brierley, op. cit., pp. 57-89.

(129) Hadfield, J.A., Psychology and Mental Health (London: George Allen & Unwin, Ltd., 1950), pp. 23, 24, 419f.

(130) Hilgard, Ernest R., Introduction to Psychology, Second Edition (New York: Harcourt, Brace and Company, 1957), p. 18.

(131)/

(131) Ibid.,p. 19. See Boring's statement(s) as to the influence of Freudian psychology upon abnormal and dynamic psychology, and thus upon the outreach of clinical psychology, in "The Nature of Psychology", in Foundations of Psychology, edited by Edwin G. Boring, Herbert S. Langfield, and Harry P. Weld (New York: John Wiley and Sons, Inc.; London: Chapman and Hall, Limited, 1948), pp. 12, 13.

(132) Ryle, Gilbert, The Concept of Mind (London: Hutchinson's University Library, 1949), p. 324.

(133) See Alexander Grinstein's The Index of Psychoanalytic Writings (New York: The Internation Universities Press, 1956), Volume I, xxiv + 683 pp., Volume II, xvi + 684-1177 ppp.; Volume III, xiv + 1178-1703 pp.; Volume IV, xvi + 1704-2221 pp.; Volume V, in the process of publication, and to contain a complete subject index. Just under forty thousand items (books, articles, etc.) are entered in the four volumes. One purpose of the index is to bring up to date, approximately 1950, a previous index by John Rickman; Index Psychoanalyticus, 1893-1926 (London: The Hogarth Press and the Institute of Psycho-Analysis, 1928), 276 pp.

(134) Witzleben, Henry von, "Symposium on Freud: History, Psychiatry, and the Behavioral Sciences", Behavioral Science, Vol. II, No. 1: 56, January, 1957. See Brosin, Henry W., "A Review of the Influence of Psychoanalysis on Current Thought", pp. 508-553 in Dynamic Psychiatry.

(135) Alexander, Franz, Fundamentals of Psychoanalysis (London: George Allen and Unwin, Ltd., 1949), p. 6; see also Farnsworth, Paul R. and Quinn McNemar, Annual Review of Psychology, Volume XI (Palo Alto; California: Annual Reviews, Inc., 1960), p. 352.

(136) Masserman, Jules H., "Evolution vs. Revolution in Psychotherapy: A Biodynamic Intengration", Behavioral Science, Vol. II, No. 2: 89, 98, April, 1957. For example, at the Tavistock Institute of Human Relations in London, a psychoanalytically oriented treatment and training center, the emphasis has become one where the 'here and how' of an individual's behaviour is receiving more attention than the genesis of the individual's personality difficulty. This does not mean, however, that what caused the individual's 'here and now' behaviour can not be past experience.

(137)/

(137) Colby, Kenneth M., Energy and Structure in Psychoanalysis (New York: Ronald Press, 1955), ix + 154 pp. Ruff, George A., "A Critique of Kenneth Mark Colby's Energy and Structure in Psychoanalysis", Behavioral Science, Vol. I, No. 2: 143-153, April, 1956.

(138) For a discussion of some of the revisions and extensions depth psychology needs to undergo, see "The Contributions of Psycho-Analysis to the Understanding of Human Behavior", (Joseph Nuttin, "Human Behavior and the Psycho-Analytic Theory of Motivation", pp. 548-553; A.C.T.W. Curle, "Psycho-Analysis and the Study of Society", pp. 553-558; and Cecily de Monchaux, "The Contribution of Psycho-Analysis to the Psychology of Thinking", pp. 558-562), Advancement of Science, Vol. XII: 548-562, 1956.

(139) Thouless, Robert H., General and Social Psychology, Third Edition (London: University Tutorial Press, Ltd., 1951), p. 11.

(140) Chesser, Eustace, Humanly Speaking (Hutchison's Scientific and Technical Publications, 1953), p. 191.

(141) Lewin, Kurt, "Psychoanalysis and Topological Psychology", Bulletin of the Menninger Clinic, Vol. I, No. 6: 202-211, July, 1937.

(142) Eysenck, H.J., Uses and Abuses of Psychology (London: Penguin Books, 1953), pp. 209-241.

(143) Meadows, A.W., reviewing Uses and Abuses of Psychology, by H.J. Eysenck (London: Penguin Books, 1953), 318 pp., in Australian Journal of Psychology, Vol. VI, No. 1: 98, 99, June, 1954.

(144) See, for example, Miller, op. cit., p. 4, referring to the attitude registered by M.F. Meyer, reviewing Handbuch der Verleichenden Psychologie, (1922) edited by S. Kafka, in the Psychological Bulletin, Vol. XXIII, No. 4: 271, April, 1926, who wrote: "A description of one individual without reference to others may be a piece of literature, a biography or a novel. But science? No." Miller reports that certain academic psychologists have insisted that a study of the individual in the manner which depth psychology utilizes is not scientific. The major argument resolves itself in the belief that a psychological law must apply to an entire class of individuals. See also Woodworth, Robert S., "Dynamic Psychology", pp. 327-336, in Psychologies of 1930, edited by Carl Murchison, (Worcester, Massachusetts: Clark University Press; London: Humphrey Milford, Oxford University Press, 1930), especially p. 335.

(145)/

(145) Eysenck, H.J., "What's the Truth About Psychoanalysis?", The Reader's Digest, pp. 38-43, January, 1960.

(146) Klein, D.B., "Psychology's Progress and the Armchair Taboo", pp. 1-9, in Twentieth Century Psychology: Recent Development in Psychology, Philip Lawrence Harriman, Editor (New York: The Philosophical Library, 1946), especially pp. 6-8.

(147) Ludwig, Emil, Doctor Freud: An Analysis and a Warning (New York: Hellman, Williams & Company, 1947), pp. 32-48.

(148) See, for example, Jones, Francis, "Review of Psychological Literature", American Journal of Psychology, Vol. XXI, No. 1: 168-170, January, 1910. Jones reviews books by Freud, Franz Riklin, Jung, Karl Abraham, and Otto Rank.

(149) Miller, James Grier, et. al., "Condensed Transcript of Conference on Concepts of Biology", Behavioral Science, Vol. III, No. 2: 108, April, 1958.

(150) Lawrence, D.H., Fantasia of the Unconscious (London: Martin Secker, 1923), p. 13.

(151) Stewart, J. McKellar, "The Idea of the Unconscious in the New Psychology", The Australasian Journal of Psychology and Philosophy, Vol. I, No. 3; 197, September, 1923.

(152) Noble, Ralph A., "Psycho-Analysis in Relation to Medicine", The Australasian Journal of Psychology and Philosophy, Vol. I, No. 3: 206, September, 1923.

(153) Lashley, K.S., "Physiological Analysis of the Libido", The Psychological Review, Vol. XXXI, No. 3: 192-202, May, 1924.

(154) Federn, Paul, "Ego Feeling in Dreams", The Psychoanalytic Quarterly, Vol. I: 513, 1932.

(155) Jung, C.G., Modern Man in Search of a Soul, translated by W.S. Dell and Cary F. Baynes (London: Kegan Paul, Trench, Trubner & Co., Ltd., 1933), p. 135.

(156)/

(156) Rich, Gilbert J., "The Concept of Egomorphism", American Journal of Orthopsychiatry, Vol. III, No. 2: 194, April, 1933. See Menninger's review of objections to the instinct theory in Menninger, Karl A., "An Anthropological Note on the Theory of Pre-Natal Instinctual Conflict", Bulletin of the Menninger Clinic, Vol. IV, No. 2: 51-55, March, 1940. He states that he assumes that all the objections are determined in part by a necessity to rationalize certain emotional resistances to the concepts of the theory which seem to them fundamentally pessimistic (p. 51).

(157) Chase, Stuart, The Proper Study of Mankind: An Inquiry into the Science of Human Relations (New York: Harper and Brothers, 1948), pp. 40, 41.

(158) Sartre, Jean-Paul, Being and Nothingness: An Essay on Phenomenological Ontology, translated by Hazel E. Barnes (London: Methuen and Co., Ltd., 1957), p. 50.

(159) Walker, K.F., "The Trend of Psychological Theorizing", Australian Journal of Psychology, Vol. VIII, No. 1: 5, June, 1956.

(160) Bernfeld, Siegfried, "Psychoanalytic Psychology of the Young Child", translated by Edith B. Jackson, Psychoanalytic Quarterly, Vol. IV: 3, 1935.

(161) Rieff, op. cit., p. ix.

CHAPTER IV

PROLEGOMENA FOR THE USE OF PRINCIPLES OF DEPTH PSYCHOLOGY IN A PARISH MINISTRY

Before the practitioner of the cure of souls can utilize the principles of depth psychology in his ministry to individuals, before he can realize the fruit of seeing these principles applied in the total task which is his, he must accomplish some preliminary tasks. These tasks are far from simple ones. In reality, they put him to test and whether they are accomplished satisfactorily determines to a very large extent how well the deeper needs of those who look to him (for the cure of their souls) are met in and by his day to day ministry to them.

This is not to declare, however, that the satisfactory performance of these preliminary tasks guarantees an automatic working out of these depth psychology principles in the daily practice of the cure of souls. The significance of accomplishing these preliminary tasks can be shown by analogy: what the proper preparation of food for human consumption is to the actual consumption of that food, so is the satisfactory accomplishment of these preliminary tasks to the actual utilization of the principles of depth psychology in the practice of the cure of souls; what the adequate preparation of a sermon is to the effective delivery of that sermon, so is the fulfilling of these basic tasks to the useful application of the essential principles/

principles of depth psychology in the role of the clergyman in the cure of souls; what the proper planting and cultivation of a given crop is to the eventual and fruitful harvesting of that crop, so is the doing of these introductory tasks to the successful administration of the principles of depth psychology in the pastoral endeavour of the clergyman and the local church.

Self-understanding

It is one of the axioms of Freudian (depth) psychology that he (the depth psychologist, especially) who proposes to utilize that psychology in human relations should have made himself the first object of his investigation and study. Depth psychologists are not, of course, the only ones who emphasize self-understanding. In fact, the exhortation to 'Know thyself' has a noble history which stretches from Plato, at least, to the present.(1)

Calvin seemed convinced of the need for man to come to know himself. He says:

> Our wisdom, in so far as it ought to be deemed true and solid wisdom, consists almost entirely of two parts; the knowledge of God and of ourselves. But as these are connected together by many ties, it is not easy to determine which of the two precedes, and gives birth to the other.

His argument for self-knowledge or self-understanding no doubt should be considered theological, but this does not rule out the very real possibility of his urging self-understanding (knowledge of self) having genuine psychological significance. Though Calvin/

Calvin confesses that he does not know which knowledge should come first, he seems convinced that man can not move very far in the direction of God without some self-understanding. He particularly emphasizes "our feeling of ignorance, vanity, want, weakness, in short, depravity and corruption". Calvin sees man, because of his innate pride, as seeming to himself to be just, upright, wise, and holy until he is convinced by clear evidence of his injustice, folly, impurity, and vileness.(2) Agreement with Calvin that man is naturally prone to hypocrisy can certainly be conceded even by depth psychologists. The depth psychologist would point out, however, that some of man's hypocrisy can be overcome by a genuine looking within the self. Some of the blind spots can be cleared up by increased self-knowledge.

Early in the ministry of Jesus, as He led the worship in the synagogue in Nazareth, He is reported to have quoted an old proverb, "Doctor, cure yourself!", when His fellow-countrymen responded to his presence among them. The Hebrew form of the proverb, "Heal thine own lameness", brings out what is being emphasized more clearly than the Greek version does. Though the meaning of the proverb is disputed (some taking it to mean 'Heal the ills of your own people first', making it mean something like 'Charity begins at home', and others seeing in it a more literal, personal pronouncement, 'Physician, heal Thyself'), the/

the implication seems to allow one to suppose that the hearers are therefore telling Him to better His own condition before seeking to meet the needs of others. At least He indicates that it seems that way to Him. He must make His own position more secure, and give more evidence of His high mission (that of preaching, healing the brokenhearted, recovering the sight of the blind, liberating the bruised), before asserting that mission in ministering to others. It is not at all difficult to raise the question 'How can any one help others in understanding themselves until he has reached the point of reasonable self-understanding himself?' On every hand people refuse help from an individual who, they feel, has not previously experienced something of what they are presently experiencing. (3)

What Alexander Pope had to say about the business of man being not to pry into God but to study himself has received new and studied emphasis by the impact of depth psychology. One need not feel forced to agree with all that Pope wrote in his 'Essay on Man':

> Know then thyself, presume not God to scan;
> The proper study of mankind is man.
> . . .
> That reason, passion, answer one great aim;
> That true self-love and social are the same;
> That virtue only makes our bliss below;
> And all our knowledge is ourselves to know. (4)

What is being said here in this chapter (of the thesis) does not propose that Alexander Pope was a depth psychologist (perhaps/

(perhaps he was to some extent, though he was not aware of it). The same is true of Calvin, too, and also for Christ - though it is evident that Christ was a master psychologist when it came to dealing personally with people wherever He found them. Other writers and thinkers could easily be summoned to testify to man's need for self-understanding. The advent of depth psychology in the twentieth century has heightened the need for a thorough self-searching, while providing some of the knowledge and tools needed to do a better job of it than was heretofore known.

The idea of introspection is not new in psychology. Introspective psychology may be said to have begun with Wundt, 1832-1920, (though as we have seen above he was not the first by any means to call for or to stress introspection and self-understanding). Titchener, 1867-1927, became the champion of introspective psychology.(5) William James, 1842-1910, held that introspective observation (i.e., "looking into our own minds and reporting what we there discover") is that method of psychological investigation which must be relied upon "first and foremost and always".(6) But in time behaviourism became prominent and many could not be subjective enough to attempt introspection. The behaviourist did not, however, convince everyone of the uselessness of such practice as introspection. Though limitations of introspection became more obvious in time, it/

it was not ruled out. The objection which Comte had raised (that the activity of knowledge can not turn round and catch itself) seemed readily answerable, and introspection was considered to be, if not the only, at least the best and the surest direct evidence of personel experiences (and some felt it to be the only direct source of evidence in psychology).(7) This view was refuted by many who denied that an individual can in any sense 'perceive' his own mind (inner self) or its states.(8) But this did not make them behaviourists as such. Broad concluded that a great deal of the disagreement about introspection centered in the ambiguity of the term. For him introspection had to be intuitive, like perception, and not merely discursive; introspective judgments could not be reached by inference; and introspective situations had to have as their objects the mind (or situation or some mental event of that mind) of the subject, with introspection an essentially private experience.(9)

When it became convincingly acknowledged that forgetting can be purposeful, introspection was seen as being sometimes no help at all. This did not result in the rejection of introspection, however, and it was proposed that because the inner working of the mind could only be reached and examined by this method, that it be combined with the objective method of behaviouristic psychology to produce an even more forceful means of leading the person to self-knowledge and understanding.(10)

Numerous/

Numerous combinations of psychological approaches were tried. The influence of Titchener was strongly felt in American psychology, but that psychology never became fully introspective. British psychologists became chiefly interested in defining and measuring human abilities, factor analysis, and psychometrics.(11)

In the history of psychology there have been theories that saw in self-observation the sole method of psychology. The view is grounded on the idea that psychology has no other task than description of the mind as an immediate fact of one's own personal experience. Other psychologies (theories) have sought to exclude self-observation, or introspection, completely. This view is based on the alleged absurdity that one individual can not at the same time be both observer and the observed (the subject of observation). Both views are no doubt erroneous.(12)

Depth psychology contends that an individual can reach a certain degree of self-knowledge, and that the 'depth' reached in such introspective examination can be decidedly beyond that which is considered mere consciousness. Experimental introspection prevailed long after Wundt, Titchener, and James, and many who could be considered authorities in psychology held that "to have a mental experience and to become aware of doing so are as indissoluble as the convexity and the concavity of the same curve".(13) What depth psychology has demonstrated so convincingly (but not to the extent that every last person has been convinced!) is that

to/

to have a mental experience and not be or become aware of it is frequently as true as the indissoluble convexity and concavity of Spearman's curve. But to state that the individual can not reach some degree of awareness of these mental events which are not presently known to him is not the position taken by depth psychology. Depth psychology contends that the individual (adult primarily, though work with adolescents and older children has demonstrated that some degree of awareness of self-understanding can be achieved under certain conditions) can reach a level of self-understanding which involves a knowledge of himself that is a knowledge of more of himself than that which is considered consciousness at any time. In other words, depth psychology contends that it is possible to make certain aspects of the unconscious conscious. The extent of what in the unconscious can become conscious depends on several factors: the desire and willingness of the individual to subject himself to this rather personally unpleasant, cross-examination; the degree of inner resistance the individual offers to this soul-searching; and the skills brought to bear upon the search-within-the-self.

What is the purpose of all this looking within? Does not an individual know his own mind without all this effort to make the unconscious conscious? The idea is simply this: subject the self to a self-examination to such an extent that the individual gets a relatively true conception of the self, so that he achieves a degree of genuine self-understanding that will provide

a/

a greater degree of knowledge of the self than he now possesses. The ideal would be to accomplish complete self-understanding. This is not considered attainable in this life, but it nevertheless should remain the goal of any person who seeks to help others to help themselves. The proposal is that the clergyman get as true a picture of himself as is humanly possible.

Just what self is it that the individual clergyman should come to understand? Because of the structure of the language and because of religious and philosophical traditions, the term is used in two contrasting senses - as that which acts and as that which is or has been acted upon. Murphy defines the self as "the individual as known to the individual". The self is a thing perceived, and it is also a thing conceived; in both senses it is constantly responded to", so that a large part of the behaviour which constitutes the personality is self-oriented.(14) Self is essentially the personality viewed from within.(15) William James held that the constituents of the self include the material self (physical body, one's own clothing, his immediate family, his home, and personal property). the social self (the recognition one gets from his fellows - properly speaking, an individual has as many social selves as there are individuals who recognize him as a person and carry an image of him in their mental make-up. Fame, honor, 'club opinion', these reflect his social selves. His most peculiar social self most likely is in the mind of the person/

person he is in love with.), the spiritual self (the indivual's inner or subjective being, his psychic faculties or dispositions; taken concretely, the most intimate and enduring part of the individual), and the pure ego (the sense of personal identity, a conception which can not be distinguished psychologically from the spiritual self, thus chiefly philosophical in nature).(16) Hilgard defines self as "the subject's personality as perceived by the subject", where personality is "the individual characteristics and ways of behaving which, in their organization or patterning, account for the individual's unique adjustments to his total environment". A synonym for personality in this definition could be individuality.(17)

Another writer defines the self as "one's conception of his own existence as an entity distinct from his environment", and that man's self normally has a number of aspects: biological, cultural, particular, and social. The biological self is "one's conception of his own organism as distinct from his own environment". The cultural self is "one's conception of his own person". The social self is "one's conception of his own socius - his conception of his identity as someone distinct from others in social interaction". The particular self is "the individual's conception of his own personality".(18) Still another textbook gives this characterization of self:

The/

> The self is the "I" or the "me" of which the person is aware in his own thoughts, feelings, and actions. However, the self is not perception alone, nor a general feeling, nor a "pure" thought. It is all of these simultaneously. It is, to coin an inelegant term, a "perfink", that is, an integrated process involving perceiving, feeling, and thinking. . . .

The self must be distinguished from the ego (in terms of what this concept (ego) means in psychoanalytic-Freudian-usage). The self is not the same as personality, which properly refers to the entire psychological structure of the person. This includes his abilities, cognitions, habits, motives, and traits - everything that a psychologist can say about the individual defines the personality. The self is but one part of the whole personality, that which the individual experiences as 'self'. A critical concern of the personality psychologist is that of determining just how the 'self' part of the personality relates to the whole. Too, the self must be distinguished from the organism, what the scientist defines as a biological entity which is objectively observable and normally studied by physiologists, geneticists, neurologists, and others, as well as psychologists. (19)

It must be seen that general agreement on the use and meaning of the term self does not exist. In academic psychology the concept of self has been chiefly confined to discussions of the perceptions of self and conceptions of self as cases of perception and conception. In depth psychology, the concept of ego/

ego is rightly a cornerstone. If one is seeking a well-developed theory of behaviour or of personality, he might choose to use interchangeably the terms 'self', 'individual', or 'person'. Some feel that conceptualizing the self comes dangerously close to animism, a "little-man-within-the-outer-man" idea that is quite foreign to a strict scientific approach.(20) Yet with the risk of dealing a bit in animism as a possibility, the proposal is made that the clergyman must achieve a reasonable degree of self-understanding, he must come to understand himself as an individual in all of his personal, (both intra- and inter-), relationships.(21)

The endeavour suggested (self-understanding) is not unlike confession (the confessions of Augustine or Rousseau were to some extent attempts at self-analysis or self-understanding - but ordinary confession is not enough), but it must result in self-understanding and not mere telling oneself "Here I am!" We may state that what is proposed is to ask oneself what he really is and then proceed to find out, working through one's past and present in achieving this self-knowledge and understanding.(22)

The possibilities for self-deception are great. The defense mechanisms (first called to the attention of psychologists by Freud and other depth psychologists) readily avail themselves to the individual in order to protect his self-esteem and defend himself against excessive anxiety when he truly tries to understand himself./

himself. On the positive side these mechanisms of defense seek to maintain or enhance one's self-esteem and on the negative side they strive to defend against or escape from anxiety. The self-deception itself takes either the form of denial or disguise. Though these mechanisms may contribute to satisfactory adjustment for a time (to a total situation), they will prevent - by providing avenues of defense and escape - realistic self-understanding and satisfactory life adjustment for him who depends upon them.(23) Getting a self-portrait,(24) getting a picture of the self - including self-evaluation and self-acceptance,(25) achieving good mental health,(26) working through one's own inner conflicts, achieving dynamic wholeness, becoming a 'normal' person,(27) achieving self-insight and becoming a tolerant personality,(28) becoming a balanced type of individual, rational, or ego-dominated,(29) are some of the many concepts used to express this need for self-understanding.

One very real aspect of self-understanding is self-acceptance. Perhaps it should be said that the first stage of genuine self-understanding is genuine self-acceptance. Even the development of the concept and image of the self is not an unemotional, detached process. Needs, urges, wants, and drives are to be dealt with. Throughout there is a strong emotional colouring. The individual's image and evaluation of himself will depend greatly on how secure he is during the period when he is developing/

developing this image and concept of self. Constant frustration and catastrophic threatening obviously make the task a very hazardous one. Every growing and developing individual has a strong need and desire for self-esteem (a positive evaluation of the self). This positive evaluation, usually referred to as prestige, is greatly desired from others as well as from oneself. Either a gross over-valuation or a large scale under-valuation of the body or of parts of it, or of the total image of the self, or of some psychological function, is definitely pathological. In both the formation and the final pattern of the self-valuation the individual's relationship to his parents, siblings, and contemporaries is of great importance. There must be sound psychological relationships here if there is to be a healthy self-valuation. And this must be kept in mind - self evaluation is more than mere introspection. It manifests itself in the phenomens commonly referred to as actions, emotions, motives, and thoughts. It is a functional, dynamic concept, and involves the total person.(30) Self-acceptance and self-evaluation involve accepting one's feelings as something normal and natural. Any desire and effort to face oneself unemotionally can only lead to a false appraisal of self and a sham detachment and imperturbability which will lead (perhaps already has) to destructive consequences.(31)

What/

What is being suggested is that regard or attitude towards one's total being which can be suitably labelled healthy self-acceptance. This means

> the disposition of the individual to recognize the various drives and impulses which are struggling within him without crippling guilt or fear because of what he finds them to be. Self-acceptance includes the recognition that one's tendencies, as they operate within him, are intrinsically neither good nor bad, neither right nor wrong, though the expression of them may be either good or bad, right or wrong. True self-acceptance is chiefly characterized by the recognition that one is a relative, finite, and quite imperfect creature composed largely of unconscious and therefore in themselves uncontrollable energies, but that this same self, with all its limitations, represents powers which may be worked together by the rational consciousness in truly fulfilling ways, if they are neither exaggerated nor minimized unduly. In other words, self-acceptance is that attitude which refuses to disparage or ignore any "part" of the self as evil because it regards them all as capable of utilization if properly understood and related. (32)

The well adjusted individual lives comfortably with himself. He has achieved a relatively stable level of self-acceptance. In a sense this self-acceptance is as much the cause, as the result, of good mental health. In this sense we may reverse what was said above about the first step to self-understanding and now state that the first step to self-acceptance is genuine self-understanding. This is not as confusing as it may seem. Self-acceptance is self-understanding, and vice versa, and involves the following (at least): (1) a knowledge of one's dominant wants and how they are satisfied - how one goes about/

about satisfying them; (2) a recognition of strengths and successes without undue belittling of oneself if and when goals are not immediately reached; and (3) a facing of limitations without too much need for self-deceit and rationalization. Self-acceptance is obviously not smug complacency. Genuine self-acceptance will lead to self adjustment and self improvement. (33)

Insight into human motives must begin with insight into one's own motives. This involves much more than what the individual thinks his motives are. From the standpoint of dynamic psychology, the individual experiences a constant play of impulses beneath and through the rational, conscious, goal-directed activities of everyday life. Below the level of awareness (consciousness) lies a level of teeming emotion, urge, fantasy - from which springs the effective driving forces as well as the various disrupting forces or agents in one's behaviour. (34) Of particular concern to the individual clergyman should be the motivation behind his having decided to become a minister, the real motives which resulted in his having chosen to engage in the cure of souls as a full-time, full-life pursuit.

Studies in psychopathology have shown clearly enough that much mental ill-health expresses the mind's failure to achieve or maintain integration. Much of the abnormal behaviour which is characterized by incomprehensibility of motive can be explained in terms of unconscious deflections or distortions of motive. Unaccountable/

Unaccountable actions and failures to act, queer interests and inexplicable emotions, even delusions, have a significance in the total mental economy of the individual which is concealed from his conscious self. In this sense the mind is divided against itself and fails to achieve and maintain wholeness. Parts of the mental apparatus that are influencing his actions and feelings are nevertheless within the purview and control of that "organized hierarchy of interests and sentiments which the person has come to regard as his self".(35) Though the clergyman (or clergyman-to-be) may not be experiencing delusions, he is not by any means free of unconscious motivation. What is being proposed in this emphasis on self-understanding is that it is essential that he bring more and more of his total personality organization into this "organized hierarchy of interests and sentiments". This can be done only as he gains more and more insight into the underlying motives for his feelings and actions. The clergyman is no freer from unconscious distortion of motive simply because he has been "called of God" or because he has chosen what sometimes is referred to as the noblest of all callings (though this investigator holds that faithfulness in responding to any calling - be it farming - is the criterion, and not the calling itself). In some degree, unconscious distortion of motive is common to all individuals.(36)

The/

The clergyman who ministers effectively will do so because (and only when) he has achieved and continues to maintain a healthy self-understanding. Until one has understood and accepted his own subjective reactions to emotional stimuli, he can not fully utilize his own reactions to the interplay of emotions which are so much a part of the cure of souls endeavour. The clergyman who has only a bare minimum of understanding of his own subjective reactions to emotional stimuli quite probably will get in his own way in many of the interpersonal encounters which make the cure of souls the challenge it is. Unless the clergyman has understood his own (formerly) unconscious motivations and emotional needs, he may well react to any parishioner, or to the entire congregation at times, as if the parishioner (or congregation) were a projected part of himself.(37) It follows that the clergyman, therefore, needs to understand himself well enough to be able to avoid making the parishioner (or the parish) the 'object of his projections', and consequently being able to make the individuals of the parish the object of his ministry of care.

Self-Analysis

Depth psychologists refute Heraclitus' observation that "the soul of man is a far country, which cannot be approached or explored". They do not hold that a complete exploration can be effected, but contend that a reasonably full examination (analysis) of the inner self can be accomplished. The one example/

example most readily referred to is that of Freud's own self-analysis, carried out primarily by way of observing and investigating his own dreams. Freud's self-analysis "proceeded simultaneously with the completion of his magnum opus, The Interpretation of Dreams, in which he records many of the details". Later he held the opinion that "someone who was honest, fairly normal and a good dreamer, could go a long way in self-analysis". Only as Freud's self-analysis became more and more a reality did he realize the truth of Nietzsche's maxim: "One's own self is well hidden from oneself: of all mines of treasure one's own is the last to be dug up". To feel that his self-analysis came as the result of swift flashes of intuition is to grossly misunderstand the immense difficulty an individual faces when he unrelentingly attempts to understand his own inner make-up (more precisely, to come to grips with and understand something of his own unconscious). Freud actually felt that his own self-analysis was a necessary counterpart to his therapeutic work. Recognizing his own phantasies, overcoming his own inner resistances to the gruelling self examination, seeing that (and how) he projected his own ideas onto others, realizing his own sexual wishes, recalling childhood jealousies and quarrels, discovering in himself the passion for his mother and the jealousy of his father - all these, and more, came under the searchlight of his own desire to come to know

and/

and understand himself better. He considered himself his most important patient and once told Ernest Jones that he never ceased to analyze himself.(38) That he carried out his own analysis without error or misunderstanding could hardly be claimed at all. Psychoanalyses are never complete - no matter how well done.

Freud evidently became keenly interested in his self-analysis and began to center his activities on this undertaking in the Summer of 1897. Though only 351 copies of The Interpretation of Dreams were sold in the first six years after its publication, Freud always regarded it as his most important work. His feeling was that insight such as was contained in the book's subject matter came to a person but once in a lifetime.(39) No doubt the insight into his own inner self alone was enough to instil in him this feeling which he carried throughout his life. Though Freud was willing to face himself in this battle to see what really was in his own mind, he found himself "unable to resist the temptation of taking the edge off" some of his indiscretions by omissions and substitutions as he recorded the findings in his study of dreams.(40)

He observed that the whole frame of mind of an individual who is reflecting is totally different from that of an individual who is observing his own psychical processes. The person who is reflecting upon his own psychical processes is utilizing/

utilizing one more psychical activity than is the person who is engaged in the most attentive self-observation. A wrinkled forehead and tense looks mark the face of him who pursues his reflections while the self observer has a restful expression. The individual who is reflecting is also exercising his critical faculty, and this leads him to reject some of the ideas that occur to him after perceiving them, to cut other ideas short without following the trains of thought which these ideas would open up to him, and to conduct himself in such a way toward other ideas that they never become conscious at all (and consequently are excluded from consciousness before being perceived). The self observer merely needs only to suppress his critical faculty, and if he succeeds in doing that, numerous other ideas which he could never formulate come into consciousness. This abandonment of the critical faculty that is normally in operation against ideas which seem to emerge 'of their own free will' is not easily achieved, however.(41) For some individuals it is practically impossible without the help of another person who will listen without passing judgment while giving acceptance and understanding during the process.

Freud expected to be met by doubts of the trustworthiness of self-analysis and that the door is left open for arbitrary conclusions. Yet in his judgment the situation was in fact more favourable in the case of self-observation (self-analysis) than in the observation (analysis) of others. Though he recognized/

recognized a natural hesitation about revealing so many intimate facts about one's mental life, he held with Delboeuf that every psychologist was under obligation to confess his own weakness, provided that he felt it might throw some light on even an obscure problem.(42) One immediate result of Freud's analysis of some of his own dreams was the conclusion that a dream is the fulfillment of a wish.(43) Yet he felt that under certain circumstances a species of self-observation continued to operate even while the subject was dreaming and thus made a contribution to the content of the dream.(44)

In addition to dream analysis as such, Freud also proposed a self-analysis very similar to that which occurs in a regular psychoanalysis, and may be characterized as follows: begin with an idea that one finds himself with and begin to take notice of what occurs to one's mind - without any exception - and report it (since no therapist or analyst would be available, writing down the associations would be the most likely manner of pursuing the investigation). In time numerous ideas will occur - the complete absence of any ideational subject matter is quite impossible - and will lead to others. Any notion that the ideas are senseless or unimportant or irrelevant or that they occurred by chance and without any connection with the initial idea under consideration are evidences of the critical attitude which will prevent the continued flow of ideas. For the time being at least the criticism of ideas is not the thing to pursue, but attention/

attention must be given rather to pursuing the trains of thought which will emerge as long as one's attention is turned upon them. When this is done the individual finds himself in possession of a quantity of psychical material connected with the initial idea. It may be further necessary to separate the associations received in connection with the initial idea and follow these ideas with further associations and reflections. Elements of one's experience will most likely be recalled and a number of thoughts and recollections will result, items which one can hardly fail to recognize as important products of his own mental life. As one produces the thoughts behind the ideas, he most likely will become aware of intense and well founded impulses. Central ideas will emerge and may converge upon a single nodal point, revealing something of the inner self to the observer, (45) a revelation not without its unpleasantness as one sees a bit more of the true self made possible by this look within.

Freud likewise held that even an analysis (by a psychoanalyst) of someone who is practically healthy will remain incomplete. The individual who comes to appreciate the high value of the self-knowledge and increase in self-control thus acquired will desire to continue the analytic examination of his own personality. The individual who seeks to help others will, unless he comes to understand himself, and continues to increase/

increase that understanding, readily fall into the temptation of projecting outward and onto others (usually those he attempts or purposes to help) some of the peculiarities of his own personality. (46)

As the number of those who became practicing psychoanalysts increased and they began to exchange observations with one another, it became evident that no analyst could go further in helping another individual understand himself than his (the analyst's) own complexes and internal resistances would permit. The influence of a patient on the analyst's unconscious frequently produced a counter-transference. Unless the analyst recognized this in himself and overcame it, he could not possibly go very far with helping another person overcome a neurotic complex. (47)

When Freud was writing his history of the psychoanalytic movement he indicated that his own self-analysis had been one of the supports and a genuine solace to him in the first years when he had to "master the technique, clinical phenomena and therapy of the neuroses all at the same time". At that time (1914, when the history was written) he indicated that he was still of the opinion that such a self-analysis would suffice for "anyone who is a good dreamer and not too abnormal". But Freud himself did not always take such a favourable views of self-analysis. Once in a letter to Wilhelm Fliess he had confessed:

My/

> My self-analysis is still interrupted and I have realized the reason. I can only analyse myself with the help of knowledge obtained objectively (like an outsider). Genuine self-analysis is impossible; otherwise there would be no (neurotic) illness. Since I still find some puzzles in my patients, they are bound to hold me up in my self-analysis. (48)

Toward the end of his life, in 1936, he again voiced his feeling about self-analysis, stating that

> in self-analysis the danger of incompleteness is particularly great. One is too easily satisfied with a part explanation, behind which resistance can easily keep back something that may perhaps be more important. (49)

Karen Horney was convinced that self-analysis is both feasible and desirable for some individuals. She held that in self-analysis less psychological knowledge is required than in the analysis of others. To analyze oneself does not require as much strategical skill as is necessary for dealing with another individual. The crucial difficulty in self-analysis lies in the emotional factors that blind the individual to unconscious forces within himself, and is therefore chiefly an emotional vicissitude and not an intellectual one. Horney conceded that many people would be too entangled in their own problems to be able to analyze themselves. She also felt that self-analysis could not approximate the speed and accuracy of analysis by an expert. She even agreed that certain resistances could only be surmounted with outside help. Yet none of these arguments against/

against self-analysis proved in principle that the task of analyzing oneself could not be done. There were four possibilities for self-analysis as she saw it, provided that the person is capable at all of such an undertaking: (1) during the longer intervals which occur in most analyses the analysand may continue a self-analysis; (2) where an individual for reasons of distance, finances, employment, etc., cannot see an analyst except for occasional 'check-ups', a self-analysis may be undertaken; (3) where an individual's analysis has been prematurely ended (e.g., by death of analyst, or some circumstance arising to prevent a continued relationship) may carry on by himself; and (4) self-analysis may be undertaken without outside help (this with a question mark). Though she recognized possible dangers (unwholesome introspection, immersion in self-admiration, or self-pity, dead-end ruminations about oneself, empty self-recrimination, the individual might succumb to a depression and even consider suicide), she felt that transitory impairments would not become lasting impairments because sufficient self-protective forces would operate in the self-analysis to enable the individual to shun and escape intolerable insights. The gains of self-analysis could and should be much more than the mere saving in time and money that would be involved in regular analysis. Spiritual gains, perhaps less tangible but not at all less real, beckon those capable of self-analysis. The increase of inner strength, and therefore increased self-confidence, and the/

the extra gain of having conquered (mental, personal) territory alone and through one's own initiative, courage, and perseverance,[50] await the individual who is willing to spend all in exploring the far country of his own inner self.

Some would strongly emphasize the hazardous nature of engaging in a quest for motives. Even on the conscious level it is difficult for an individual to discover his own motives and even more difficult for an outsider to discover them. There is particular dubiety surrounding the attempt to discover unconscious motives, if such an expression is permissible, some would argue.[51] But what personal undertaking could any individual embark upon, and find all whom he consulted or who knew of his plans, in agreement with him? Many of the decisions in life can only be made by the individual himself and this is particularly true with regard to deciding to come to grips with oneself to the extent of looking within and continuing to do so until a reasonably satisfactory self-understanding has been accomplished. Then, as has been indicated above, since no self-analysis (or psychoanalysis) is ever complete, it remains the individual's prerogative and responsibility to continue the self-observation in order to continue the self-understanding. In recent years it has become increasingly obvious and personally desirable that those who give their energies in ministering to others should first of all come to understand themselves - their own needs, drives, urges, wants, desires, motives, and the ways in/

in which they as individuals act (both in terms of feeling and action) in the process of seeking the fulfillment of these needs and desires. And, it should be added that the clergyman must understand his own experience of God. Failure to "work out his own salvation with fear and trembling" (Philippians 2:12) will surely result in his propagating an unhealthy religious experience in the lives of those he seeks to serve in the cure of souls.

The power of self-observation (and thus self-analysis) exists in the normal structure of the ego. We all have the faculty of observing ourselves, and frequently do so in a rather severe and criticizing way. In the case of a pathological state (paranoid schizophrenia, for example) there are delusions of observation. Such individuals feel that they are being watched when in reality they are 'hearing' their own thoughts. (52) There is an identity of object and subject which is puzzling, even in normal self-observation. "The I observes the Me". Such observation of one's own emotional and mental processes necessitates a pre-condition involving a split within the ego. This is a phenomenon which makes psychology possible. It also makes psychology necessary. If the ego was not split, it could not observe itself. There would not even be a (felt) need to analyze oneself. (53)

Depth psychology has made it possible for us to know who the/

the observing I is. It is the object taken into oneself (the parent in most cases) and the split which enables one to observe himself comes about by way of the introjection of the observing, supervising person (the parent or parent figure - teacher, etc.). The observing I is a survival of the observing parent. This invisible superintendent, the super-ego, becomes a part of the self, as a result of this introjection of the observing object of childhood and youth. Since it takes two persons to practice psychology - an observer and the observed, the superego becomes the needed second person in self-observation. Though it takes two to practice psychology, even psychological self-observation, it is necessary for the would-be psychologist to look first within himself before he can recognize and understand what takes place in the minds of others. Such a searching is only possible after a division of oneself has taken place (preceded the self-observation). Thus the premise for psychological interest is a disturbance within the self. The possibility of psychological recognition cannot exist without this, and, the disturbance, the psychological conflict, must have been overcome to a considerable degree, else the psychological interest would not be the result. (54)

It really is not possible to say that self-analysis is 'the thing'. If considerable personality disturbance is present (and every individual has some imbalance), the assistance of a skilled observer (analyst) is obviously necessary. Just how far one can go in analyzing himself is a highly relative matter. Weatherhead suggests/

suggests the following steps for self-analysis: (1) For as many days as are necessary sit down quietly an hour at a time and go over your past; (2) if you have a friend who has real psychological insight, talk to him quite frankly; (3) stand face to face in an act of imaginative faith before Christ. But even this may not succeed and real self-knowledge can be acquired only by seeking the help of another who is especially skilled in analysis.(55) Many clergymen who have acquired some knowledge of depth psychology have come to feel that they would profit by personal psychoanalysis (by an analyst). Insight into one's own unconscious problems and resources is a prerequisite for dealing with the deeper needs of others.(56) Whether the clergyman achieves his insight into his own unconscious energies, resources, and problems by self-analysis or with the help of an analyst, he can not go far in helping others until he has helped himself in self-understanding.

Understanding Other Selves

If the first task of the clergyman as regards his utilization of the principles of depth psychology in ministering to individuals is that of coming to understand himself, then his second task in this sense is the immediate corollary of the first. He must come to understand the needs, desires, drives, motives, urges, and wants of other selves (especially those whom he is expected to serve), and their behaviour (both in terms of feeling and acting) which characterizes their efforts to see these needs/

needs and desires met. This understanding of other selves cannot be accomplished by a lumping of people together because certain biological characteristics do allow for a certain grouping, or because certain cultural factors allow such grouping, or because social characteristics tend to suggest a possible grouping, and then seeing individuals as being of this or that type. The understanding of other selves begins with the realization that each human being is unique. Each individual is a never repeated phenomenon, acting, desiring, feeling, thinking, wanting, willing in ways peculiar to himself.(57) The uniqueness of individuality involves a lot more than the fact that each person has distinctive finger-prints. There are many characteristics of a general nature in human beings, but there are also those characteristics which distinguish individual from individual. Placing right emphasis on the matter of individuality does not in itself lighten the burden of coming to understand other selves. If anything, it increases the task. Because individuals can not be categorized and thus made to fit some predetermined model, their wishes and desires and feelings and actions cannot be understood by turning to page so-and-so in someone's manual of understanding human nature. Yet there are certain particular terms which serve to indicate general patterns of behaviour.

On the other hand, a great deal can be learned about people in general and the clergyman can move a long way toward understanding other selves by coming to understand the basic, fundamental needs/

needs of human beings which give rise to behaviour patterns that are infinitely varied in distinct, separate individuals. It is true that some of the basic and fundamental needs of human individuals are also basic needs of animals, but the manner in which an individual reacts to even his biological needs has its psychological counterpart. The peculiarly human needs are those which determine what might be called purely or particularly human behaviour. In the dynamic striving to satisfy these needs an individual is compelled to enter into a relationship with his fellow man which necessitates fruitful contact and co-operation with him. The manner in which an individual strives determines, either consciously or unconsciously, his behaviour patterns and tendencies, his relationship to his cultural and social setting, his relationship to other individuals, and the degree of psychological health he as an individual experiences. (58)

The concept of need seems to have several meanings in current psychological literature. In many cases those who write use need, drive, motive, and motivation synonymously. The concept (need) runs through the terms craving, desire, want, and wish, but each has its specific connotation. Craving relates to a strong desire or impulse for a particular satisfier (external state leading to satisfaction), and indicates a restless state in the organism(person). While experiencing the craving the organism/

organism tends to be attentive only to stimuli related to the satisfier. The term craving implies more than anything else a tissue need as the basis of the craving. Desire indicates a feeling or longing, usually with an element of active striving to change a state of affairs that is lacking, excessive, or disordered, so as to be in agreement with the purposes of the individual. This term desire usually refers to a conscious process, unless qualified as an unconscious process. The nearest (in meaning) behavioural term is drive and the likely synonyms are appetite, craving, need, urge, want, wish, and aversion (negative desire). As a verb desire means to long for, to feel that a particular thing or condition will relieve or satisfy a need.(59)

Philosophical discussions of the nature of desire are not new by any means and here again one finds several shades of meaning and disagreement over specific meaning.(60) Differences in meaning are frequently added to by epistemological, as well as psychological, shades of difference and usage. The idea of unconscious desire is quite common in psychoanalytic literature. In fact, the idea is usually taken for granted and chief concern is shown over determining why the individual desires as he does or why he desires what he feels he desires. Depth psychologists have learned that it is frequently the case that individuals will show a fear of what they desire, with the fear being a mask for the desire.(61) Some texts even classify desires, and list

elementary/

elementary and secondary desires, naming an instinct to correspond with each desire. One such classification lists the following desires: alimentary, excretory, amorous and reproductive, parental, preeminence, and the desires for conformity, activity, and rest. In this sense desires are not mere abstractions, but result from intra-organic conditions and a certain type of thinking. Some conditions arousing certain desires can be traced to organic origins, while other desires have non-organic bases (or at least no organic basis is presently known).(62) In this sense a desire is also a want.

Studies of the wants of small children have revealed various desires which can be classified as follows: (1) primary non-social wants, including eating, drinking, sleeping, and excreting; (2) secondary non-social wants, including movement, taction (act of touching), vocalization, observation, and quiet; and (3) social wants, including wanting to co-operate and conform(consociative), wanting to be self-propelling and independent(dissociative), and wanting to stay on the sidelines and watch others in a rather aloof manner (semi-associative). Additional wants are the satisfaction of curiosity, prestige, and sympathy.(63) But again it must be acknowledged that the term want is a controversial one, too. Properly speaking the term implies that the individual knows what he wants.(64) Yet it is not at all uncommon to hear an individual say quite sincerely (or even say so oneself), "I really do not know what I want!"

The/

The implication, though, is that the person feels a desire or need for 'something'. Perhaps some of the confusion surrounding the idea of want is that it is a widely used term in economics. If want refers to an individual's desires which spring from his behaviour tendencies which can be satisfied by attaining some specific commodity, then it (want) can be considered as not in itself a psychological experience.(65)

The idea of need covers even more ground. In a specific sense, a need is "a lack or imbalance in tissues which initiates behaviour", and "is limited to physio-chemical imbalances, such as dryness of the mouth, deficiency in diet (manifested by abnormal food cravings), pain, and the like".(66) Need is "the physiological state of deprivation or of tissue injury".(67) "A need is an organic state of deficiency or excess".(68) When any one of the commodities or conditions necessary for survival (individual or species) are lacking, or when there is material deviation from the optimum, a state of primary need is said to exist. A need is "a tensional state of the organism brought about by any excess or deficit of substances (or stimuli) beyond the range required to maintain the organism in a state of equilibrium".(70) A need may be considered as "some sort of a deficit".(71)

A need produces an unstable equilibrium in the organism's relation/

relation to its environment, a condition in which the individual is impelled to persistent activity until the equilibrium is restored.(72) "Need is a biospheric constellation in which the environmental factor which is necessary to carry out the given function is absent or insufficient".(73) Need may be considered as roughly synonymous with 'organic state motivating behaviour', and is, in this sense, to be distinguished from what is necessary for an organism to survive.(74) Need refers to "the lack of something which, if present, would tend to further the welfare of the individual".(75) In this specific sense where need relates to the lack and deficiency, and in some cases an excess, in a physiological aspect of an individual's being, it is proper to refer to such needs as the primary and innate needs, the first needs one has. If these primary and vital needs are not met, the individual will not develop to the point of experience where non-vital needs become as much a part of his life. In this sense the non-vital needs are secondary and are acquired or develop as the result of individual experience. This distinction must not be construed to indicate, however, that the secondary needs are less important, or are of necessity weaker needs than the primary ones. The terms primary and secondary would relate chiefly to the origin of the needs and not to their relative strength. Sometimes the primary needs are referred to as physiological needs and the secondary needs as psychological needs. Sometimes these primary needs are called biological needs/

needs and the secondary ones referred to as social needs, being products of one's social life. No rigid distinction between classes or kinds of needs can be adhered to because all needs have much in common.(76) Generally speaking, then, a need is "the lack of something which if present would tend to give satisfaction".(77)

A need is considered a dynamic trait. The concept is central to the psychology of motivation. It refers to an inner state of feeling tending to induce action toward a goal. Some of the goals are innate and some are acquired.(78) The idea of instinctive goals is entertained, though it must be admitted that the concept of instinct is on the way out of use in (general) psychology. The concept of 'primary drive', or 'specific behaviour pattern', seems more desirable, i.e. less 'loaded' with ideas which seemingly cause the term (s) to be less repulsive to those using or hearing them, than the term instinct. If an instinct means "that process within the nervous system that produces instinctive behaviour", that is, behaviour not requiring practice or what might be called unlearned behaviour, then we can agree with Hebb that it is an unfortunate and misleading term.(79) It must be stated that the concern of this investigation is not to explore all of the conceptual formulations relating to the idea of needs, and a line will have to be drawn. Unless such action is taken, there seems to be no end,/

end, relatively speaking, to what could be included in a discussion of needs and appetites, desires and wants, etc.

The thing of importance for this study is the fact that needs form the basis of the affective life of an individual.(80) Whether the individual perceives his need consciously or unconsciously, whether the need relates to an internal state or an external situation (initially), whether the need is primary or secondary, however the need may be classified, the significant thing is that the existence of these needs in an individual's experience gives rise to "regnant directional tendencies",(81) ruling dispositions or leanings which motivate the individual to move in the direction of a goal which when attained brings satisfaction (either physical or psychological) to the individual. A survey of psychological literature leads one to conclude with Peters(82) that theories of needs are ambiguous because they are not consistent, classifying needs and behaviour resulting therefrom in several ways. Nevertheless, because needs do give rise to goal-directed striving in every individual's life, consideration of the nature of needs is essential for the clergyman and others who expect to render an effective ministry (service) to those having the needs which the worker can assist in seeing met. It also must be pointed out that because a need is primarily biological or physiological, the clergyman cannot say it is no concern of his (but rather belongs/

belongs to the biochemist, for example, or the dietician, medical specialist, or physiologist) because biological and physiological needs can become ends in themselves, as far as the individual experiencing the need is concerned. When this occurs, the psychological (and, hence, the spiritual) aspect of the individual's life is involved, either partially or almost wholly, in the drive to see the need met.

What are the needs an individual can have? A listing would run from the need to abandon ship in a time of crisis in order to save one's life to the need to practice zymurgy so that one could have a ready supply of spirits on hand at all times. The listing would be legion, and it is no exaggeration to state that the needs of one individual can be practically numberless within the span of a normal lifetime. Learning a simple or even complex classification of man's basic needs, and then giving consideration to the acquired or secondary needs, is not the emphasis being made herein, although it should be obvious that listing has a fundamental value. The stated emphasis is an <u>understanding</u> of the needs, and this involves much more than mere listing.

In addition to the classification of needs shown above (primary and secondary, basic and acquired or learned, biological or physiological and psychological or social), needs may be classified as viscerogenic (primary) and psychogenic (secondary).

If/

If we proceed by recognizing that the concept of need is in reality "a hypothetical process the occurrence of which is imagined in order to account for certain objective and subjective facts",(83) we can then go about classifying and listing needs in the endeavour to understand something of what it means to be a self. Too, it should be said that the term need is mainly a normative one. In a sense it has value as a diagnostic term and indicates remedial implications. It implies a deficit, "a state of affairs the absence of which is or is likely to be damaging to the individual in question". The individual may or may not be aware of his needs. In many instances pointing out a need is one way of indicating a discrepancy between what an individual does (or is) and what he should be (or ought to be doing).(84)

The following viscerogenic needs may be listed: the need for air, water, food, and sentience (these involve lacks and lead to intakes); the need for sexual expression, lactation, expiration-exhaling carbon dioxide, urination, and defecation (the first two needs involving secretion of the life-sources and the latter three pertain to the excretion of waste - all of these involve distensions and lead to outputs); and the need to avoid or to rid oneself of noxious stimuli - involving looking or drawing away from repulsive objects, coughing, spitting, or vomiting up irritating or nauseating substances, to avoid heat and to avoid cold - the need to avoid extremes of heat and cold, to/

to clothe the body or to seek shelter when necessary, to tend to maintain an equable temperature, to avoid harm - i.e., physical pain, to withdraw, flee or conceal oneself from injuring agents, and including 'startle' and 'fear' reactions to loud noises, loss of support, and strangers. The first six needs (air, water, food, sentience - inclination for sensuous gratification, sex, and lactation) may be termed positive or adient needs because they tend to force the individual in a positive direction towards the objects which will satisfy these needs. The seven remaining needs (expiration, urination, defecation, nox-avoidance, heatavoidance, coldavoidance, and harmavoidance) may be termed negative or abient needs because they tend to force the individual to separate himself from objects, to eliminate waste matter, or to avoid injuring or unpleasant agents. (85)

The psychogenic or secondary needs are presumed to be dependent upon and derived from the primary or viscerogenic needs. They represent common reaction systems and desires or wishes. Though it is supposed that they are not fundamental biological needs, some of them are undoubtedly innate (instinctive) and do not require learning in the formal, conscious, sense. A full elaboration of the psychogenic (or psycho-social) needs is beyond the scope of this particular study, too lengthy in itself, but nevertheless one which would be most rewarding. It remains to list/

list and delineate the following psychogenic needs:

> Acquisition - to gain possessions and property; to grasp, snatch or steal things; to bargain or gamble; to work for money or goods.
> Conservance - to collect, repair, clean, and preserve things; to protect against damage.
> Order - to arrange, organize and put away objects; to be tidy and clean; to be scrupulously precise.
> Retention - to gain possession of things; to refuse to give or lend; to hoard; to be frugal, economical, and miserly.
> Construction - to organize and build.

These needs pertain to actions associated chiefly with inanimate objects.

> Superiority - to achieve; to overcome obstacles, to exercise power; to strive to do something difficult as well and as quickly as possible; to gain power over things, people, and ideas; to be recognized; to excite praise and commendation; to demand respect; to boast and exhibit one's accomplishments; to seek distinctions, social prestige, honours, or high office; to gain approval and high social status.
> Exhibition - to attract attention to one's person; to excite, amuse, stir, shock, and thrill others; to dramatize oneself.

These needs pertain to actions which express what is commonly called ambition, will-to-power, desire for accomplishment, and prestige.

> Inviolacy - to desire and to attempt to prevent a depreciation of self-respect; to preserve one's 'good name'; to be immune from criticism; to maintain psychological 'distance'; to isolate and seclude oneself; to maintain silence; to avoid failure, shame, humiliation, and ridicule; to refrain from attempting to do something that is beyond one's powers; to conceal a disfigurement; to defend onself against blame or belittlement; to justify one's actions; to offer extenuations, explanations, and excuses; to resist 'probing'; to overcome defeat properly by retaliating and restriving; to select the hardest tasks; to defend one's honour in action.

These needs are complementary to the needs to achieve, and to be recognized, and pertain to actions which involve the defense status or avoidance of humiliation.

> Dominance - to influence and control others; to persuade, prohibit, dictate; to lead and direct; to restrain; to organize the behaviour of a group.
> Deference - to admire and willingly follow a superior allied, external entity; to co-operate with a leader; to serve gladly.
> Similance - to empathize; to initiate or emulate; to identify oneself with others; to agree and believe.
> Autonomy - to resist influence or coercion; to defy an authority or seek freedom in a new place; to strive for independence.
> Contrarience - to act differently from others; to be unique; to take the opposite side; to hold unconventional views.

These needs pertain to human power exerted, resisted, or yielded to. The question seems to be whether the individual, to a relatively large extent, initiates independently his own behaviour and avoids influence, whether he copies and obeys, or whether he commands, leads, and acts as an example for others.

> Aggression - to assault or injure an object (person, thing, animal - an external entity); to murder; to belittle, harm, blame, accuse, or maliciously ridicule a person; to punish severely; to be sadistic.
> Abasement - to surrender; to comply and accept punishment; to apologize, confess, stone; to engage in self-depreciation; to be masochistic.

These needs pertain to and constitute the familiar sado-masochistic dichotomy. Aggression seems to be the heightening of the will-to-power (the need for achievement and for dominance) when faced by stubborn resistance, the common reaction (fused with a need

for/

for autonomy) toward an external entity or object that opposes any need, or the customary response to an assault or insult. When there is a response to an assault or insult - revenge seeking, it is the counteractive aspect of the inviolacy need in action. Except when abasement involves the phenomenon of masochism, it always seems to be an attitude serving some other end, whether it be the avoidance of further pain or anticipated punishment, the desire for passivity, or the desire to show extreme deference.

> Blameavoidance - to avoid blame, ostracism, or punishment by inhibiting asocial or unconventional impulses; to be well-behaved and law-abiding.

This need is a subjectively distinguishable form of behaviour, inhibition. Objectively it is characterized by the absence of socially unacceptable conduct. The effect desired by the subject is the avoidance of parental or public disapprobation or punishment. This need rests on the supposition that every individual has primitive, asocial impulses which must be restrained if he is to remain an accepted member of his culture.

> Affiliation - to form friendships and associations; to greet, join, and live with others; to co-operate and converse socially with others; to love; to join groups.
> Rejection - to snub, ignore, or exclude an external entity or object; to remain aloof and indifferent; to be discriminating.
> Nurturance - to nourish, aid, or protect a helpless object-external entity; to express sympathy; to 'mother' a child.
> Succorance -/

> Succorance - to seek aid, protection, or sympathy; to cry for help; to plead for mercy; to adhere to an affectionate, nurturant parent; to be dependent.
> Play - to relax, amuse oneself, seek diversion, and entertainment; to 'have fun'; to play games; to laugh, joke, and be merry; to avoid serious tension.

The first four needs have to do with affection between people - seeking it, exchanging it, giving it, or withholding it. The need for play does not seem to be directly related to affection between people.

> Cognizance - to explore (moving and touching); to ask questions; to satisfy curiosity; to look, listen, and inspect; to read and seek knowledge.
> Exposition - to point and demonstrate; to relate facts; to give information; to explain, interpret, and lecture.

These needs are complementary and occur with great frequency in social life. They can be outlined simply as the need to ask and the need to tell. (86)

As is true with viscerogenic needs, psychogenic needs can be divided into positive needs (leading the subject to approach an object - any external reality) and negative needs (leading the subject to separate himself from some external entity). The positive needs may again be divided into adient needs (giving rise to the individual's approach to a liked object, so as to join, amuse, assist, co-operate with a fellow, or attempt to heal the object), and contrient needs (giving rise to the individual's approach to a disliked object so as to dominate aggressively, abuse,/

abuse, destroy, or injure it). The negative needs are abient needs, resulting in the individual's withdrawal from external objects. At first glance the above delineation of needs may seem quite different from any scheme proposed by depth psychologists. A closer examination, however, will reveal that the needs outlined above can be formulated so as to become id needs, ego needs, and superego needs. In addition, because of the interrelation of needs, i.e., two or more needs may be satisfied by a single action pattern, one or more needs may be activated in the service of another need, needs are commonly related to their opposites (one need opposes or serves to balance another - the defense mechanisms are utilized in such countering), needs may come into conflict with each other within the psychic structure, a given need may be involved with more than one directional force within the psychic structure - there is frequently a definite, and sometimes an enduring, relationship between needs. For example, there are needs which seem to come from 'without' the self, that are unacceptable to best intentions of the personality. These are Id needs. The need for achievement could be an Ego need. The need for abasement might rightly be a Superego need. (87)

Needs give rise to drives. Need arouses or activates a drive and the drive activates behaviour (both feeling and acting). Drive is the mechanism of motivation which is thrown into activity when a need exists. Drives are sometimes divided into innate and acquired, and primary and secondary groupings. Drives are/

are the specific forms of expression of the self-expansive tendency of the individual. They indicate the specific description of the manner in which energy (physical as well as psychic) is mobilized. Where need is seen as the physiological state of deprivation, drive is seen as the psychological consequence of this need state. A drive is a directional disposition. In some cases writers use need and drive interchangeably, or when discussing needs also indicate that drives are inseparably involved. If in the general sense need relates to a deficiency (physical or emotional), then drive refers to that directional tendency which is effected within the individual (which has both physiological and psychological involvements) disposing or readying the individual's energies (physiological and psychic) for the satisfaction of the need(s).(88)

Motive is a synonym for drive. Incentive is another. The term (motive) originally meant "that which one consciously assigns as the basis of his behavior", or "the consciously sought goal which is considered to determine behavior". Depth psychologists do not rule out conscious motives, but postulate unconscious motives as being the determinants of much of an individual's behaviour.(89)

A motive is "a goad to action". The term is "usually restricted to a more or less well-verbalized drive to behavior". It has many uses - is used in many senses, and a wide variance in/

in theories of motivation is easily observed as one checks the available psychological literature on the subject. A motive is not considered an observable entity, but an inference or hypothetical construct which is utilized to account for behaviour, whether acting, experiencing, or thinking. Motives are seen as either physiological and social or cultural or psychological, primary and derived or secondary, extrinsic and intrinsic, conscious and unconscious.(90)

The Cure of Souls

The cure of souls is the specific function of the clergyman. It can be said that his master role is that of the cure of souls. Technically, the cure of souls is the exercise of the pastoral office in all of its phases involved in the spiritual care of the individuals who look to the clergyman (in a specific parish) for this spiritual care. The term cure can mean several things in this respect, with all of the shades of meaning pointing toward the general idea of spiritual care.(91) For example, cure means spiritual charge of parishioners, to take care of a parish or other sphere of spiritual ministration, a 'charge',(92) and when given the French pronunciation (i.e., curé), means the parish priest himself.(93)

The term 'cure of souls' has come to have a very comprehensive meaning in English usage. Basically, the cure of souls is "the sustaining and curative treatment of persons in those/

those matters that reach beyond the requirements of the animal life". In this sense the soul is taken to be the essence of human personality, related to the physical body, but much more than a mere expression of or even a distinct function of physical life. The soul is capable of vast ranges of experience. It is quite susceptible to disorder and anguish. Yet it is indestructible. It is endowed with the potentiality for blessing within and also beyond the temporal order of things. The practice of the cure of souls has as its goal the health, the wholeness, the well-being of the soul. (94)

A fact frequently disregarded or overlooked by the psychologist, and by many of the depth psychologists of the past who adhered to the Freudian tradition, is that an individual has spiritual needs, too. There are in reality three levels of the psychic life when consideration for the basic needs that give dynamic life its content and direction are taken under deliberate reflection. The psycho-physiological level involves those (psychic) activities and contents of the self which are very closely linked with the physiological needs and states of the individual. This level involves the viscerogenic needs (in particular) pointed out in Section Two above. The next level of psychic life involves the life of relationships on the social level where the primary aspect of psychic life involves essentially a lived relationship between the individual and the world/

world of objects (external entities). Many kinds of behaviour (resulting from needs) and many desires are connected with this level. Not only does the individual need to assimilate his life setting (environment) at the biochemical and physiological levels, but also at the level where the environment is experienced as a meaningful situation. This level involves many of the needs listed as psychogenic needs in Section Two above. A deeper analysis of psychic life activities and contents shows that some of these activities and contents transcend the limits of immediate facts and the material processes of living. The problem of an individual's destiny and his existence, the affirmation of absolute being and value which the individual makes concerning certain realities, the experience of moral obligation, the problems concerning the value of the individual's knowledge - all of these psychic contents indicate (or imply) that in some manner the individual's psychic life transcends the limits of the here and now. This can be rightly called the spiritual level and involves some of the needs (in addition to others which will be indicated below) listed as psychogenic needs in Section Two above. (95)

It would be a serious mistake to discount the physiological needs of individuals as being of no concern for the clergyman because he is supposed to deal with the spiritual needs of his parishioners. While it is recognized that the biological

or/

or viscrogenic needs of mankind are not expected to be the major concern of the clergyman, there is an interpenetration of man's 'higher' and 'lower' needs to the extent that anything involving the life of an individual has spiritual significance. When it is recognized that a physiological need can become an end in itself in the individual's system of values, it is readily seen that the primary needs cannot be considered outside the realm of concern the clergyman should show as he is engaging in the cure of souls.

The concept (cure of souls) is used in specific and also in general meanings. An idea which is quite prevalent to-day is that the cure of souls involves just that facet of the clergyman's task which is commonly designated pastoral care. The term is also used by some to-day to indicate the "professional treatment of emotionally distressed persons". In this sense the task which was once exclusively within the province of the clergyman is now considered to be the concern of the psychotherapist as well. Such a usage and confusion of meaning has contributed to the conflict which has flourished between the clergy and the medical person, particularly the medical psychologist or psychiatrist (including the psychoanalyst). Such thinking has led to the misconception that the psychotherapist works in a scientific framework while the clergyman does his task in a religious framework.

It/

It must be acknowledged that a definite similarity exists between the process(es) involved in the cure of souls relationship between the persons involved and that relationship which is the essence of (psycho) therapy. Therapy rightly understood relates to "a process going on, observed perhaps, understood perhaps, but not applied" in the sense of the meaning implied when one speaks of treatment (which means the application of some agent, whether it be another person, a drug, heat, etc.). The term therapy has no verb in English (no doubt a very good thing), and therefore cannot do anything to anyone. The Greek noun from which our word is derived means 'servant' and, the corresponding verb means 'to wait on'. Therapy refers to processes which are recognized as curative but which must be honestly admitted as beyond the control of human beings. If this was not the case, life as we know it would be unbearable. Though a desirable change in personality and personal behaviour may be objectively desirable (to another outside observer), no one wants another to apply any process to the inmost self. Therapy as such is practically impossible so long as the individual supposedly needing the help refuses the helping person access to his inner self. There must be co-operation between the helper and the helped for therapy to be actualized. The very same thing is true in regard to the cure of souls. It is not treatment in the strict sense (as defined above), but the process resulting when the care-giver and/

and the one receiving the care co-operate, or better still, allow the Holy Spirit to effect the care (or cure).

One of the major limitations involved in the cure of souls endeavour is simply that which can be defined as the unwillingness (conscious or unconscious) on the part of those involved to allow the process of cure to be effected.

'The cure of souls' is an all-inclusive term referring to the total task involved in the clergyman's parish ministry. All that he does in carrying out his responsibility toward the performance of this total task constitutes the cure of souls. Several facets mark the total task - there is only one cure of souls. It is marked by a basic attitude which can be most simply indicated by stating that that attitude is an appreciation of a recognition of - the sacredness of human personality. Each and every individual is seen as being of supreme worth before God - worth the price of the life of the Son of God (John 3:16).

The central 'substance' of the cure of souls - the very essence - is communication. This is true regardless of what facet or function is being engaged in at any one time. The communication of the Gospel in the function of preaching is one aspect of the cure of souls. Communicating the idea of God's love - Christian love, ἀγάπη - in pastoral care is another aspect. Communicating the truth of God in the form of religious instruction - Christian education - is yet another. Administering the/

the affairs of the parish is still another aspect of the over-all communication of the grace of God through personality to personality.

The basic attitude that is seen focussed in the concept of the individual's being of infinite value in the eyes of God is the result of a growing development in the Judeo-Christian background in which 'the cure of souls' was fostered and from which it springs. God's love for the individual has always been perfect - fullgrown and mature (Matthew 5:48). It is the revelation of His love - and of mankind's understanding of that 'greatest of all' love - that has had a progressive development in human history. The uniqueness of the function involved in the practice of the cure of souls is that its cause and that which is communicated are one. The love of God constrains the practitioner of the cure of souls (II Corinthians 5:14). This controlling, urging, impelling force provides the motive power for the fulfilling of the embassadorship through which God makes his appeal. The parish minister, the performer of the cure of souls, is, in this endeavour, the personal representative of Christ. The love of God is at the very centre of that which is proclaimed. Since God is love (I John 4:8), when He is faithfully and fully proclaimed, (Christian) love - ἀγάπη - is proclaimed.

The central message that makes the cure of souls the work of grace that it is is one of reconciliation (II Corinthians 5: 18, 19). The cure of souls is in reality a ministry of reconciliation. God/

God revealed his love in the person of Christ so that the world - individual by individual - might be reconciled to him. He did not reveal himself so as to bring condemnation upon mankind (John 3:17). As God desires that men shall be reconciled to him, so also is this desire central to the practice of the cure of souls. At the same time, the uniqueness of the approach is such that the emphasis is upon respecting the object (the individual) as an individual in his own right and loving him for his own sake.(97) This implies the guarantee of the freedom of the object. He is free to choose - to accept or to reject God's proffer of love and grace.

Meeting the needs of the individual as he is - hating the sin but loving the sinner, despising the iniquity and unrighteousness but caring genuinely for the person, disliking the Godlessness but sincerely desiring the God-likeness of the individual - gives to the cure of souls an individualized approach. This concept renders the practice of the cure of souls a highly specialized task. It necessitates a lengthy training (academic, as well as practical) and calls for a mature understanding of fundamental human needs - and how these needs can be met - in order to be adequately qualified for the performance of the task.

The cure of souls involves both a public ministry and a private ministry - the public ministry to people who have gathered themselves into groups, and the private ministry of individual/

individual to individual. The public ministry may be thought of as being comprised of four different aspects: there is a priestly function concerned with the leading of individuals in worship and related involvements; a preaching and teaching ministry which purposes to educate, inspire and see individuals develop in their Christian life - especially in that aspect of applying their Christian faith - and experience to daily life; a prophetic ministry which seeks to extend the range of vision of the parishioners and to move them to the appropriate creative action; and there is an organizing ministry by and through which the social services of the specific denomination or group (in most instances) are carried out.

The private ministry of individual to individual (of which that of the clergyman is the one usually thought of and that which is considered highly specialized - though this ministry of individual to individual is by no means confined to the work of the clergyman only - nor should it be so considered!) has three very distinct activities. These activities are very much akin to the work of a shepherd. The picture which the New Testament gives us of the work of Christ and therefore of his ministers is very much the same (figuratively speaking) as the work of the shepherd of Biblical times (and somewhat true of to-day's shepherd, too). The clergyman's first responsibility lies in the general care and spiritual supervision of all the persons involved/

involved in his charge (parish, congregation, or whatever unit there is entrusted unto him for spiritual care). This necessitates his knowing and understanding these who are his charge as individuals, of sharing in their life's experiences, standing by them in the important events in their normal lives (the normal crises, as well as the normal 'regular' experiences), and lending personal comfort and encouragement to their daily living. A more specific ministry involves the care of the aged, infirm, the sick. Those who are physically handicapped, aging or aged, and those who are suffering from physical illnesses obviously are to be ministered too, but an even greater need lies in the lives of the many who are emotionally or mentally ill. One of the most important ministries to individuals involves that of dealing with them in terms of their anxieties, dilemmas, failures, frustrations, and sorrows. Dealing with the inner conflicts is undoubtedly a special ministry - but within the scope of the clergyman's responsibility and very definitely an aspect of the cure of souls. (It should be obvious, however, that the clergyman will not practice full-scale psychiatry as his chief responsibility). The third part of the ministry of individual to individuals involves the finding the lost or strayed and getting them 'into the fold'.

The pastoral care ministry, in these three aspects of its outreach and service, is an inter-related ministry. The personal and educational, the therapeutic and healing, and the evangelistic ministries/

ministries are completely inter-related one with the other and also with the public ministry to individuals. The priest, the preacher, the teacher, the prophet, the organizer, promoter and administrator, the educator, the healer, the evangelist are all one. The clergyman is at the same time all of these, and each one is marked by its own specific appropriateness, depending on time, place, and circumstance.

It no doubt is correct to think of the clergyman as a specialist, but it is absolutely incorrect to think of him as the only one entrusted with the cure of souls ministry. The cure of souls is a responsibility of the entire church (or Church, if you desire to think in terms of the universal Christian Church). It is proper to consider the clergyman as the director of the cure of souls endeavour in a given parish, but the responsibility to minister in terms of an individual's capacity to minister belongs to every member of the gathered community. It is at once obvious that each person will not minister with the same ability and aptitude - "each according to his several ability" is the requirement we find in the New Testament. The pastorhood of all believers is just as valid a concept to express individual responsibility before God as is the priesthood of all believers. Yet, the clergyman by virtue of his office must be the leader in the cure of souls' endeavour carried out in the parish setting. (98)

Though/

Though it is usually felt among Evangelical Protestants (in particular) that the individual is 'called of God' to the Christian ministry, and thus to the cure of souls' endeavour, unless the 'call' is understood as a summons to prepare as well as to perform, the individual may embark upon a personal ministry which he really does not understand. One vital aspect of the clergyman's effectiveness as a servant of God is a clear conception of what his task is. Until he clearly understands what the cure of souls involves, he cannot be expected to function effectively in a parish setting. Thus a definite aspect of setting the stage for utilizing the principles of depth psychology in a parish setting is that the seelsorger understand his task (seelsorge).(99) Then he can move in to serve as he should.(100), (101)

Setting the Stage

The clergyman who has achieved a healthy self-understanding, who knows the practical value of the many needs individuals have, and who understands his role in the cure of souls' endeavour of a specific parish programme set up to meet the spiritual needs of the parishioners will discover that these qualifications in themselves set the stage (in part) for utilizing many of the insights of depth psychology in his ministry of care. Of course, utilization of the principles of depth psychology in any intelligent and meaningful manner presupposes a working knowledge of/

of those very principles which are to be utilized. A hit or miss situation wherein one hopes to achieve such and such utilization will be no more than the hit or miss effort itself. Though there conceivably will be several 'hits', the failures will most likely prove so detrimental and harmful that more harm than good will be the end result. The point being made here is simply this: for an intelligent and individually beneficial utilization of the principles of depth psychology in the cure of souls' ministry which the clergyman is responsible for in a local parish setting, the clergyman needs to know himself (as well as God in Christ reconciling the world unto Himself), the needs of other selves (unquestionably those needs relating to the individuals to whom he will extend his ministry of care), what is involved in the cure of souls, and he must ready (again and again in many cases, and, with respect to much of his public ministry) the stage for the production of the play of life which will be enacted in the parish setting (to use a theatrical expression).

What does this setting of the stage involve? If it can be assumed that the clergyman knows himself, what is actually involved in the cure of souls, and the basic needs of the people who make up the cultural and social (as well as religious) setting in which his parish ministry is to be performed, then his specific task in setting the stage is that of getting to know

in/

in a very personal way these individuals who are going to be his cure. Names and addresses are significant, certainly, but of greater significance is that intimate knowledge which is marked by those bonds of friendship which make possible the necessary rapport for utilizing the principles of depth psychology. This involves specific knowledge of a specific person, and the attitude (mutual) of confidence and trust established whereby the 'readiness' for ministering and being ministered unto is an actuality. Such a specific knowledge of a specific person cannot come from a textbook, nor can it come altogether from another person who presumably knows 'all about' this individual. It is only through a face-to-face encounter for an extended period of time that the clergyman can approach that intimate knowledge of individuals which will enable him to utilize the principles of depth psychology in extending the cure of souls so as to meet the individual's spiritual needs. The wise clergyman will take every possible opportunity open to him to get to know individuals intimately, and he will make such opportunities as circumstances will permit to break down the barriers which prevent the fullest and most effective cure of souls' ministry.

A genuine interest in people for their own sake is a far cry from a morbid curiosity. People know the difference and open their hearts to the clergyman who manifests a Christian concern for their spiritual well-being. No clergyman ever comes to/

to know his parishioners in any intimate sense who depends on shaking their hands as they leave the Sunday morning worship service, or by announcing a vestry hour or an hour when he will receive them in his study, or who visits them when he can't find something else to do and upon those occasions when he is forced to make a call (severe illness, necessary church business, a death, etc.). Acquiring an intimate knowledge, individual by individual, of those who make up the parish (the 'faithful', the 'not so faithful', and those completely outside the church) necessitates a considerable expenditure of shoe leather (or gasoline, as the case might be). It means moving among the people day in and day out, knowing their lives and sharing in their experiences as much as possible. A genuine interest in the individual transcends a 'nosiness' which is usually resented on the spot. Such intimate knowledge is not the familiarity which breeds contempt. Mutual respect prevails here. In a sense it means keeping up with the times but it does not necessitate "being conformed to this world" (Romans 12:2). It means knowing what life is about, especially as it is viewed by those persons who constitute the parish population. It means having a concern for individuals in terms of what they can become under God and by His grace, but it also means knowing them where they are and as they are. A healthy interest in a man's job, a woman's sewing or her painting, a boy's hideout, a girl's stamp collection - such are the 'stuff'/

'stuff' comprising this knowledge of persons. As can be plainly seen, it cannot be acquired overnight, and it cannot be assumed that the knowledge will never need renewing. People change daily and the clergyman who comes to know his parishioners discovers that the task of keeping that knowledge up to date is ever with him.

A second step or aspect in setting the stage is involved with discipling oneself (as a clergyman) so as to maintain the sharp eye and ear of the psychological observer, while still continuing the role which is specifically his as the parish minister. More than anything else this will mean cultivating the fine art of listening, especially that aspect of listening described as listening with the inner or third ear. (102) The clergyman cannot know how people feel about life unless he allows them to speak their feelings using the symbols (words and ideas) which express their inner attitudes and responses toward life and the many facets of it which involve them. There is a ministry of listening as well as a ministry of preaching or speaking. To listen while giving acceptance and conveying the attitude of understanding is a vital ministry in itself. Perhaps a question or some 'lead' is necessary now and then, but most individuals need to be heard more than talked to.

Listening calls into action other forms of expression which are dramatically more powerful than the use of words: eye expression,/

expression, responses of muscles and body movement, and even total silence. Listening means at least three things: (1) actually hearing what the person has to say with a steady attention, (2) allowing the person to do the talking, (3) actually motivating the person to talk, involving a kind of active listening where some use is made of questions and reflecting the emoticnal content of what the person does say in such a manner as to stimulate, not block, more speech or 'body language' (i.e., eye movement or muscular response) or silence. (103) Hiltner speaks of the absolute necessity of listening and says it is the first functioning of shepherding. (104)

The listening which is emphasized here is not confined to the formal, structured pastoral counseling session. It may take place during a pastoral visit. It can be utilized most effectively by noting the chance remark an individual may make as he leaves a service of worship, speaks with the clergyman over the phone, sees him momentarily on the street or in a shop. Words can conceal as well as reveal, and the keen observation called for on the clergyman's part will make the difference between a chance remark which has profound significance for leading to genuine help being extended to the parishioner or its being more 'small talk' used to pass the time of day. A supposedly humorous remark a parishioner may make (e.g., a church official remarks that he'd better hurry home because his wife will probably meet him at the door with the broom or rolling pin,

a/

a parish housewife and mother 'casually' referring to her husband's constant irritability; a teen-ager's reference to the fact that his parents do not understand him any more) can have real significance if appropriately responded to.

A third aspect of setting the stage involves planning one's pastoral and visitation ministry so as to have a 'ready' ministry when the normal crises of life occur. These normal crises include at least the following: birth of a child, religious conversion, the completion of (some stage of) formal education and choice of a full-time vocation, marriage, physical illness, bereavement, and death. From birth to death and at every significant point between these poles of life there is need for an intelligent ministry.(105) The clergyman who does not know that a family is expecting a new baby, that a (young, in a majority of cases) person is wrestling with his individual relationship to God and needs guidance in working through (and out) his own salvation, that a young (person or) couple (is) are contemplating marriage, that an individual is earnestly attempting to place himself in the world of work where he is best fitted in terms of his interests and abilities (under God - or without considering the spiritual implications of vocation, as far as that goes), that a person is ill and facing an operation or extended confinement, that death is imminent and that a mate or family are troubled much by this (not to mention the dying person's concern for/

for his family and himself) - how can he expect to bring the resources of the grace of God and the insights of seasoned human understanding to bear in the lives of his people? Of course, there will be those cases where the minister just will not know that a crisis is impending, but these should be the exception, not the rule. Sudden death does occur, accidents do happen, the unexpected does take place, but much of life can be anticipated. One's pastoral ministry can be so planned as to be ready for these normal crises. Then, the minister can so gain the confidence of his people by his understanding 'what is in man' that he likewise demonstrates a ready willingness to minister in any way he can (while still maintaining his specific role) at any time a parishioner feels the need to see or call the man of God. Though the minister must guard his time and balance his ministry in terms of the demands made upon him, he cannot hope to meet the needs of his people by any one procedure - pastor visitation, setting hours to counsel with those during this ministry, or encouraging and having his people call him when they need to do so. These are but distinct aspects of the one cure of souls (which also involves leading the people in worship, instructing them by sermon and Bible study, and guiding them in stewardship by adequate administration of parish affairs).

At these times of crisis the psychic structure seems to be most malleable and susceptible to alteration. When crisis is not/

not imminent, the psychic structure is not as plastic (except in the very young child, perhaps). But when the individual is obviously in the throes of a decision-making experience, one which has significance for all of his life, he is more likely to appreciate and appropriate to himself the ministry extended as a servant of God. This ministry in times of crisis is not a 'sneaky' manipulation of persons when they are at their weakest - it is a ministry when it is needed most.(106) And that minister who stands by his people when the need is apparent most likely will also be able to minister to his people when they do not sense the need, but which may nevertheless be as acute or even more so. If he is faithful in ministering to individuals when they recognize their need quite readily, he most likely will be allowed to arouse an awareness of need (a need just as real as an obvious one) and the accompanying desire to see that need met, too. Then he will truly be setting the stage for utilizing worthy principles of depth psychology in his ministry of care.

Still another step involves preaching with psychological insight. This insight has two sides to it. On the one hand there must be sound psychological insight into his own motivations so that he is able to speak the truth in love and avoid making the congregation the object of his projections. Denunciatory, dogmatic authoritarian, and the popular topical types of preaching hold pitfalls which even the most guileless may fall into.

Preaching/

Preaching to others allows for one to run away from himself and work out his problems on those he seeks to minister to. Because as individuals we tend "to wax hottest against those evils towards which we ourselves have secret and repressed tendencies", there is a real danger that the minister may come to release his 'moral indignation' again and again by way of a means which seems to provide a socially acceptable outlet for his own aggressive feelings. It seems so much easier to project one's own faults onto others and attack them there than to face them squarely in himself and then undergo a needed change of character. (107)

Then, preaching with psychological insight also means preaching in such a manner that the people who have ears to hear and use them for hearing come to understand that their minister does understand life. Thus they will see how to meet many of their own problems by the sound and practical wisdom (which ultimately is God-given) they are given from the pulpit. The minister who preaches with psychological insight into the situations of life which are the experiences of his hearers will soon have people saying to themselves and to one another, "He does understand me, and I believe I'll talk with him about myself".

Preaching with psychological insight does not mean parading psychological 'knowledge' before the people, engaging in a wordiness/

wordiness which actually neither impresses nor solves any problems, which only confuses and closes doors of would-be opportunity to bring the grace of God to bear upon a life situation. The language of the hearer is the best language to use, and, of course, since people expect to hear things expressed in Biblical terms when they hear a sermon, using the ideas of Scripture which lend themselves to explaining life situations will be the wisest policy. The clergyman who achieves psychological insight which can be conveyed to his hearers will be seriously handicapped by an inadequate knowledge of the Scriptures in a Protestant setting. (108)

When people do not come to him with their personal problems the very first question the clergyman should ask himself is: What is there wrong with my preaching? If his preaching is to be effective in bringing psychological insight to bear upon life situations and open the door, pave the way, for the closer face-to-face ministry which is frequently necessary to minister to a need, it must convey at least the following ideas to the hearer: (1) that the minister is approachable, (2) that he is human, and (3) that he knows his job. The minister will not find it necessary to advertize these facts, but as he demonstrates his understanding of life in bringing sound psychological insight to bear upon the many life situations he will convince his hearers of these very facts. The kind of preaching which accomplishes these three objectives will prepare the way for personal dealing/

dealing with the issues at stake (preaching is never enough for the solution of many problems because the wrong person is doing the talking). It will assure people that they are not alone in their difficulties. It will help them to see the constructive possibilities in every situation. It will awaken in them the assurance that a Power is available to them (individually) in time of need. (109)

A fifth step in setting the stage may be that of building a 'Pastor's Loan Shelf' of books, pamphlets, articles, etc. which speak to life situations in such a manner as to utilize principles of depth psychology. Though books cannot be expected to convey and effect 'emotional' understanding as well as face-to-face engagements with a skilled counsellor, they can minister to some needs and pave the way for a more individualized ministry. Books can stimulate an interest, open a door, or point out a need when they are read by an individual who is willing to receive what help a book can give. The very spirit of concern which is manifested by the lending of the book goes a long way (or a very short way if it is done with insistence against the person's desire to use such materials) toward making the use of the printed matter a channel of grace.

The clergyman will need to know the contents of the literature he intends to use in this manner. Second hand knowledge of such materials is a dangerous knowledge. He will need/

need to be prepared to answer questions and follow up interest stimulated by such reading on the parishioner's part. The literature will frequently provide the stimulus which sets in action the process of interaction between the personality of the reader and the content of the literature itself, and which may be continued and deepened as the clergyman 'takes up where the book or pamphlet left off'. The literature may provide the beginning, at least, of a bridge to reality in the individual's experience.(110)

Still another step involves enlisting the services of those individuals in the parish setting who are equipped to utilize the principles of depth psychology in some ministry to individuals. Some of these individuals will be members of the parish congregation, while others may live and work even outside the parish bounds. They may or may not be practicing Christians (though it is unquestionably the wisest to seek especially those who have had a mature religious experience of their own).(111) Where the helping person is not a practicing Christian his professional services only are sought, though it must be admitted that many times the professional person who does not profess an active Christian life and practice does show a spirit of concern akin to that considered to be Christian. The seasoned clergyman already knows that in many instances some lay person in the parish or a professional person whom he has come to know can/

can render a better ministry to some individuals than he can. Feeling that no one can do it like, or as well as, himself is a mark of immaturity and insecurity on the clergyman's part. When he realizes that with every available person ministering in terms of his capacity there will probably remain some unmet needs, then he can go about in confidence to solicit the help and services of those in the parish who can render a worthy ministry of care. Thus the stage is more adequately set for utilizing the insights of depth psychology in the parish setting.

Notes on Chapter IV

(1) "The first authentic record of the injunction 'Know thyself' would appear to emanate from Chilon of Sparta, about 600 B.C.". Jones, Ernest, Sigmund Freud: Life and Work, Volume I, The Young Freud, 1856-1900 (London: The Hogarth Press, 1953), p. 351.

(2) Calvin, John, Institutes of the Christian Religion, Volume I, translated by Henry Beveridge (Edinburgh: The Calvin Translation Society, 1845), pp. 47-49.

(3) Luke 4: 16ff. Gilmour, S. MacLean, Walter Russell Bowie, et. al., "The Gospel According to St. Luke", in The Interpreters Bible, Volume VIII, edited by George A. Buttrick, et. al. (New York and Nashville: Abingdon Press, 1952), pp. 93, 94. Manson, William, The Gospel of Luke, (The Moffatt New Testament Commentary, edited by James Moffatt) (London: Hodder & Stoughton, 1930), pp. 39-43. Plummer, Alfred, The Gospel According to St.Luke (The International Critical Commentary, edited by Samuel Rolles Driver, Alfred Plummer, and Charles Augusta Briggs) (Edinburgh: T. & T. Clark, 1896), p. 126.

(4) Pope, Alexander, The Poetical Works of Alexander Pope (London: Frederick Warne and Co., n.d.), pp. 193-229.

(5) Boring, Edwin G., "The Nature of Psychology", in Foundations of Psychology, edited by Edwin G. Boring, Herbert S. Langfeld, and Harry P. Weld (New York: John Wiley and Sons, Inc.; London: Chapman and Hall, Limited, 1948), pp. 9-11. John Locke (1632-1704), spoke of reflection as being "that notice which the mind takes of its own operations, and the manner of them, by reason whereof there come to be ideas of these operations in the understanding". See any edition of his An Essay on the Human Understanding, Book II, Chapter I, Section IV. This quotation from The Works of John Locke: An Essay on the Human Understanding, Volume I (London and New York: Ward Locke and Co., n.d.), p. 60.

(6) James, William, The Principles of Psychology, Volume I (London: Macmillan and Co., 1891), p. 185.

(7) Laird, John, Problems of the Self (London: Macmillan and Co., Limited, 1917), pp. 23, 28, 329. Murphy, Gardner, Historical Introduction to Modern Psychology, Revised Edition (London: Routledge & Kegan Paul, Limited, 1949), p. 125.

(8)/

(8) Broad, C.D., The Mind and Its Place in Nature (London: Kegan Paul, Trench, Trubner & Co., Ltd., 1937), p. 275.

(9) Ibid., pp. 275, 276.

(10) Barrett, E. Boyd, The New Psychology: How It Aids and Interests (London: Harding & More, Ltd., 1925), pp. 23, 29, 32.

(11) Murphy, op. cit., p. 292.

(12) Stern, William, General Psychology: From the Personalistic Standpoint, translated by Howard Davis Sproel (New York: The Macmillan Company, 1938), p. 48.

(13) Spearman, Charles, The Abilities of Man: Their Nature and Measurement (London: Macmillan and Co., Limited, 1927), p. 164.

(14) Murphy, Gardner, Personality: A Biosocial Approach to Origins and Structure (New York and London: Harper & Brothers, Publishers), 1947), pp. 479, 996.

(15) Allport, Gordon W., Personality: A Psychological Interpretation (London: Constable & Company, 1949), p. 45. Note Allport's indication of the influence of the conception of the self as set forth by William James on later psychologists (p. 45).

(16) James, op. cit., pp. 291-401 (especially pp. 292-296, 330-332). For a more recent discussion of the social self, see Mannheim, Karl, Freedom, Power, & Democratic Planning, edited by Hans Gerth and Ernest K. Bramstedt (London: Routledge & Kegan Paul, Ltd., 1951), especially pp. 188-190, 202, 212, 214, 229, 239-242, 283. For a recent discussion (of an extended nature) of the psychosocial development of the self and the psychological existence of the self, see Asch, Solomon E., Social Psychology (New York: Prentice-Hall, Inc., 1952), pp. 275-323. For a discussion of the self as a product of conceptual thought and for the nature of self-knowledge (the view one has of the practical self, the self which an individual considers when he thinks of his 'interest'), see Hobhouse, L.T., Mind in Evolution (London: Macmillan and Co., Limited; New York: The Macmillan Company, 1901), pp. 301-304. For an additional social psychological interpretation of the self, see Chapter 9, "The Ego and the Self", in Sargent, S. Stansfeld, and Robert C. Williamson, Social Psychology: An Introduction to the Study of Human Relations, Second Edition (New York: The Ronald Press Company, 1958), pp. 250-268.

(17)/

(17) Hilgard, Ernest R., Introduction to Psychology, Second Edition (New York: Harcourt, Brace and Company, 1957), pp. 587, 594.

(18) Slotkin, J.S., Personality Development (New York: Harper and Brothers, Publishers, 1952), pp. 33, 143, 357, 375.

(19) Krech, David, and Richard S. Crutchfield, Elements of Psychology (New York: Alfred A. Knopf, 1958), pp. 201, 202.

(20) Guilford, J.P., Personality (New York, Toronto, London: McGraw-Hill Book Company, Inc., 1959), p. 27.

(21) For an extended treatment of the concept of self which is commonly used in contemporary psychotherapy see Pfeutze, Paul E., "The Concept of the Self in Contemporary Psychotherapy", Pastoral Psychology, Vol. IX, No. 81: 9-19, February, 1958. The writer concludes that his survey supports the theory that "the basis of human nature is social, and will indicate something of the fruitfulness and adequacy of the self-other, I-Thou motif as an instrument of analysis and therapy. . . . this approach is more in line with the psychotherapeutic, as well as with the theological and sociological and philosophical, understanding of human experience than is the older idealistic substantial or "higher self" pattern of thought. . ." (p. 19).

(22) Brown, William, Mind and Personality: An Essay in Psychology and Philosophy (London: University of London Press, Ltd., 1926), pp. 4, 5, 302.

(23) Hilgard, op. cit.,pp. 190-200. Studies in prejudice, for example, have shown that "prejudiced subjects tend to repress what may be unpleasant to face, and thus to narrow the scope of consciousness". They "ascribe to themselves predominantly positive traits" and "rationalize whatever negative traits they are unable to deny". In other words, these highly prejudicial individuals are not capable of making (perhaps it can be best stated that they are not willing to undertake) an objective self-appraisal. Adorno, T.W., Else Frenkel-Brunswik, Daniel J. Levinson, and R. Nevitt Sanford, in collaboration with Betty Aron, Maria Hertz Levinson, and William Morrow, The Authoritarian Personality (New York: Harper & Brothers, 1950), p. 423.

(24)/

(24) Murphy, op. cit., p. 754. See the idea of self-observation and self-analysis discussed by Mannheim, Karl, Man and Society: In an Age of Reconstruction: Studies in Modern Social Structure (London: Kegan Paul, Trench, Trubner & Co., Ltd., 1940), pp. 56, 57, 147, 148.

(25) Jennings, Helen Hall, Leadership and Isolation: A Study of Personality in Inter-Personal Relations, Second Edition (New York, London, Toronto: Longmans, Green and Co., 1950), pp. 271, 272. Angyal, Andras, Foundations for a Science of Personality (New York: The Commonwealth Fund; London: Humphrey Milford: Oxford University Press, 1941), pp. 228-236. Jahoda, Marie, Morton Deutsch, and Stuart T. Cook, Research Methods in Social Relations: With Especial Reference to Prejudice, Part One: Basic Processes (New York: The Dryden Press, 1951), pp. 166, 167, 205. Schaffer, Lawrence F., and Edward J. Shoben, Jr., The Psychology of Adjustment: A Dynamic and Experimental Approach to Personality and Mental Hygiene (Boston: Houghton Mifflin Company, 1956), pp. 586, 587.

(26) Hilgard, op. cit., 227-229.

(27) Cole, Lawrence E., Human Behavior: Psychology as a Bio-Social Science (Yonkers-on-Hudson, New York: World Book Company, 1953), pp. 816-863.

(28) Allport, Gordon W., The Nature of Prejudice (Cambridge, Massachusetts: Addison-Wesley Publishing Company, Inc., 1954), pp. 425-443. Maslow, A.H., and Bela Mittleman, Principles of Abnormal Psychology: The Dynamics of Psychic Illness, Revised Edition (New York: Harper & Brothers Publishers, 1951), pp. 139-142. These writers contend that adequate self-evaluation and adequate self-knowledge are two of the manifestations of psychological health ("normality"). These include (1) adequate self-esteem - a feeling of value proportionate to one's individuality and achievements; (2) an adequate feeling of worthwhileness - feeling morally sound, with the feeling of no severe guilt and the ability to recognize some personally and socially unacceptable desires which will always be present as long as one lives in a society; (3) adequate knowledge of one's major motives, desires, goals, ambitions, inhibitions, compensations, defenses, inferiority feelings, etc., and (4) realistic appraisal of one's own assets and abilities. Honest self-appraisal is based on the ability to accept oneself as natural and not to repudiate any important desires or thoughts even if some of them may be socially or personally unacceptable. These will always be present as long as one lives in a society (p. 14).

(29)/

(29) Murray, Henry A., and Clyde Kluckholm, "Outline of a Conception of Personality", in Personality: In Nature, Society, and Culture, edited by Clyde Cluckholm and Henry A. Murray (London: Jonathan Cape, 1948), p. 27.

(30) Maslow and Mittleman, op. cit., pp. 241, 242.

(31) Hilgard, op. cit.,p. 227.

(32) Bonthius, Robert H., "Christian Self-Acceptance: In the Light of Psychotherapy", Pastoral Psychology, Vol. III, No. 26: 66, September, 1952.

(33) Schaffer and Shoben, op. cit., pp. 586, 587.

(34) White, Robert W., Lives in Progress: A Study of the Natural Growth of Personality (New York: The Dryden Press, 1952), p. 11.

(35) Harding, D.W., Social Psychology and Individual Values (London: Hutchison's University Library, 1953), p. 118.

(36) Ibid.,p. 129.

(37) Johnson, Dean, "Self-Understanding in Pastoral Counseling", Pastoral Psychology, Vol. VI, No. 56: 28, 29, September, 1955. Hudson, R. Lofton "The Emotions of the Minister", Pastoral Psychology, Vol. II, No. 14: 32, 33, 36, 37, May, 1951, contends (quite rightly, indeed) that the clergyman cannot know his parishioners unless he knows himself.

(38) Jones, op. cit.,pp. 351-360.

(39) Strachey, James, Editor's note in The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume IV, 1900, translated and edited by James Strachey, in collaboration with Anna Freud, assisted by Alix Strachey and Alan Tyson (London: The Hogarth Press and the Institute of Psycho-Analysis, 1953), pp. xix, xx.

(40) Ibid., p. xxiv.

(41) Ibid., pp. 101, 102.

(42) Ibid., p. 105.

(43) Ibid., p. 121.

(44)/

(44) Freud, Sigmund, The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume V, 1900-1901, translated and edited by James Strachey, in collaboration with Anna Freud, assisted by Alix Strachey and Alan Tyson (London: The Hogarth Press and the Institute of Psycho-Analysis, 1953), p. 505.

(45) Ibid.,pp. 635, 636, 639, 640.

(46) Freud, Sigmund, The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XII, 1911-1913, translated and edited by James Strachey, in collaboration with Anna Freud, assisted by Alix Strachey and Alan Tyson (London: The Hogarth Press and the Institute of Psycho-Analysis, 1958), p. 117.

(47) Freud, Sigmund, The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XI, 1910, translated and edited by James Strachey, in collaboration with Anna Freud, assisted by Alix Strachey and Alan Tyson (London: The Hogarth Press and the Institute of Psycho-Analysis, 1957), pp. 144, 145.

(48) Freud, Sigmund, The Origins of Psycho-Analysis, Letters to Wilhelm Fliess, Drafts and Notes, edited by Marie Bonaparte, Anna Freud and Ernst Kris, translated by Eric Mosbacher and James Strachey (London: Imago Publishing Company, Ltd., 1954), pp. 234, 235.

(49) Freud, Sigmund, Collected Papers, Vol. V, edited by James Strachey (London: The Hogarth Press and the Institute of Psycho-Analysis, 1950), p. 314.

(50) Horney, Karen, Self Analysis (London: Kegan Paul, Trench, Trubner & Co., Ltd., 1942), pp. 25-36.

(51) McIver, R.M., Society: A Textbook of Sociology (New York: Rinehart & Company, Inc., 1937), pp. 33, 34.

(52) Brill, A.A., Freud's Contribution to Psychiatry (New York: W.W. Norton & Company, 1944), p. 152.

(53) Reik, Theodor, The Inner Experiences of a Psychoanalyst (London: George Allen & Unwin, Ltd., 1949), pp. 4, 5. Reik asks and answers the question 'How does a man become interested in psychology?' (pp. 3-10) and discusses how Freud discovered psychoanalysis (pp. 11-21).

(54)/

(54) Ibid., pp. 7-11. Reik discusses at length "The Gift for Psychological Observation", in The Search Within: The Inner Experiences of a Psychoanalyst (New York: Farrar, Strauss and Cudahy, 1956), pp. 247-327. This section is actually material from the earlier work, Listening With the Third Ear (published in the U.S.) which is listed in the note immediately above (No. 53) as the book The Inner Experiences of a Psychoanalyst. This difference in title is evidently due to copyright regulations.

(55) Westherhead, Leslie D., Psychology and Life (London: Hodder and Stoughton, 1957), pp. 157-160. For a very stimulating treatment of why psychotherapy is necessary and how it is possible, see Roberts, David E., Psychotherapy and a Christian View of Man (New York: Charles Scribner's Sons, 1950), pp. 33-55.

(56) Anderson, George Christian, "Emotional Health of the Clergy", (Issued by the National Academy of Religion and Mental Health, New York, and reprinted from The Christian Century, November 4, 1953), pp. 7, 8.

(57) McKenzie, John G., Nervous Disorders and Religion: A Study of Souls in the Making (London: George Allen and Unwin, Ltd., 1951), p. 20.

(58) Ibid., pp. 21, 22.

(59) English, Horace B., and Ava Champney English, A Comprehensive Dictionary of Psychological and Psychoanalytical Terms (New York, London, Toronto: Longmans, Green and Co., 1958), pp. 129, 146, 338, 473.

(60) See, for example, the discussion of desire by Russell, Bertrand, The Analysis of Mind (London: George Allen & Unwin; New York: The Macmillan Company, 1921), pp. 58-76. Then see a criticism of Russell's discussion by Broad, op. cit., pp. 294, 370ff. See also, Ward, James, Psychological Principles, Second Edition (Cambridge: The University Press, 1920), pp. 281-285, and Thouless, Robert H., General and Social Psychology, Second Edition (London: University Tutorial Press, Ltd., 1937), pp. 358-368.

(61) Woodworth, Robert S., Contemporary Schools of Psychology (London: Methuen & Co., Ltd., 1931), pp. 151, 152.

(62)/

(62) Dorcus, Roy M., and G. Wilson Shaffer, Textbook of Abnormal Psychology (London: George Allen & Unwin, Ltd., 1934), pp. 127-153.

(63) Murphy, Gardner, and Lois Barclay Murphy, Experimental Social Psychology (New York: Harper & Brothers, Publishers, 1931), pp. 299-302.

(64) Peters, R.S., The Concept of Motivation (London: Routledge & Kegan Paul; New York: Humanities Press, 1958), p. 98.

(65) Thouless, op. cit.,p. 360.

(66) Harriman, Philip Lawrence, The New Dictionary of Psychology (New York: Philosophical Library, 1947), p. 232.

(67) Hilgard, Ernest R., Theories of Learning, Second Edition (New York: Appleton-Century-Crofts, Inc., 1956), p. 423.

(68) Woodworth, Robert S., and Harold Schlosberg, Experimental Psychology, Revised Edition (New York: Henry Holt and Company, 1954), p. 657.

(69) Hull, Clark L., Principles of Behavior: An Introduction to Behavior Theory (New York: Appleton-Century-Crofts, Inc., 1943), p. 17.

(70) Cole, op. cit.,p. 179.

(71) Morgan, Clifford T., "Physiological Theory of Drive", in Psychology: A Study of a Science, Volume I, Sensory, Perceptual, and Physiological Formulations edited by Sigmund Koch (New York, London, Toronto: McGraw-Hill Book Company, Inc., 1959), p. 658.

(72) Hebb, Donald Olding, A Textbook of Psychology (Philadelphia and London: W.B. Saunders Company, 1958), p. 155.

(73) Angyal, op. cit., p. 209.

(74) Morris, Charles, Signs, Language and Behavior (New York: Prentice-Hall, Inc., 1946), p. 352.

(75) English and English, op. cit., p. 338.

(76)/

(76) McKinnon, Donald W., "Motivation", in Foundations of Psychology, edited by Edwin G. Boring, Herbert S. Langfeld, and Harry Porter Weld (New York: John Wiley and Sons, Inc.; London: Chapman and Hall, Limited, 1948), pp. 112-114.

(77) Murphy, op. cit. p. 992.

(78) Cattell, Raymond B., Description and Measurement of Personality (London: Sidney, Bombay, Stockholm: George C. Harrup & Co., Ltd., 1946), pp. 192-195. Stern, op. cit., pp. 385, 386.

(79) Hebb, op. cit., p. 124.

(80) Young, Paul Thomas, Emotion in Man and Animal: Its Nature and Relation to Attitude and Motive (New York: John Wiley & Sons, Inc.; London: Chapman and Hall, Ltd., 1943), pp. 115ff.

(81) Murray, Henry A., "Personality Thema", in Psychological Theory: Contemporary Readings, edited by Melvin H. Marx (New York: The Macmillan Company, 1951), p. 509.

(82) Peters, op. cit., p. 153.

(83) Murray, Henry A., "Proposals for a Theory of Personality", in Explorations in Personality, edited by Henry A. Murray (New York, London, Toronto: Oxford University Press, 1938), pp. 54, 76.

(84) Peters, op. cit.,pp. 17, 18.

(85) Murray, op. cit., pp. 77-80.

(86) Ibid., pp. 80-83. For a listing of the same psychogenic needs with terminology less technical, see Hilgard, Introduction to Psychology, Second Edition, p. 130.

(87) Murray, op. cit., pp. 75, 86-89.

(88) The following references will provide a general coverage of the concept of drive. It is not an exhaustive listing. It is intended as representative of the literature available:

(1)/

(1) Allport, Gordon W., Becoming: Basic Considerations for a Psychology of Personality (New Haven, Yale University Press; London: Geoffrey Cumberlage: Oxford University Press, 1955), pp. 15f., 48-50, 65f.

(2) _____, Personality, pp. 113-121, 151f., 195, 204, 205, 406.

(3) Angyal, op. cit., pp. 129f., 208f.

(4) Asch, op. cit., pp. 13-15, 77, 78, 82-90, 145-147, 326f., 395-397.

(5) Bartley, S. Howard, Principles of Perception (New York: Harper & Brothers, 1958), pp. 38, 39.

(6) Cantril, Hadley, The Psychology of Social Movements (New York: John Wiley & Sons, Inc.; London: Chapman & Hall, Limited, 1948), pp. 33f., 60-62, 175f.

(7) Cattell, Raymond B., Personality: A Systematic Theoretical and Factual Study (New York, Toronto, London: McGraw-Hill Book Company, Inc., 1950), pp. 179f.

(8) Cole, op. cit., pp. 180f.

(9) Guthrie, Edwin R., "Personality in Terms of Associative Learning", in Personality and the Behavior Disorders, Volume I, edited by J. McV. Hunt (New York: The Ronald Press Company, 1944), pp. 59f.

(10) Hebb, op. cit., pp. 155f.

(11) Hilgard, Introduction to Psychology, Second Edition, pp. 105-114, 164, 165.

(12) _____, Theories of Learning, Second Edition, pp. 423f.

(13) Krech and Crutchfield, op. cit., p. 270.

(14) Masserman, Jules H., and Otho S.A. Sprague, Behavior and Neurosis: An Experimental Psychoanalytic Approach to Psychobiologic Principles (Chicago: The University of Chicago Press, 1943), pp. 19f.

(15)/

(15) McKinnon, op. cit.,pp. 114f.

(16) Muller-Freienfels, Richard, The Evolution of Modern Psychology, translated by W. Beran Wolfe (New Haven: Yale University Press, 1935), p. 339.

(17) Munn, Norman L., Psychology: The Fundamentals of Human Adjustment, Third Edition (London, Toronto, Bombay, Sydney: George C. Harrup & Co., Ltd., 1956), pp. 83f.

(18) Murphy, Gardner, Personality, pp. 239f., 345, 385f., 484, 537, 748.

(19) Newcomb, Theodore M., assisted by W.W. Charters, Jr., Social Psychology (London: Tavistock Publications, Ltd., 1952), pp. 80f., 123f.

(20) Ogburn and Nimkoff, op. cit., p. 88.

(21) Peters, op. cit., especially pp. 95-129. See an expanded listing in the Index.

(22) Sargent, S. Stansfield, and Robert C. Williamson, Social Psychology: An Introduction to the Study of Human Relations, Second Edition (New York: The Ronald Press Company, 1958), pp. 162, 163.

(23) Shaffer and Shoben, op. cit., pp. 28f., 122, 123.

(24) Sherif, op. cit., pp. 19f.

(25) Skinner, op. cit., pp. 143f.

(26) Sorenson, Herbert, Psychology in Education, Second Edition (New York, Toronto, London: McGraw-Hill Book Company, 1948), pp. 72-93.

(27) Stern, op. cit., pp. 380f.

(28) White, op. cit., pp. 6, 227f.

(29) Woodworth, Robert S., "Activities May Have Instinctive Drives", in Readings in General Psychology, edited by Wayne Dennis (New York: Prentice-Hall, Inc., 1949), pp. 185-189.

(30)/

(30) _____, Dynamics of Behavior (New York: Henry Holt and Company, 1958), pp. 54-75, 88-117, 124-133.

(31) _____, and Schlosberg, op. cit., pp. 657f., 668f., 679f., 683f.

(89) English and English, op. cit., p. 331.

(90) Harriman, op. cit., p. 226.

In addition to the references already listed (chiefly in this section of Chapter IV) which deal with the nature and extent of individual needs, the attention of the reader is called to the following additional references (which are in no way an exhaustive listing - chiefly a representative one, with the needs discussed as indicated):

(1) Allport, Gordon W., Becoming: Basic Considerations for a Psychology of Personality, pp. 20, 21 (need for achievement).

(2) _____. Personality: A Psychological Interpretation, pp. 239-242 (general discussion).

(3) Ansbacher, Heinz L., and Rowena R. Ansbacher, Editors, The Individual Psychology of Alfred Adler (London: George Allen & Unwin, Ltd., 1956), pp. 123-125 (Heirarchy of needs).

(4) Asch, op. cit., pp. 22, 23, 301 (need for understanding); pp. 298ff. (need for productive action); pp. 320ff., 575-579, 600, 601 (need to be a part of one's group); pp. 334-336 (need for companionship); pp. 606, 607 (need to belong).

(5) Bruner, Jerome S., and Cecile C. Goodman, "Value and Need as Organizing Factors in Perception", in Readings in Social Psychology, edited by Theodore M. Newcomb and Eugene Hartley (New York: Henry Holt and Company, 1947), pp. 99-108 (need as organizing factor in perception).

(6) Bruner, Jerome S., Jacqualine J. Goodman, and George A. Austin, A Study of Thinking (New York: John Wiley & Sons, Inc.; London: Chapman & Hall, Limited, 1956), pp. 15-17 (cognitive needs).

(7)/

(7) Cantril, op. cit., pp. 59ff. (needs and the desire for meaning); pp. 126ff. (satisfaction of personal needs in Father Divine's kingdom); pp. 201ff. (satisfaction of person needs in the Townsend plan); pp. 267ff. (satisfaction of personal needs in the Nazi program).

(8) Cartright, Dorwin, and Alvin Zander, Editors, Group Dynamics: Research and Theory (Evanston, Illinois and White Plains, New York: Row, Peterson and Company, 1953), pp. 354-360 (self-oriented needs in discussion groups).

(9) Fleming, C.M., Adolescence: Its Social Psychology (London: Routledge & Kegan Paul, Limited, 1948), p. 17 (need of the adolescent to grow, make progress, meet new experiences, do fresh things); pp. 44-51 (psychological needs and adolescent attitudes); see the Index for numerous references to adolescent psychological needs.

(10) Fromm, Erich, The Sane Society (London: Routledge & Kegan Paul, Ltd., 1956), pp. 60-63, 69, 196, 197 (need for identity).

(11) Hilgard, Introduction to Psychology, Revised Edition, pp. 127-149 (discussion of social needs); pp. 386-388 (needs influencing perception); pp. 501, 502 (self oriented needs).

(12) Hull, Clark L., Principles of Behavior: An Introduction to Behavior Theory (New York: Appleton-Century-Crofts, Inc., 1943), pp. 17ff., 57ff. (primary organismic needs).

(13) _____. A Behavior System: An Introduction to Behavior Theory Concerning the Individual Organism (New Haven: Yale University Press; London: Geoffrey Cumberlage: Oxford University Press, 1952), p. 18 (needs and trial and error learning); pp. 329ff., 340ff. (the reduction of primary needs).

(14) Jennings, op. cit., p. 65 (emotional and social needs); pp. 70, 127, 135, 136, 210, 214 (need for and response to others - social and emotional expansiveness) p. 159 (need for affection).

(15)/

(15) Jersild, Arthur T., Child Psychology, Third Edition (London, New York, Toronto: Staples Press, Limited, 1947), pp. 226ff. (the role of needs, drives, motives, and goals).

(16) Kardiner, Abraham, The Individual and His Society: The Psychodynamics of Primitive Social Organization (New York: Columbia University Press, 1939), pp. 5-7, 16, 461, 462 (biological needs); p. 131 (relationship of the ego structure to biological needs); pp. 416-419 (constellations derived from the biological needs); pp. 461, 462 (social needs).

(17) Linton, Ralph, The Cultural Background of Personality (London: Kegan, Paul, Trench, Trubner & Co., Ltd., 1947), pp. 4-7 (psychic needs); pp. 57, 58 (function of needs).

(18) Maslow and Mittleman, op. cit., p. 10 (biological needs); p. 14 (normality and adequate bodily desires); pp. 61-71 (vital, psychological needs); pp. 101-105 (relation of individual needs to neurosis); pp. 275, 276 (need for love); pp. 142-148 (relation of vital needs to parental rejection.)

(19) Merril, Maud A., Problems of Child Delinquency (Boston: Houghton Mifflin Company, 1947), pp. 180ff. (relation of needs to behaviour and the environment); pp. 226ff. (needs for status, to meet thwarting with aggression, to avoid blame, companionship, sociability, diversion, excitement, and self-dramatization).

(20) Murphy, Lois Barclay, "Childhood Experience in Relation to Personality Development", in Personality and the Behavior Disorders, Volume II, edited by J. McV. Hunt (New York: The Ronald Press Company, 1944), pp. 658,659 (the mother's personality and the growth needs of the young child).

(21) Murray and Kluckholm, op. cit., pp. 14-16 (needs - somatic and cultural - and need systems).

(22) Ogburn, William F., and Meyer E. Nimkoff, A Handbook of Sociology (London: Kegan Paul, Trench, Trubner & Co., Ltd., 1947), pp. 84-104 (heredity and personality - direct and indirect influence on individual needs).

(23)/

(23) Rosenzweig, Saul, "An Outline of Frustration Theory", in Personality and the Behavior Disorders: A Handbook Based on Experimental and Clinical Research, Volume I, edited by J. McV. Hunt (The Ronald Press Company, 1944), p. 381 (classification of needs).

(24) Sherif, Muzafer, An Outline of Social Psychology (New York: Harper & Brothers, Publishers, 1948), p. 11 (needs as universal motives); pp. 22ff. (primary needs); pp. 40ff., 406 (periodicity of needs).

(25) Skinner, B.F., Science and Human Behavior (New York: The Macmillan Company, 1953), pp. 143ff. (general discussion, relationship to drives); p. 90 (need for generalized behavior reinforcers); pp. 238, 239 (need for punishment).

(26) Suttie, Ian D., The Origins of Love and Hate (London: Penguin Books, 1960), pp. 40, 43 (need to give as a dominant motive in a child); pp. 47-63 (need to love).

(27) Woodworth, Dynamics of Behavior pp. 57ff. (relationship to the concept of drive); pp. 88ff. (need for achievement); pp. 95-97 (need for affiliation); see also the Index for various additional references.

The subject and discussion of motivation covers an even wider scope in psychological literature. Many discussions include the explanation of need, drive, urge, want, motive, and motivation - plus other ideas or terms - in a single chapter. In addition to the references listed above which deal with needs and drives, the following studies or treatments may be considered as representative of the materials available on motivation:

(1) Allport, Floyd H., Theories of Perception and the Concep of Structure (New York: John Wiley & Sons, Inc.; London: Chapman & Hall, Limited, 1955), pp. 175f., 309f.

(2) Barrett, op. cit., pp. 76f.

(3) Blackburn, Julian, Psychology and the Social Pattern (London: Kegan Paul, Trench, Trubner & Co., Ltd., 1945), pp. 9-11, 105-132.

(4) Brooks, Fowler D., and Lawrence F. Shaffer, Child Psychology (London: Methuen & Co., Ltd., 1938), pp. 73, 74, 324f.

(5)/

(5) Burt, Sir Cyril, The Cause and Treatment of Backwardness (London: University of London Press, Ltd., 1953), pp. 94f., 121f.

(6) Burtt, Harold Ernest, Applied Psychology (New York: Prentice-Hall, Inc., 1948), pp. 27-29, 119f.

(7) Deese, James, The Psychology of Learning, Second Edition (New York, London, Toronto: McGraw-Hill Book Company, Inc., 1958), pp. 113f.

(8) Freeman, G.L., The Energetics of Human Behavior (Ithaca, New York: Cornell University Press, 1948), pp. 129f.

(9) Garrett, Henry E., General Psychology (New York: American Book Company, 1955), pp. 224f.

(10) Hallowell, A. Irving, "Cultural Factors in the Structuralization of Perception", in Readings in Perception, edited by David C. Beardslee and Michael Wertheimer (Princeton, New Jersey, Toronto, New York, London: D. Van Nostrand Company, Inc., 1958), pp. 552-564.

(11) Johnson, Donald M., The Psychology of Thought and Judgment (New York: Harper & Brothers, 1955), pp. 56f.

(12) Kingsley, Howard L., The Nature and Conditions of Learning (New York: Prentice-Hall, Inc., 1946), pp. 72f.

(13) Le Shan, Lawrence L., "Time Orientation and Social Class", in Readings in Perception, pp. 399-406.

(14) MacIntyre, Alasdair C., The Unconscious: A Conceptual Analysis (London: Routledge ' Kegan Paul; New York: Humanities Press, 1958), pp. 39, 55f., 95.

(15) Osgood, Charles E., Method and Theory in Experimental Psychology (New York: Oxford University Press, 1953), pp. 605f.

The idea of unconscious motivation is, of course, central to depth psychology. Depth psychology, in fact, is the psychology of the unconscious, and involves a detailed analysis of the 'why' of behavior. Though conscious motivation as such is not ruled out by depth psychologists, unconscious motivation is held to influence most of the individual's/

individual's behavior (both feeling and acting). In the Freudian sense, all of the many activities of the individual are motivated by the energy of the life and death instincts. Anything that a person does is either (1) a direct expression of an instinct, in which it would be a simple id object-choice like eating, sleeping, eliminating, and copulating, or (2) it is motivated by a combination of instincts, or (3) it represents a compromise between driving and resisting forces, or (4) it grows out of an ego defense. Hall, Calvin, A Primer of Freudian Psychology (Cleveland and New York: The World Publishing Company, 1954), p. 106.

(91) This seems to be the Roman Catholic position, as well as being a widely accepted Protestant meaning. Cf. Fanning, William H.W., "The Cure of Souls", in The Catholic Encyclopaedia, Volume IV, edited by Charles G. Herberman, et. al. (London: Caxton Publishing Company; New York: Robert Appleton Company, 1908), p. 572.

(92) Harris, W.T., and F. Sturgis Allen, Editors, Webster's New International Dictionary of the English Language, Volume I (London: G. Bell & Sons, Ltd.; Springfield, Massachusetts: G.C. Merriam Company, 1911), pp. 550, 551.
Little, William, H.W. Fowler, and J. Coulson, The Shorter Oxford Dictionary: On Historical Principles, Volume I, revised and edited by C.T. Onions (Oxford: The Clarendon Press, 1933), p. 439.
Murray, James A.H., A New Dictionary on Historical Principles, Volume II (Oxford: The Clarendon Press, 1893), pp. 1262, 1263.
Partridge, Eric, Origins: A Short Etymological Dictionary of Modern English (London: Routledge and Kegan Paul, 1958), p. 135.

(93) Fennell, C.A.M., The Standard Dictionary of Anglicised Words and Phrases (Cambridge: The University Press, 1892), p. 300.
Law, M.D., Managing Editor, Chamber's Encyclopaedia, New Edition, Volume IV (London: George Newnes, Limited, 1950), p. 330.

(94) McNeill, John T. A History of the Cure of Souls (London: S C M Press, Ltd., 1951), p. vii.

(95) Nuttin, Joseph, Psychoanalysis and Personality: A Dynamic Theory of Normal Personality, translated by George Lamb (London: Sheed and Ward, 1954), pp. 205-208.

(96)/

(96) See, for example, Adkins, Leslie John, "The Independent Self: Link Between Science and Religion", Pastoral Psychology, Vol. XI, No. 103: 44, April, 1960.

(97) Loomis, Earl A., Jr., "The Relation of Religion and Medicine for Medical Missionaries", Pastoral Psychology, Vol. II, No. 11:18, February, 1951.

(98) Garrington, W.L., Psychology, Religion and Human Need: A Guide for Ministers, Doctors, Teachers and Social Workers (London: The Epworth Press, 1957), pp. 3-8.
In writing of the clergyman's duties, George Herbert stressed the importance of visitation, during the weekday afternoons, of his parishioners. "For there he shall find his flock most naturally as they are, wallowing in the midst of their own affairs: whereas on Sunday it is easy for them to compose themselves to order, which they put on as their holy day clothes, and come to church in frame, but commonly the next day put off both. He also said that the "parson values catechising highly: . . . this practice (of questioning and seeking an answer) exceeds even sermons in teaching: but there being two things in sermons, the one informing, the other inflaming; as sermons come short of questions in the one, so they far exceed them in the other". A Priest to the Temple; or the Country Parson, His Character and Rule of Holy Life, in The Clergyman's Instructor, or a Collection of Traits on the Ministerial Duties, Third Edition (Oxford: The Clarendon Press, 1824), pp. 56, 57, 63-65.

(99) Hiltner, Seward, Preface to Pastoral Psychology: The Ministry and Theory of Shepherding (New York and Nashville: Abingdon Press, 1958), pp. 43, 44, 47. Oates, Wayne E., The Religious Dimensions of Personality (New York: Association Press, 1957), p. 280.

(100) There is a rapidly increasing amount of literature which seeks to treat various aspects of the total cure of souls' work of a parish ministry. The following works are intended as representative of the literature available on the nature and task of the cure of souls:

(1) Baxter, Richard, Gildas Salvianus: The Reformed Pastor, edited by John T. Wilkinson (London: The Epworth Press, 1939), 191pp. This is an abridged edition of the original text (1656) and there are other editions by other editors which may be consulted. Baxter's work has become one of the classics of the work of the Christian minister. Much of his conception of the clergyman's task is as timely as if it were written to-day. Chapter Two, "The Pastor's Labors", pp. 71-90, deals specifically with the cure of souls as defined in this thesis.

(2)/

(2) Bergsten, Gote, Pastoral Psychology: A Study of the Cure of Souls (London: George Allen and Unwin, Ltd.; New York: The Macmillan Company, 1951), 227pp. This book is an attempt to deal with the specific problem of the care of souls. The author seeks to emphasize the importance of sound psychological knowledge for an effective ministry. He holds that such knowledge is indispensible for fruitful ministering in the present day. Part I, "The Responsibilities and Limitations of the Task", pp. 11-70, deals specifically with defining and characterizing the care of souls, and emphasizes the role of the unconscious in such a ministry.

(3) Carrington, op. cit., xi + 315 pp. Section One, "The Modern Psychological and Religious Approach to Human Need", pp. 1-51, deals in detail with those ideas of the cure of souls involved in those ministries which are the primary responsibility of the clergyman. The pastoral function is defined as "the never-ending attempt to bring all the available resources of knowledge and inspiration to the fullest service of people, to help them lay hold of the Christian gift of abundant life, or to recover it when they have lost it" (p. 40).

(4) Garvie, Alfred Ernest, The Christian Preacher (Edinburgh: T. & T. Clark, 1920), xxvii + 490 pp. Though this book rightly belongs to the field of homiletics, and much of the material is historical (treating the history of preaching), Chapter III, Part II, "The Preacher as Priest, Teacher, Pastor, and Evangelist", pp. 316-343, contains much practical material relating to the cure of souls' responsibility of the clergyman. The value of psychology is seen as being "useful in making familiar with the workings of the mind, the heart, and the will, in introducing to a wider circle of human experience and character than the sphere of labour of most preachers affords them" (pp. 335, 338).

(5) Gladden, Washington, The Christian Pastor and the Working Church (Edinburgh: T. & T. Clark, 1898), xiv + 485 pp. "This book is intended to cover the field of what is known as Pastoral Theology", and its subject is "Applied Christianity" (p. v). The book seeks to show the clergyman how he may use himself in the cure of souls' endeavour and is involved with a study of the life of the church as it is carried out in the community where it is at work. Though an old book, it is not completely outdated. The advent of depth psychology is marked at about the same time as this book was published, so utilization of any insights of this psychology could not be claimed, though the book does seem to incorporate much practical thinking.

(6)/

(6) Hiltner, Seward, The Christian Shepherd: Some Aspects of Pastoral Care (New York and Nashville: Abingdon Press, 1959), 190 pp. Shepherding is conceived of as "the tender and solicitious concern that the church and its ministers exercise to all persons in need" (from the book's jacket). Both the theological and the psychological dimensions of the shepherding function are dealt with. Chapter I, "The Gospel and Shepherding", pp. 11-23, and Chapter II, "Basic Principles of Shepherding", pp. 24-41, set forth the writer's point of view and define pastoral care (that aspect of the cure of souls' endeavour involving the private ministry to individuals) in terms of the Biblical basis for such a ministry. The operating principles of shepherding (both theological and psychological) are noted. The remainder of the book deals with the specific performance of shepherding in several areas (groups involved in) church life.

(7) _____, Preface to Pastoral Psychology, 240 pp. This book is an attempt to set forth a theology of pastoral care or Christian shepherding. Pastoral work is viewed from three perspectives: shepherding, organizing, and communicating. Pastoral care is discussed in terms of its meaning, importance, and theological content. The writer sees laymen as having great potential for performing many of the shepherding tasks of the local church fellowship.

(8) Johnson, Paul E., Psychology of Pastoral Care (New York and Nashville: Abingdon-Cokesbury Press, 1953), 362 pp. This is an attempt at integrating dynamic psychology with the theory and practice of the entire range of the pastor's work. Pastoral care is defined as "a religious ministry to individual persons in dynamic relationships, arising from insight into essential needs and mutual discovery of potentialities for spiritual growth" (p. 24). The psychological competence of the pastor is emphasized throughout the book. Seven axioms and twelve guide lines of the psychology underlying the author's foundations are set forth (p. 27-31).

(9)/

(9) Oates, Wayne E., The Christian Pastor (Philadelphia: The Westminster Press, 1951), 171 pp. The pastor is seen as thinking of himself at his best as "being a shepherd of his flock, a minister of reconciliation whose task is the care and cure of souls in the face-to-face relationships with individuals" (p. 7). The symbolic role of the pastor is conceived of as being a representative of God, a reminder of Jesus, an instrument of the Holy Spirit, and a representative of a specific church (pp. 26-42). The total task of the pastor is "a single labor, but it involves diverse responsibilities. A natural unity binds the pastoral task of a minister to his work as a religious educator, as a preacher, and as a leader of worship. These functions cannot be separated from each other. They are the separate facets of the same jewel, interrelated to each other and reflecting their beauty and light back and forth upon each other" (p. 61). Two Chapters, VI and VII, deal with the idea of the levels of pastoral care, discussing the levels (or types) of friendship, comfort, confession, teaching, and counselling and psychotherapy (pp. 92-138).

(10) Rodenmayer, Robert N., We Have This Ministry (New York: Harper & Brothers, 1959), 126 pp. The work of the clergyman is discussed in terms of five concepts which refer to the varied roles the clergyman fulfills in his overall ministry: pastor, administrator, preacher, teacher, and priest. This relatively small book is filled with rich suggestions concerning the daily fulfillment of one's ministry by a clergyman who spent many years in parish work before beginning to teach pastoral theology.

(101) Journals dealing with the many-sided task of the parish ministry are now becoming widely distributed and read. One of the most practical journals is Pastoral Psychology. The following listing of articles and issues asserts the broad coverage of the clergyman's work which this magazine offers over a period of time:

(1) Ashbrook, James B., "Creative Church Administration", Pastoral Psychology, Vol. VIII, No. 77: 11-16, October, 1957. Discusses how the administrative task can provide a very creative opportunity for exercising pastoral sensitivity.

(2)/

(2) Burkhart, Roy A., "Looking at Ourselves and the Church", Pastoral Psychology, Vol. VI, No. 52: 21-25, March, 1955. Discusses four classes of ministers and concludes that the average church is controlled too much by the minister who really does most of the ministering, and is often ineffective at that.

(3) Hiltner, Seward, "Pastoral Psychology and Pastoral Care", Pastoral Psychology, Vol. III, No. 29: 45-55, December, 1952. Points out the fact that a clergyman cannot give help until he genuinely gets within the frame of reference of the people he tries to help.

(4) Holman, Charles T., "Jesus' Ministry to Individuals", Pastoral Psychology, Vol. VI, No. 52: 9-20, March, 1955. Deals with the idea that Christ majored on reaching individual hearts and searching out individual consciences rather than stirring mob emotions.

(5) Homrighausen, E.G., "Evangelism: Ministry of the Church", Pastoral Psychology, Vol. VII, No. 69:12-16, December, 1956. Discusses the interrelationship of evangelism and pastoral care, and points out the need to truly know the persons to whom the Gospel is addressed (i.e., those who are to be reached and won for Christ).

(6) Irion, Paul E., "The Place of the Parishioner's Expectations in Counseling", Pastoral Psychology, Vol. III No. 30:12-18, January, 1953. Examines the idea that whether people will bring their problems to their minister depends on how they perceive him as their pastor.

(7) Maeder, Alphonse, "Psychotherapy and Pastoral Care", Pastoral Psychology, Vol. IV, No. 34:45-52, May, 1953. Indicates that an exclusively scientific approach to man's psychic needs cannot give him the help he expects and requires.

(8) Pearson, Roy M., "Ministers of the Ministering Community", Pastoral Psychology, Vol. VII, No. 64:17-22, May, 1956. Points out the need for clergymen to assist their congregations to find their vocations as channels for their own ministry of care and Christian concern.

(9) Tillich, Paul, "The Theology of Pastoral Care", Pastoral Psychology, Vol. X, No. 97:21-26, October, 1959. Deals with the nature, aim, resources, and the attitude of the clergyman as he renders care through his pastoral work.

(10)/

(10) Werner, Hazen G., "The Influence of Counseling on the Other Functions of the Ministry", Pastoral Psychology, Vol. VIII, No. 75:13-16, 64, June, 1957. Points out how the counselling-mindedness of the clergyman will positively influence his every function - preparation of a sermon, pastoral call, church leadership, etc.

(11) Westberg, Granger, "The Role of the Clergyman in Mental Health", Pastoral Psychology, Vol. XI, No. 104:19-22, May, 1960. Discusses a pilot project in Kokomo, Indiana, and points out how the clergyman stands in a unique relationship to the family, in particular, in helping them find through his ministry of care the basic patterns of mental health.

(12) White, Hugh C., Jr., "The Basic Task of the Church: In Our Competitive Industrial Society", Pastoral Psychology, Vol. X, No. 95:27-30, June, 1959. Discusses the influence of competitive industrial society on family life and calls for a re-emphasis on the basic task of making known the saving power of Christ.

(13) Winter, Gibson, "The Pastoral Counselor within the Community of Faith", Pastoral Psychology, Vol. X, No. 98:26-30, November, 1959. Examines the danger which the counselling ministry can become, and the threat which it poses, when it is a fragmented aspect of the total parish ministry, unrelated to the overall work of the local church. This need not be the case if counselling is exercised (and seen) in its true communal context.

(1a) Anderson, Philip H., "Group Dynamics in a Local Church", Pastoral Psychology, Vol. III, No. 30:19-25, January, 1953. Sets forth the idea that if the clergyman works with the people rather than for them he makes the life and vigour of the church depend upon the people rather than upon himself.

(14) Special Issue: "Pastoral Counseling - Its Relation and Differentiation from the Other Helping Professions", Pastoral Psychology, Vol. VII, No. 62, March, 1956.

(15) Special Issue: "Pastoral Psychology and Church Administration", Pastoral Psychology, Vol. VIII, No. 76, September, 1957.

(102) Reik, op. cit.; See also Wise, Carrol A., "The Pastor as Counselor", Pastoral Psychology, Vol. II, No. 11:12, February, 1951. Martin Buber, Between Man and Man, translated by Ronald Gregor Smith (London: Kegan Paul, Trench, Trubner & Co., Ltd., 1947), pp. 3,4, speaks of silence which is communication.

(103) Oates, op. cit., pp. 124-128. Guntrip, H., Psychology for Ministers and Social Workers, Second Edition (London: Independent Press, 1953), pp. 67, 68. Menninger, Karl, Theory of Psychoanalytic Technique (New York: Basic Books, Inc., 1958), pp. 44, 132.

(104) Hiltner, The Christian Shepherd, pp. 53, 138. See also Johnson, op. cit., pp. 70, 71, 86-88, 101, 156, 157, 173, 203, 252, 283. Yet in listening the clergyman must exercise extreme care to avoid failing to grasp as exactly as possible what the parishioner is looking for. Buber, op. cit., pp. 13, 14, tells how a young man came to him on one occasion and how he (Buber) evidently did not grasp the significance of the visit. He said he learned later from one of the young man's friends that "he had come to me not casually, but borne by destiny, not for a chat but for a decision" (p. 14).

(105) Oates, op. cit. See Chapter I, "The Crisis Ministry of the Pastor", pp. 13-25, for a full discussion of this type of pastoral ministry. There is also a suggested bibliography dealing with each crisis.

(106) Guntrip, op. cit., pp. 48, 49, 70-77.

(107) Ibid., pp. 77-85. Samuel Butter, in Hudibras, edited by A.R. Waller (Cambridge: The University Press, 1905), pp. 8, 9, speaks of "... that stubborn Crew of Errant Saints, whom all men grant to be the true Church Militant: ... compound for sins, they are inclin'd to; By damning those they have no mind to;".

(108) Bergsten, op. cit., p. 65.

(109)/

(109) Tizard, Leslie J., Preaching: The Art of Communication (New York: Oxford University Press, 1959), pp. 94-106. Pastoral Psychology contains helpful articles along this theme from time to time. See, for example, the following: Bowman, Harold Leonard, "Counseling Can Improve Preaching", Pastoral Psychology, Vol. VIII, No. 71:13-15, 65, February, 1957.
Burkhart, Roy A., "Preaching with Counseling Insight", Pastoral Psychology, Vol. VIII, No. 74:21-26, May, 1957.
Kemp, Charles F., "Life-Situation Preaching and Pastoral Work", Pastoral Psychology, Vol. VII, No. 67:35, 36, 38, 40, 42, 44-46, October, 1956.

(110) This idea is set forth in Shroder, Caroline, "Bibliotherapy: An Application of Psychoanalytic Theory", The American Imago, Vol. XVII, No. 3:311-319, Fall, 1960.

(111) Weatherhead, Leslie D., Psychology, Religion and Healing, Second Revised Edition (London: Hodder and Stoughton, 1951), pp. 482-484. For some advice on using volunteers in parish work, see Pritchard, Francis W., Roy A. Burkhart, Flanders Dunbar, Ina May Greer, and Dallas Pratt, "The Consultation Clinic", Pastoral Psychology, Vol. II, No. 11:49-53, February, 1951.

ms 5494

DEPTH PSYCHOLOGY AND ITS BEARING ON THE CURE OF SOULS

Volume II

CHAPTER V

THE CURE OF SOULS: CHILDHOOD AND YOUTH

The clergyman charged with the cure of souls within a parish where children are born to men and women desires that these children will be given the home and community life which will foster healthy personality development. He wants to see them develop into youth who love life and who are given the guidance and training in their developing years so that they avoid the crippling neurotic trends (patterns and actual neurosis) which result in poor emotional and spiritual health in adulthood. To say this is to reiterate the fact already emphasized: the clergyman's role is chiefly a preventive one in terms of his utilizing (and seeing utilized) the principles of depth psychology in so ministering to his parishioners that they develop and maintain wholesome attitudes toward all of life. Though it should be obvious that the clergyman is not 'just a mental health worker', but that his specific role involves a basic spiritual ministry, he does live and work on the very frontier where preventive mental health measures can be utilized most effectively. The clergyman is not called to be a psychotherapist, though a working knowledge of psychotherapy will surely be helpful in many instances. He is not expected to be a sort of family psychologist, but he is expected to minister to families in terms of his role as shepherd. He is expected

to/

to lead in and bring his influence to bear upon certain aspects of the lives of his parishioners so that his leadership serves to stimulate their living positively. The development of wholesome attitudes toward life - its crises, problems, normal living - is the goal which the clergyman pursues as he utilizes principles of depth psychology in his day to day ministry to his parishioners. The tender loving care of each child within the parish and the friendly, understanding relationship which youth need and long for are responsibilities the clergyman seeks to share with parents and community (and church) leaders. If children and youth are to develop into healthy (particularly mental and spiritual) adults who can, in turn, foster healthy offspring, the ministry to such children and youth will of necessity have to involve itself to a great extent with preventive measures which will result in health (and not merely the avoidance of ill health, in terms of mental and spiritual well-being) and wholeness.

Principles of Depth Psychology to be Utilized

The human personality is constantly changing and developing. This is especially true during infancy, childhood, and adolescence. Personality (cannot and) does not exist in a vacuum. There is a continuous process of interaction between an individual and his environment. The interaction between mother and child begins immediately at conception. We have to assume that intra-uterine growth/

growth evolves through continuous gratification of the basic needs of the developing fetus while it is sheltered from external circumstances. The mother transmits to the fetus not only physiological processes favourable to its growth, she also may transmit those fluctuations of her emotional well-being. These influences, coupled with the effects of obstetrical techniques, may have significant influence upon the newborn child's ability to adapt to extra-uterine life.

The process of birth - the interruption of the fetal symbiosis - represents a trauma under any obstetrical condition. An overwhelming change in physiology is the first experience of the newborn infant. It becomes his responsibility now to become active in securing the basic needs for his living. Though these vital functions which have been co-ordinated during his intra-uterine existence are ready to function immediately after birth, it takes the infant something like the first month to mature to a level where there is relatively smooth vegetative functioning.

Marked individual differences appear very early in life. What 'worked' with one very young child may be quite inappropriate for another. Of course, this is not to disavow that no two babies can be handled alike under any circumstance. A mother's genuine motherliness and her ability and desire to care for her baby and protect it from disturbing stimuli (both external and internal) will, when put to work, reduce the frequency and intensity of the/

the disturbing stimuli. One real tragedy is that a mother's genuine motherliness is frequently thrown out of balance by the current vogue of nursing care. Following a highly routinized nursing care (e.g., following a feeding schedule regardless of what may happen) seems hardly possible if the highly individualized needs of each infant are to be met. Feeding at the mother's breast not only satisfies the hunger of the baby but also conveys to him the sensation of being protected. The mother who can not (or does not choose to) breast-feed her baby can at least hold him tenderly and lovingly while he feeds.

One of the basic patterns in personality development, identification, seemingly begins with the biological communication between the infant and his mother which occurs with each nursing experience. Whether the infant feels secure depends on how well the mother conveys to him the tactile and kinesthetic sensations of being protected. Freud held that the newborn infant attributes all of the pleasant sensations to the self and the unpleasant sensations to the environment. It probably could even be said that Freud was a bit dogmatic about what babies think. Some of the more recent formulations differ from him in the sense that it is held that the infant begins to perceive the need as originating within the self and the source of gratification as outside - in or with the mother. This developmental/

developmental step is usually seen in the infant's following his mother's action with his eyes. The incorporation of the breast, plus this perception of the fact that the mother is the object which satisfies physiological and psychological needs, is the beginning of the object-relationship which is central to personality development. How the developing infant perceives the objects in his world determines to a very great extent his development toward health or illness. If the developmental process is undisturbed, i.e., the infant feels secure in having his needs met, and the infant senses by way of confident expectation that his mother is a 'good' mother, this confidence stimulates the early affective (healthy) relationship between mother and child which depth psychologists contend is absolutely essential to healthy personality development. This confidence is the intra-psychic correlate to the dependent, passive, and receptive state of the infant, and plays a very significant role in his metabolic and psychic economy. This trust in and reliance upon the mother sustains the mother-child unity, protects the infant from harmful, intense external stimuli, acts as an emotional shelter, and facilitates learning.

The need for communication with the environment arises early in the infant's experience and the first active manifestation is probably the visual behaviour (of the child's eyes) of staring and grasping her with the eyes before he can grasp her with his mouth./

mouth. The infant learns to interpret and understand his mother's actions just as she learns to discern his needs and desires. This preverbal communication provides the channel of learning whereby the developing infant accepts the mother's reassurance in any new situation which his adjustment to life requires. If the infant is kept in a state of tension - the primary confidence does not develop - his learning becomes inhibited. If the infant is developing healthily (emotionally), he begins to recognize the mother and wait with attention while she makes preparation to care for his needs (in nursing, bathing, changing, etc.). By the time he can turn his head toward his mother and smile at her expectantly, certain developmental steps have been achieved: (1) he has learned to differentiate between the self and the new environment; (2) he perceives the mother as the needed (and 'good' or 'bad') object for relieving internal tensions; (3) he experiences need as well as the satisfaction of the need; and (4) he has learned to give attention to animate and inanimate objects in his environment which are related to his needs and their gratification.

The entire physiology of the newborn seems to be utilized in the service of survival alone. The psychic organization in which the ego becomes distinguished from the id emerges gradually. Thus the neonatal period represents an undifferentiated phase of growth. As the maturational processes do occur, new needs for activity become manifest and in a short time the function of/

of the motor and sensory processes become a source of pleasure. The pleasurable sensations result from all the sources of vital energies and wholly engage the infant's attention once the body tension is relieved. The relaxed infant either sleeps or is preoccupied with the pleasurable sensations. Whereas these (pleasurable) sensations originally represented only excitation, they may in time become a need which demands gratification. At this stage of development the ego and the id may be differentiated. Impulses are generated by the id which may support or be in conflict with the ego in the adaptive and maturational processes which are its tasks.

The organization of the psychic energy (that form of energy which is used by the life instincts, the libido; Freud never gave a special name to the energy employed by the death instincts) goes through successive stages of development as the individual matures. As the individual does mature, this energy becomes focalized in erogenous zones. The tension which builds up with respect to these zones can be relieved by manipulation of the areas. Satisfaction results as the tension is released and a pleasurable sensual feeling is the result.

The first stage of libido organization is called the oral phase. The mouth is the erotogenic zone which experiences the oral libido and its gratifications. Incorporation is the aim of the oral libido and the feeding response of the infant is the/

the oral process. In addition to the libidinal pleasure generated by the self (autoerotic), the infant receives libidinal stimulation through the nursing care he is given. The infant's capacity to adapt to his environment (the development of the ego) develops simultaneously with the object relationship with the mother. For the infant to develop healthy object relationships, the mother must avoid overstimulating the baby and at the same time not leave him to indulge in an excessive amount of autoerotic gratification. Either overstimulation or excessive gratification result in frustration. The infant then usually withdraws from his object world and inhibits his efforts to master it. He may indulge in preverbal fantasy and thus be deprived of the gains of his own expansiveness.

The oral phase usually comprises the infant's first year of extra-uterine life. The receptive and incorporative tendencies, plus their psychic representation, oral libido, explain the psychodynamic processes of early infancy. There are actually two levels within this oral phase: the passive-receptive oral phase and the active-incorporative oral phase. The passive-receptive phase continues until the infant is able to actively reach for objects, when his actions become attempts to master his object world by incorporation. The receptive tendency becomes charged with aggressive impulses which are usually directed toward the mother. Though a mother cannot always provide her/

her baby with the requirement of undisturbed development, she can usually pacify him and see his physiological tension relieved. If he is not satisfied, his need for incorporation becomes more and more charged with motor energy. Although the psychic representation of hostility can hardly exist at this early stage, the model is formed if the child experiences frustration (which leads to exhaustion) and rejection by the mother. If the child is forced into crying fits, which are the result of his tension (and the only way he has of discharging that tension), and the resultant manifestations of hostility, aggression, and greedy incorporative tendencies toward the mother, the groundwork for the development of an inter-personal conflict between mother and child is laid. These manifestations of aggression, greed, and hostility are also the representatives (the origin) of ambivalence in the child and by that the core of intrapsychic conflict. While the infant is in the passive-receptive phase, or highly dependent period of development, the differentiation of ego and id begins to evolve at the same time as the development of primary object relationships. Anxiety, developing conflict, and insecurity can be avoided only by adequately meeting the needs of the growing organism. If the infant experiences an adequate sense of security, a sense of helplessness, inferiority, and worthlessness will be avoided. The positive balance in ego feeling will tend toward further differentiation/

differentiation (between ego and id) for the role of better adaptation.

Manifestations of the ego's adaptive function are seen in the two basic principles of psychic processes, the pleasure principle and the reality principle. Because the pleasure principle strives toward immediate gratification it can be said to serve the id, whereas the reality principle tends to postpone immediate gratification so as to make later gratification more secure by mastering the reality situation. The infant soon learns what causes pain and avoids it. He also learns which of his actions are approved of by his mother (and others in his immediate setting) and bring expressions of her love, and which actions result in disapproval and the withdrawal of love. When the reality principle begins to take control of behaviour, the child is entering the second phase of libido organization.

The anal or anal-sadistic phase of development sees the anus as the leading erotogenic zone. It has a double function - retention and elimination - which becomes the centre of interest and the source of pleasure. Though the term anal refers to processes involving the anus, it must be acknowledged that the retention and elimination of urine - and the pleasure derived thereby - belong in this same phase of development too. Toilet training becomes a crucial learning situation. It is the ego's first conscious struggle for mastery over an id impulse. Until the/

the child has achieved some degree of motor control (attempts to walk, e.g.), compliance with the parent's insistence that he retain (or eliminate) faeces and urine, attempts at habit training, are not satisfactory. The optimum time for toilet training is at that time when the stimulation of the anal and urethal passages is likely to create intense enough sensations to cause the child to be aware of them and when the pleasurable aspect of these sensations has not been enjoyed for too long a period. A degree of motor control enhances the child's self-esteem. This increase may easily be integrated with another achievement, sphincter control. By this time the child has developed far enough in his interpersonal relationships that he can understand the request of adults and co-operate with approval gaining behaviour. If the child's already established relationship to his parents is ambivalent, toilet training becomes difficult.

It usually falls the mother's task to influence her child (his ego) to put forth effort against this tendency for soiling (an id impulse). The child is actually offered a choice: on the one hand he can achieve instinctual gratification in the love and praise of the mother; on the other hand he can achieve satisfaction in the soiling. A conflict between rivalrous id impulses is induced. As the child complies with his mother's request to give up his tendency for soiling, he earns both external approval and internal satisfaction through his new sense/

sense of mastery. When this sense of mastery becomes a goal in itself, the child's ego which is now stronger because of the gratification (external approval and sense of mastery) exerts effort against the impulse (to soil) without the mother's physical pressure. The mother's request is incorporated and the sphincter morality is gradually established. The child now achieves some independence through this new structuralization within the self: the ego now deals with the id impulse. But a new vulnerability develops in that he now has the responsibility to deal with his id impulse. From now on the child experiences anxiety whenever the id impulse is threatening to break through the controlling ability of the ego. This established control over behaviour which the ego now has is actually representative of a conflict between the incorporated prohibitions (not to soil himself), which can be viewed as primary superego, and the id impulse (to soil himself).

The method by which the toilet training was undertaken now pays its first dividend. If the training was undertaken with punishment and severity, the incorporated prohibitions seem to the child to have such a punitive quality that he rebels against the insistence to control his id impulses and seeks to turn the hostility back onto his mother. Thus the child's defiance and hostile self-assertion during the time his mother is seeking to effect toilet training

represent/

> represent an attempt to externalize the conflict which has just been introduced within the self. The ambivalence - love and hate - thus expressed toward the mother creates a vicious circle: it increases not only the child's conflict with his environment but also the conflict within himself. It is more favourable for the further development of the child if at this time he is permitted and able to express his hostility toward the parent directly. If not, the defiance may be expressed by a failure in the rhythm of the sphincter functions: the child may eliminate when he should retain (lack of control: enuresis, diarrhea), or he may retain when he should eliminate (constipation). Under the confusing methods of toilet training, the excretory functions and their products become a highly appreciated value of exchange - an emotionally charged organ language - between the child and the environment. (1)

During the anal phase the physiological and the psychic economy have to remain in a positive balance so that the active strivings of the developing child can dominate over the passive receptive needs. A serious deprivation or illness may cause a negative balance in the economy and result in the child's regressing to the extent that active tendencies diminish or disappear and the passive receptive tendencies become predominant. Until sphincter control is firmly established, the child under the best circumstances is liable to experience some fearful tension because of the demands placed upon him. Regression may even occur repeatedly until the conflicting tension diminishes to the point where the child feels free to take the next step

in his development. Because the major part of the infant's experiences occur on the physiological level, they remain unconscious.

A second area of the developing child's progress is the maturation of the speech apparatus and such intellectual accomplishments that he begins to learn to speak. Speech plays a significant role in the psychodynamic development of the child's personality. While it is true that certain physiological development is the foundation for this speech learning, the mental (psychic) apparatus is also significantly involved in that verbal language - as contrasted with body or organ language - and allows the ego to utilize a means of communication which is beyond the purely emotional and physiological pattern of reaction to his object world. Before a child has learned the term to designate an object itself, he has come to know many objects and isolate them as functional units. By the time he is able to speak the word for the object, he has accumulated many psychic experiences of identification with the object. This is especially true regarding his relationship to his mother. He not only knows her as a person different from other persons, he has also accumulated such psychic experiences of identification with her as love, anger, and fear, and has stored in his unconscious mind symbols closely related to these experiences. Because the child's ego is not yet well enough developed at this stage/

stage to allow him to express himself fully by words, his activities (games and other movements) and physiological regressions are also representative of the emotional processes which form his personality.

During this phase the child develops simple ego defences and positively identifies with his mother who is also his teacher. These two accomplishments normally enable him to withstand the pressure for immediate gratification of his instinctual needs. The postponement of the gratification allows for a new stimulation whereby the child is now ready for substitute gratification of the lessened instinctual tendencies. Masturbation, as well as substitute gratifications in play with toys, other children, and even adults now claim his attention. The interpersonal relations of the child expand as does his ego. Other people besides his mother begin to play distinct roles in his life. The child 'discovers' his father and others (usually siblings) who make up the immediate family constellation.

It is not until the anal phase that marked differences in the emotional dynamics of boys and girls are observed. The emotional security which the boy feels as a result of his relationship to his mother makes for self-assertion and gives him courage to free himself from dependence on her. Thus an identification with his father is now motivated. With a girl the sense of security in her relationship to her mother effects identification/

identification which facilitates learning. Most girls are more easily toilet trained than boys. Why? It could be that girls learn more willingly because of the positive identification. Boys seemingly learn only when their need for self-assertion has been satisfied. During this phase the child learns much about his body. He experiences some of its capacities and limitations. The child abundantly enjoys the ego gratification achieved with good performance. If failure to perform properly does result the child experiences disappointment and anger. Such reactions to failure seem to be stronger with boys than with girls, and these reactions become more discernible if the child compares himself with others.

The phallic phase is the third phase of libido organization. Referring to this phase as the Oedipal phase is now fairly common because the Oedipus complex dominates the psychodynamic constellation. The child has arrived at the developmental level where the parent of the opposite sex becomes the object of his libido. The erotically charged needs now become intensified and are directed toward the parent of the opposite sex. The psychosexual development of boys during this phase is considered to be fairly simple, but that of the girl is much more complex, and is not at all easy to explain. Freud held that the girl develops a sense of inferiority because she realizes that she does not possess a male organ. Numerous depth psychologists since/

since Freud have refuted this idea.

The boy's anatomy permits him to gratify his partial instincts quite easily. An intensified sexual curiosity which is normally directed toward his mother is the first demonstration of his awakening heterosexual interest. Because the mother is the first object of her son's dependent love, even though he reaches successive stages in his sexual maturation, he can still hold on to his original love object. But the girl's Oedipal development is not as easily explained: since her dependent needs are normally satisfied by her mother, what provides the motivation for her shift of interest in turning to her father for libidinal gratification? Freud held that the envy of the male organ mobilizes the inclination to possess the male organ. In the normal course of the process of maturing the feminine sexual inclination directs the libido toward the male sex. Her desire for her father's love sets up a threat of losing the gratification of her dependent needs by her mother. Thus the pre-Oedipal phase is prolonged in the girl. With the eventual development of the Oedipal phase, the girl finds herself with two conflicting tendencies. On the one hand she wishes to take her mother's place and be loved by the father and on the other hand she wishes to still be the child who is loved and cared for by her mother. Thus the girl may either turn back in her development to remain infantile (yet safe in her dependence on the/

the mother) or she may turn for identification with the father or a brother (and be safe with her mother). Her post-Oedipal development will continue in one of these two directions. The same process may lead to pathological character formation in some and to normal character development in others, depending upon individual differences in the fixations which the girl experienced.

The boy is not free from conflict, however, and experiences guilt over his sexual striving. For a time he was encouraged and stimulated to grow through identification with his father. During this Oedipal phase he feels the urge to compete with his father. He expects retaliation to be directed toward the organ which gives him pleasure. Though he may never be threatened with physical punishment, he develops a castration complex, a fear of mutilation, which results in repression of the sexual tendencies he feels towards his mother.

The child imagines that the parents do not exercise sexuality (which they forbid in the child). The child thus introjects an asexual image of the parent. Thus the sexual prohibition becomes internalized. Because the parent's prohibition becomes a part of his own personality, the child attains the capacity to respond to the moral code of his environment. Thus the superego begins to become established. Freud attributed to this structuralization within the ego the quality/

quality of an inner psychic institution controlling and regulating instinctual impulses. It is not a topically defined entity which functions from above to master id impulses and police the ego. It is representative of the sum of those differentiations within the ego which develop through introjection of the prohibitive influences of the child's experience. The Oedipal phase is but one step in the final organization of the mature superego.

In addition to the sexual impulses which are characteristic of this Oedipal phase, there are other psychosexual activities which show not only the sexual tendencies but also the ego defenses against these tendencies. They point out the psychodynamic processes by which the Oedipus complex is finally repressed and resolved, and can be delineated as follows:

(1) Sexual curiosity - the child attempts to master by intellectualization the sexual apparatus and its functions. The child experiences partial gratification, at least, under the guise of objective inquiry. He expresses his sexual tension and conveys it to some extent to that parent toward which it is directed. This questioning can become a compulsive preoccupation, and factual answers to his own questions may coexist in the child's thinking with his own sexual theories.

(2) Infantile sexual theories - although the child is aware of the genitals and is able to perceive sensations from them, he can not imagine their functions. He is more likely to think impregnation occurs by the mouth, that birth occurs through the anus, or that some other organ he understands accounts for the act/

act of procreation. The child seems to charge the organs with new libidinal interest just when he is about to overcome the libidinal organization centering around them. This actually helps him to deny the real significance of the genitals.

(3) Denial - the child represses the sexual impulses he feels and also denies the parents sexuality. The parents are so idealized that such a shock as witnessing parental intercourse may result in anxiety and a trauma of pathological intensity. If this does occur, and if the child is unable to repress the affects caused by seeing his parents thus engaged, he is impelled to rationalize this anxiety caused by the sexual tension he feels, which usually leads to

(4) A sadistic concept of sexuality - the child now sees sexual intercourse, not as the highest expression of affection between two people genuinely in love, but as an extremely brutal activity which endangers the parents (usually the mother). He sees the act of coitus as possessing aggressive tendencies of threatening intensity. The child may experience massive inhibitions of his sexual impulses, or he may seek solution in an

(5) Identification with the opposite sex - this is a defense against the intense fear the child feels toward the parent of the same sex because he (she) sees himself (herself) in competition with this parent for the affection of the parent of the opposite sex. Though it is sometimes the case that the boy is said to experience a "negative oedipus complex" by his identification with his mother (becoming a passive love object to his father), it is not considered as such when the girl recoils from her heterosexual tendencies and turns to her mother (she does so in terms of her pattern of dependence upon her mother). If the girl's fear of the female sexual function is intensified by the sadistic concept of sexuality, she identifies with the aggressor./

aggressor. Her intense interest in the male organ and the ensuing sexual curiosity are indications of her growing heterosexuality, but she actually wishes to possess the male organ.

The various phases of the Oedipal period may occur in time sequence. They may also occur side by side in the same child. An active heterosexual tendency, the fear of its punishment, and traces of identification with the opposite sex are present in every individual. These factors and their interactions are psychodynamically significant in terms of the individual's tendency to bisexuality, a primary quality of each individual's biological inclination. Though manifestations of the child's bisexuality may be noted in his varied tendencies for identification (with his parents), it actually takes the struggles of the Oedipal period to disclose the quantitative differences between masculine and feminine tendencies, between readiness (and willingness) to take the risks of heterosexual development or draw back from it because of the strong opposing tendencies.

By the time the child experiences the Oedipal period his personality structure has progressed to where his conflicts can be seen as either instinctual (conflicts between various instinctual tendencies) or structural (conflicts between the instinctual tendencies and the introjected environmental prohibitions, the superego). The ego becomes (already is) the organ of adaptation which begins to mediate between those instinctual/

instinctual needs and their prohibitions (the superego), between instinctual needs and external reality, and between structural (internal) conflict and reality. The safest measure the ego can adopt is repression of the sexual tendencies. This leads to the next developmental phase, the latency period.

Generally speaking, the latency period is the age of character formation. The child expands in mental and social growth as the desexualization of his interests enables him to yield to his environmental requirements. The concept of "latency" indicates that the child has repressed the psychodynamic tendencies of the Oedipal period and is now living in a quasi-asexual state where he is protected by his ego defences. During this period, the primary biological inclinations of giving and taking, of retaining and eliminating, appear as habits of the ego function. The desire to receive material as well as spiritual gifts is an indication that the oral receptive pleasure still exists. The need to receive may represent the normal desire for dependence, or it may become an insatiable demandingness. Envy, jealousy, maliciousness, even stealing, may appear and many times indicates an acting out of some emotional tension(s) resulting from the child's struggle with his own frustrations.

The child's basic attitude toward orderliness appears during this period. He may become meticulous in practically every detail; he may become quite disorderly. The child's retentive tendencies/

tendencies may become evident in his passion for collecting things and in his desire to systematize the array of things which may have some mechanical significance (in the case of a boy) or those things which relate to dolls and their kind (in the case of a girl). During latency the child's fantasy life gives relief from intra-psychic tension and allows development to proceed by providing the foundation for mastering situations which they will later encounter. Various games with dolls for girls and mechanical objects for boys provide the medium for this growth, as well as giving satisfaction to their personal ambitions. Because fantasy provides an autistic gratification, it serves to assist the child in becoming independent of those needs which can be gratified by his imaginative powers. Though fantasy can be a valuable activity, it can also create real developmental disturbance by absorbing the psychic energy needed to work through conflicting tendencies. Sometimes a conflict results when the superego is stirred to the point where anxiety is the result.

During this period the child lives in a quasi-asexual environment because his sexual impulses have been repressed and he is seemingly free of them. He is protected by his ego defences. The differentiation within the psychic structure which results in the development of an individualistic superego is now heightened. Anthropological studies show that primitive cultures do/

do not foster the development of a superego as we know it because the superego is collective in primitive societies. In our culture the family triangle of mother-father-child is culminated in the formation of this superego, the intrapsychic system by which the family achieves its cultural function and transmits the cultural demands from generation to generation. This inherent psychodynamic unity of the family triangle is the result of many processes of mutual identification and projection, and the child feels many manifestations of love, care, and tenderness, as well as those of anger, impatience, and punitiveness. Because the trend in our civilization is toward an individualistic civilization, these dynamic forces of the family situation are becoming even more complex. Too frequently the child is the victim of the ambiguities of this strained parent-child relationship.

The superego is usually strict and quite rigid during latency. This serves as a protection against ego-alien impulses. Overcoming superego demands by engaging in compulsive activity is a common experience for many children during this period. When the developing superego does incorporate many conflicting tendencies, the end result may be a depressive or delinquent personality.

The physiological maturation of the sexual organs introduces the next phase of psychosexual development. There are actually several/

several years time between the appearance of the secondary sex characteristics and the advent of functional maturity. Two terms are frequently used in conjunction with this period: puberty refers to the time of physiological maturation and adolescence refers to the complex interplay between the physiological and psychological processes of this developmental task (i.e., moving from childhood to adulthood). During this period the personality undergoes a considerable reorganization and the ego is sorely tried. It faces the task of utilizing the newly upsurging psychosexual energy and at the same time mastering the conflicts carried over from previous developmental phases and integrating them into the functions of the adult personality. Though the physiological maturation is usually accomplished 'automatically', a much longer and more difficult path is trasversed in achieving psychological adulthood.

Since it is no longer possible to repress the sexual impulses which the individual feels (and to remain psychologically healthy), the adolescent faces a revival of the castration complex which prevailed before the latency period. Expanded interests and achievements (sublimations of various sorts) are generated and mobilized to effect these surging impulses. The adolescent experiences a surge of energy which charges his body with a sense of well being. The libidinal (or psychic) energy which originates in this positive balance, known as primary narcissism, becomes/

becomes channelized in activities which give satisfaction to the ego's sexual needs and also the needs for mastery of non-sexual areas. When the ego is satisfied with its accomplishments, the resultant libidinal change is known as secondary narcissism. This secondary narcissism functions to defend against disappointment in oneself, and the struggles of the adolescent to maintain intra-psychic balance involves the exchange of primary and secondary narcissism.

During adolescence the individual experiences many emotional upheavals which usually take the form of rebellious, hostile behaviour toward the parents (usually the parent of the same sex). These somewhat violent agitations reach deep into the unconscious and eventually lead to a shift in the superego's structure. The rigidity of the latency period gives way to the resolution of the ambivalent conflicts embodied within the superego. When its aggressive (destructive) energy is discharged, it loses its rigidity. The superego is now more flexible because it is no longer dependent on the parents.

When the adolescent conflict has been resolved, the readiness for heterosexual love is actualized. This is an achievement of the total personality. Adulthood, both physiological and psychological, is now effected, though all problems have not been solved. The personality continues to undergo change and experience conflict until some deteriorative power renders the organism incapable of change and reaction to conflict. (2)

Ministering to Infants*

The most impressionable years of an individual's life are those earliest years of his existence when it seems most difficult to minister to him in terms of rendering a direct ministry such as that usually extended by a clergyman to his parishioners. How then does the clergyman carry on an effective and meaningful ministry to an infant? If he cannot take a direct approach to the infant in terms of meeting some of his needs, how then does he proceed? The logical (and proven, in terms of present knowledge and experience) approach is through that individual who is closest in the emotional sense to the infant. This is the mother in most cases, and the individual who mothers the infant, whoever this may be - even some man in some cases - in the remaining instances. Thus to minister as a clergyman to the very small child means to minister to the individual who mothers that child. This is a decidedly different approach than what may be found in many instances where the prevailing idea seems to be 'wait until the child is old enough for learning - Sunday School in most instances, and then begin to minister to him'. As the individual who mothers the child is ministered to, the small child/

* The term infant is used primarily to indicate the pre-school child. Such terms as the young child, the small child, and most particularly 'the baby', refer to the commonly thought of first period of life, infancy. Thus an infant could be any child from the newborn to the child who is nearing the age when he begins his public school education.

child is likewise ministered to when the ministry is extended in terms of meeting the needs of a mothering individual.

Ministering to the infant through the mother must begin long before the child is born. In fact, unless the mother-to-be approaches marriage and eventual parenthood with a reasonable readiness to assume the necessary role of mothering an infant, the child, when born, may begin extra-uterine life with an unfavourable attitude toward him as the prevailing emotional climate he is to experience. There is a sense in which the woman is preparing for motherhood during the several years she develops from girlhood, through puberty and adolescence, into womanhood. She comes to marriage with at least a partial image of her child (children) to be. And then when she does conceive, there begins the formative period of the mother-child relationship - a relationship which holds the key to healthy emotional (and even spiritual) development for practically the remainder of the individual's life. To wait until the child is born to begin one's ministry to him is roughly equal to leisurely making an effort to board a train that left the station even before one drove up. While preparation for marriage and parenthood should definitely be a part of the clergyman's ministry of instruction to the youth of the parish, to miss the opportunity to begin ministering to the infant as soon as he has been conceived cannot be excused with a lighthearted, "Well, I did not know!" Of course, the/

the clergyman cannot be a busybody, putting his nose into everyone's affairs. He can, though, so win the confidence (and then hold and keep it) of even mothers-to-be that he is allowed in a majority of cases to share in the coming experience by being told about it even before many in the parish learn of the pregnancy. Thus he is able to begin his ministry to the yet unborn child by caring for the expectant mother's spiritual needs. This allows him to begin at the beginning of the formative period of the mother-child relationship (a period which extends from conception through pregnancy, labor, suckling and weaning, into the period of toilet training and the child's first essays in independence[3]).

During this formative period there is an extensive readjustment demanded of both parents, especially with the first child. The basic quality of their relationship is put to a searching test. Latent anxieties about their capacity to produce and raise healthy offspring come into consciousness. During such periods of readjustment the parent is more open than usual to the influence of others (clergymen, as well as psychiatric and non-psychiatric professional persons). Such responsiveness is especially characteristic of young mothers and thus offers excellent opportunities to the clergyman to minister at a crucial stage in the lives of mother and child. These powerful new experiences which threaten the parent can become the door to the heart/

heart of an individual whose entire future life can be influenced for good as the clergyman engages in a person-minded ministry to meet the individual needs of the parents-to-be.(4)

The foundations for a healthy mother-child relationship are laid during the ante-natal period and during the first months of the infant's life. The mother is already building up a picture of her child in her own mind and is developing certain attitudes toward him during her pregnancy. Even the father has to adjust to the wife's (preoccupation with) pregnancy. Though the impact of the child's dependency bears more directly on the mother, she needs the considered help and support of the father if she is to cope with these demands herself. Both parents must accept the responsibility for a new individual. Other children will also have to face this phase of emotional change and readjustment. The psychological risks of maternity must be taken into account and they bear on every member of the family.(5) Though it should not be expected of the clergyman to meet and help solve <u>all</u> the problems which may arise, he should know enough about community resources to be able to offer the necessary information through referral to see the situation handled properly (when needs do arise).

It seems that whether this formative period of the mother-child relationship is recognized as the most significant period of/

of life depends on what real significance is placed on infancy. If a strong behaviouristic attitude is maintained, then the emotional needs of the infant will be neglected while the parents, especially the mother, may concentrate on seeing that the physiological needs are met. But paternal care involves more than feeding, bathing, and keeping the baby warm and dry. It is now known that the quality of paternal care a child receives during his earliest years has a vital bearing on his future mental health. It is quite fitting to state that

> what is believed to be essential for mental health is that the infant and young child should experience a warm, intimate, and continuous relationship with his mother (or permanent mother-substitute - one person who steadily 'mothers' him) in which both find satisfaction and enjoyment. It is this complex, rich, and rewarding relationship with the mother in the early years, varied in countless ways by relations with the father and with the brothers and sisters, that child psychiatrists and many others now believe to underlie the development of character and of mental health. (6)

The basic method of preventing the child from suffering maternal deprivation must be to see that he receives the nurture he needs within his own family, to work for the prevention of family failure.(7) While it should not be expected of the clergyman and the parish congregation to be able to render every kind of aid needed to prevent family failure, a broadening of the services which a parish congregation can render is no doubt called for in practically every parish. The church has seen the growth/

growth of the varied social reforms and resultant resources all but rob it of many avenues of service to its people. A parish wherein only worship services and Bible study are engaged in (coupled with even some social activity) can not meet all the spiritual needs of its people. A class for providing instruction in child care for mothers and mothers-to-be should not be considered outside the limit of responsibility of a parish ministry. While the clergyman or another person in the parish might not be able to lead such a group, they could at least work toward encouraging these women to avail themselves of such instruction where it is provided. The clergyman can bring his own personal influence to bear in at least two ways: he can work toward setting a worthy example in his own home (most people would rather 'see' a sermon than hear one, anyway) and he can make and take those opportunities for stressing the importance of caring for the child in terms of his basic needs. The pulpit may not be the most suitable place on all occasions to emphasize the significance of infancy, but surely there will be even those opportunities for pointing out the attitude of Christ toward little children, of referring again and again to the basic needs of the child, of calling attention to the New Testament ideal for the Christian home. Though the clergyman usually does not feel that he needs to yield to scientific evidence (he should be willing to give attention to truth wherever it speaks, however) in allowing such/

such evidence to guide him in his spiritual ministry, he would be wise indeed to look carefully at what observation and maternity and child care studies have shown concerning the consequences of (especially maternal) deprivation.(8) A sermon on the theme of "Giving Our All to Being Good Parents", using a text such as Romans 12: 6-9a, and utilizing such findings relative to the needs of children, especially little children, as one can properly work into such a message could be a more appropriate ministry to the total parish than ten sermons on the crisis in the Middle East (or wherever the crisis happens to be at the time!). The fact that men and women are already parents does not necessarily mean that they know how to fulfil their roles. Dealing with the idea of what it means to be a good parent seems a necessary ministry in this age of delinquency (where parents are often more delinquent than their children). Pointing out the dynamics of the roles which are determined in the structure of the family (using the language of the hearers) in such a way as to show the place of the infant could be accomplished.(9)

In dealing with the basic needs of the child it is probable that

> the most general statement we can make about the child's needs is that he should be protected from unnecessary pain, deprivations and exploitations by adults - parents, teachers, and nurses, physicians, psychologists, and others engaged in dealing with children. (10)

Quite/

Quite often there are subtle coercions and pressures exerted upon the child. Before he is born the parents may have built up a picture of the kind of child he is to be. This may involve a bias toward the male or female sex, or toward a certain kind of temperament, physique, and ability. That the parents may not realize their bias is frequently the case, and this makes the infant's welfare even more uncertain as he enters a family situation at the time of his birth which is threatening and out of harmony with his peculiar, idiosyncratic temperamental make-up and needs. Though the parents may be very eager to minister to their child's need for food, safety and warmth, they may at the same time be as doggedly determined to deny his sex and other personal, temperamental characteristics which give rise to needs as important and urgent as the need for physical care. (11)

The mother's expectations of her child may prevent her working toward seeing his most basic need met: to be protected from unnecessary pain, deprivation, and exploitation. (12) Not only is the mother the key individual in the earliest years of the child's physiological growth, she is also the one to whom he responds again and again in his social and emotional development. The first thing the child sees is his mother's face. The first thing he fixates his gaze upon and follows is her face. The first thing he responds to is the human voice and the first feeling he responds to in a positive emotional way is the human touch./

touch. The child really sees, feels, and hears human experiences first. As these perceptual experiences grow, so does his understanding of the whole world. He needs the feeling that things are all right. His mother, more than anyone else under normal circumstances, is the one person who can convey to him that all is well in his world.(13)

A second vital need which the very young child has is to be accepted as a unique individual. This is unquestionably a primary, inalienable need. If the infant's parents (especially the mother) can not or will not give this acceptance, then the child will need to be protected and reinforced against the destructive and warping influence of these biases. Even the most emancipated parents are not wholly free from the desires to see their children conformed to the images they have constructed for them. These partialities are frequently unconscious. In addition, the child himself is subject to the strong desire to be like his parents regardless of how out of harmony this identification may be with his own unique make-up. If the recognition of individual differences is resisted by professional persons (which is too frequently true), then parents can be accounted even more transgressive of this denial. That which is so frequently denied is not a difference in mental capacity, but in terms of personality, physical maturity, temperament, tempo of living, and other obvious characteristics.(14)

Parents/

Parents frequently identify themselves with their children. If this identification is a satisfying experience to the parent, fixation and overprotection are likely to occur. If the identification is dissatisfying and unpleasant, the parent(s) may reject the child. Of course, the child is not put out of the family, but there results a very rigid disciplinary situation as the parent tries to cast out of the child the evil which was (is) in himself but which he cannot remove. This rigid discipline can be imposed on the child at a very early stage. This in turn eventually leads to a cycle of repression which makes for instability in personality development and for the exhibition of behaviour in the home or elsewhere which will satisfy the child's drives, even in the face of the stern repression. In some instances the child may react by withdrawing in such a way as to seek satisfaction in his own fantasy life. Over-protection may arise in a good many instances (e.g., the long awaited or only child) and result in an extreme valuation of the child. Though a mother should dress and undress, bath and care for other needs of a twelve-month (one year) old child, she obviously has not allowed the child to be himself if she is still doing this at twelve years of age (earlier than this, actually). Parents may be equally guilty by allowing the child to express all his emotions too freely. Complete self-expression, where the child is encouraged to express anything and everything which may occur to him, can only lead to personality imbalance. Life is

not/

not like this: situations constantly occur where inhibition is essential for healthy, successful adaptation to reality. Spoiled children who have always had their way about everything are the result of having been allowed complete self-expression. This laxity is at times the result of a rejection by parents of their own parents and their methods of child raising. What was a snow-ball has become an avalanche. Rejection of discipline leads to denial of reality, of the rights of others.(15) When discipline has had little place and the upbringing is libertarian, the shock of the first real encounter with life can be very rude.

There seems to be no question about the fact that parents play significant roles in the development of emotional instability.(16) Though the infant has a number of organic needs for living and growing, these functional needs and processes undergo a series of transformations so that the child learns to find fulfillment of these organic requirements in and through several purposeful activities which are directed to specific goals and socially approved activities. As the child matures, the organic needs play a less important role in his life. Hunger becomes transformed into appetite for specific foods. Elimination becomes transformed into cleanliness, modesty, privacy, sanitation, etc. Thus the truly fundamental needs of the child are not the organic requirements but the psychological needs he develops as he undergoes the process of becoming culturized and socialized/

socialized and emerges as a distinct personality.(17) All the while the role the parents play has a very significant bearing on how stable the child is emotionally, how well he learns to face and meet life's tasks.

Then, the child must be allowed to grow at his own rate.(18) False norms have become too much a part of the common currency of child raising. Mothers are too prone to become disheartened because their own infants fail to conform to their expectations. Sometimes the mother will try to force the pace of growth and create a condition which never would have existed had there been a better understanding of the true norms of development. The acceptance of wrongly based achievement and behaviour standards prevents many a mother from following her natural good sense with confidence. By attempting to make the child conform to an unsuitable pattern she actually creates situations out of which behaviour problems and conflicts can arise.(19) Thus one of the very real ways in which the clergyman can minister to infants is to promote the parent's acceptance of rightly based standards of achievement and behaviour.(20) Here is truly an instance where the application of John 8:32 ("And ye shall know the truth, and the truth shall make you free") will reap untold good in the lives of the children of the parish.

Even the nutritional and other physiological needs of the child should be viewed dynamically (not statically) in terms of the/

the continuing growth and development of individual rather than fixed height-weight standards and other supposed norms. It must be seen that it is functional efficiency and not structure which is important. The child must be allowed to develop and grow at his own rate.

> How many problem children, hypochondriacs, and psychoneurotics have been created by blind adherence to these standardized tables which physicians and nurses, health educators, and teachers have given to mothers as scientific laws and which mothers have then used on their children! (21)

The child also needs emotional satisfaction in feeding during infancy. It should be enough to state that feeding the baby when he is hungry is the most desirable practice. Prolonged hunger and crying which prevails as a mother faithfully adheres to the schedule creates in the child a tension state that may in instances initiate persistent personality difficulties. The human infant thrives when nursed and cuddled. He derives much needed emotional security from the oral activity of sucking and the close contact with the mother. So many children of to-day are deprived of breast-feeding. Even the bottle-fed baby would derive much needed warmth and security if he were held and cuddled by the mother while taking his bottle. (22) The mother who cannot breast feed her baby, and who sincerely desires to do so, is to be sympathized with, while the mother who will not - or does not choose to do so - is denying her child one of the most precious gifts she could ever give/

give him, namely herself.

It must not be construed, however, that the mother who breast-feeds her baby accepts him while the mother who refuses to do so rejects him. Even the mother who breast-feeds her child may tend to reject him, and do so in terms of not allowing him to achieve the emotional satisfaction he needs. The duration of feeding may not be an indication of acceptance-rejection as some would suppose,(23) though weaning too early may indicate some measure of rejection. It certainly is a denial of a basic need which involves something more than a need for nourishment. It is probable that the feeding process and even the milk itself become identified by the child as forms of love. Because the oral phase of development is such an important determinant of the adult character, light-hearted attitudes toward the infant feeding processes can only lead to eventual conflict in the growing child's life.(24)

While it may be concluded that many variations are possible within the frame of a genetic endowment, the frame does seem to determine the limits within which normality can prevail or is curtailed. Very early in life the capacity to face deprivation and frustration shows itself. Otherwise normal children can receive irreparable mental (psychic) damage by mishandling, especially when such (lack of) care occurs during the months of greatest dependency and helplessness in the biological sense.(25)

Frustration/

Frustration at the breast, by poorly managed suckling and weaning, may produce rages and refusals of food.(26) Numerous studies have indicated the importance of early feeding satisfaction in the development of the individual's emotional security, and psychological equation of food and love have been known since the early years of the psychoanalytic movement.(27) Every deprivation is a threat to the child, a source of anxiety which can be appeased and alleviated by affectionate reassurance which causes the child to feel that the deprivation is not a punishment and that he is still loved. Weaning may create anxiety and irritability if too abruptly or roughly handled. During weaning the child will need additional reassurances and comforting to prevent the acute feelings of insecurity and anxiety and to reduce loss felt when the suckling is no longer his experience.(28)

The child will likewise need constant reassurance during toilet training. He is expected to subordinate his excretory processes to outside events and times, surrendering the physiological autonomy which met his physiological needs, and beginning to function according to adult standards. Maturity in terms of readiness for toilet training does not mean chronological age or size or weight. It means that the child has had enough of the activity, i.e., unrestricted elimination, to be able to move on to something else more mature - without a continuous feeling of deprivation or an unsatisfied infantile longing./

longing. The really important thing is the emotional tone of the parents toward the toilet training. Over-concern on the part of parents usually results in the aggravation of the child's already insecure feelings. Rigid overemphasis on training and the fuss made over slips, unconscious reactions toward faeces, anger and impatience, and countless other parental reactions may become occasions for anxiety and feelings of guilt. Because many adults carry over from their own childhood a feeling of anxiety or disgust at faeces, they obviously are not able to deal with the child under their care without emotional stress. Though the process is entirely normal for the child, in fact, it is not connected with emotional response until adult interference is experienced, he soon comes to feel the stress - tenseness, overemphasis, dislike - his handlers are bringing upon the situation.(29) When excessive control over bowel and bladder functions is imposed upon the small child he may react in ways which reveal how rage and hatred can supervene and produce situations which the helpless child cannot fully master. Faulty conditioning of such basic activities as feeding and elimination - even in the interest of what is 'right' culturally - yield pathological emotional responses upon which behaviour dispositions are established. The child's efforts to meet the demands placed upon him may be self-assertive - in the form of rage, aggression, or obstinate inactivity and retention - or deceptively compliant, leading/

leading to distortion of character and conduct later on in life. Love responses and hate responses become so intermingled or so exclude one another as to result in a split or ambivalent attitude. Bewildering and paradoxical patterns of conflict become manifest. These are phases of excessive dependence and clinging which alternate with aggressive and intractable reactions.(30) A vital question should be raised concerning toilet training: Is the parent concerned only with character training and the conformity it implies, or is he (she) concerned with the development of personality and the kind of human being being fostered? If healthy personality development is fostered, good habits will usually be established without difficulty.(31)

In many instances the child will need extra affection when the new baby is born. Unless he has been prepared for the birth of another child, he may experience acute anxiety over the shock he receives as a result of realizing that he has been replaced, partially, at least, by an infant who takes much of his mother's time and attention (which were previously directed toward him). Many parents do not seem to be able to face the questions about sex and procreation which usually are involved in the child's need for preparation and reassurance. Instead of the arrival of a brother or sister being an occasion for happy expectations and enjoyment it results in much suffering (totally unnecessary) for the child who has not been prepared for his rival's appearance.

Children/

Children are too frequently sacrificied to moral and religious traditions that insist upon denying sex and hiding - or at least hush-hushing - procreation as shameful and obscene events.(32)

One of the main psychological conflicts retarding or disrupting personality (emotional) development and growth is based on sibling rivalry. There develops a three-sided battle between strong feelings of hatred for a brother or sister, a relatively weaker love for that sibling, and a marked remorse for the hateful behaviour and emotions. Each case will probably have a different emotional line-up, ranging from deep regression into infantilism with attendant passivity and anxiety, to well-planned outbursts of aggression and destructive behaviour. All may have seemingly gone well in the child's development until the arrival of a sibling whose appearance was the match that touched off an explosion of overt behaviour problems. The roots of sibling jealousy go deep and when analyzed imply an envy of the other's sex, or an envy of the other's power, an envy of the love bestowed upon him, or an envy of the love he bestows. These latter two involve the parents and serve to reactivate earlier hostile feelings toward them.(33)

Overt favouritism for the new baby and rejection of the older child, or more subtle indications of rejection of the older child, may add to the child's struggle to accomplish growth. He may be struggling with the demands of toilet training, so he comes under

a/

a double load of anxiety. This in turn leads to slips or even persistent enuresis.(34) Parents who find 'cause' for disappointment in the child (children) they already have all too easily shower their affection on the new baby in hope that he will be the realization of their desires and hopes. They thus arouse anxieties and aggressions which may be transferred to the new brother or sister. These emotions can become so intense as to interfere with the child's development to a marked degree.(35)

Rejected children are much more frequent than is commonly acknowledged. Some are children who are not wanted. Others are not acceptable as personalities or temperaments to their parents. Others are so smothered with quasi-affection by an oversolicitous mother who is hiding her rejection of the child under an exuberant care which is basically an atonement for her guilt.(36) The openly aggressive mother may have resented her own relationship to her parents, and not being able to express the hostility toward her family nor being able to express her hostility toward her husband who offered her escape from the bad home situation she endured as a child, now shifts her hostility toward her child. Because the child is unable to adequately defend himself, the mother can take advantage of him at will. She may provoke his aggression and then have a welcome rationalization for her own cruelty. A male child may become the first convenient and suitable object of displacement from the mother's father or brother. The/

The birth of a girl may provoke a situation which the mother experienced in her own early childhood.(37)

Many people wonder why two children of the same sex who are raised in an 'identical' home environment should develop into utterly divergent personalities. One may become a clergyman (of all things!) while the other becomes a 'gifted' breaker of all possible social and legal restraints. The one takes his place in society in a graceful manner while the other creates serious difficulty in adjustment to reality at every stage of his development. These two children who were subject to the 'same influences' do not turn out anything alike as far as personality development goes. The seeming paradox can be answered in part by the fact that it is an illusion to believe that the emotional influences in a particular family are ever identical for any two children. It is probable that a mother never assumes the same emotional attitude toward any two children in her family. A mother's psychology is such that no two children can possibly bear for her exactly the same emotional meaning. Thus she treates the children differently. There is also an interplay of emotions between the children themselves where the influence of one upon the other, either in terms of rivalry or with respect to the tendency for the siblings to assume either a dominant or a passive attitude, is an important factor.(38)

The young child invariably will need help in regulating his emotional/

emotional responses. He is frequently disturbed physiologically by emotional reactions involving anger, grief, fear, and rage which clamor for expression or release through overt behaviour. These disturbances or emotional upheavals often seize control of the child and he feels impelled to act with violence and destructiveness toward things, other persons, and even himself. The child may at times find himself helplessly carried along on a tide of feeling so strong that he is unable to resist it unaided. If the adults who seek to control the child during these outbreaks meet his response with violence, i.e., strike or forcibly restrain him, they add to his emotional disturbance so that his condition is aggravated cumulatively until terminated in exhaustion. Thus the child learns nothing constructive or helpful. What he needs is help in controlling the emotional upheaval himself. These emotional reactions are relatively normal functions that call for patterning and regulation in order that the child may be freed from this disturbing urgency they press upon him. Each child requires highly individualized help in meeting his peculiarly personal reactions. The most significant need may be for sympathetic reassurance calculated to reduce the child's panic and thus stabilize him in the face of the overpowering reaction. If the child is not helped early in life he may develop with a capacity for violent reactions which his increasing size and strength make potentially dangerous. (39)

If/

If this hostile aggression which the young child experiences is repressed, it quite likely will come out later in social relations. Class hatred, industrial strife, intolerance, misuse of wealth for power, persecution of minority groups, prejudices, the sadism displayed by persons in authority, unreasoning conflict in marriage, and many other social problems can have their roots in repressed, stored-up aggression which blindly seeks outlet.(40) Though there does not seem to be general agreement among depth psychologists as to the exact nature of aggression in children, many feel that it is primarily constructive and only secondarily destructive, hostile, and guilt arousing.(41) A task which faces parents, nevertheless (whether aggression is seen as primarily constructive or equally destructive), is that of helping their children learn how to handle their emotional responses constructively. Because human strivings are judged by their social and moral goals in terms of their constructive or destructive aims and ends,(42) children necessarily must be helped to channel their energies into socially acceptable behaviour, else they soon find themselves on the delinquent's list.

One thing which parents can do, a really simple thing, to reinforce and reassure their child as he experiences the strange, unknown, and obviously threatening situations in his life is to accept his view that the experience (situation) is threatening and terrifying, even if the parents do not feel the threat and terror./

terror. Denying the child's feelings can only aggravate these intense feelings the child has, and thus adds to rather than helps allay his fears, grief, or other paralyzing and restricting emotion. Many fears of childhood are clearly not physiological fears, but instead are disguises for other needs which the child can not or does not make known. The anxious, insecure, not-sure-of-himself child who appears fearful of situations which have no terrifying character needs much more than explanation, however truly earnest it may be. A reassurance of safety may be as irrelevant as a scolding. The child is attempting to tell someone (the parents) something, and what is needed is insight and patience in dealing with the child long enough to get beneath the mask which his fears may prove to be. Too, many children live under a constant threat of danger, parent imposed in order to instill within them a fear even before the situation arises so as to protect the child. It may also be possible that the child's environment is constantly terrifying. Traumatic experiences have occurred to children which indelibly impressed upon them a shock or exposure to danger so that they live in constant apprehension that there may be a repetition of the event. Extensive therapy or long periods of peace, safety, and security may be the necessary recourse to seeing such children escape the terror which rules their lives.(43) In such cases the clergyman can and should use his influence to help the parents/

parents get the child cared for by a competent therapist or see him rehabilitated in a suitable environment. Such an effort would be both therapeutic and preventive.

In addition to needing help in seeing these irrational fears of childhood dissipated, in distinguishing between fears and persistent anxieties - which result from poor management and even neglect but are exhibited as fears of specific situations, there is also need for helping children through periods of grief. This grief may result from the death of a parent or sibling, removal of some treasured individual through a change in human relationships, the break-up of the family by divorce or a separation - whatever the situation, the child does not have a comforting philosophy or belief to calm and sooth the acute sense of loss. What the child misses most is the idiomatic personal relationship which can rarely be regained with another individual. All that he can do is mourn. Children who are adequately loved often find in the non-verbal response of those they love much comfort, but when the loss of someone they dearly love occurs, they may never actually overcome the loss. (The Christian attitude and answer to death means one thing to an adult who has worked out a satisfactory Weltanschauung, but the facing of death or deprivation or accepting something inevitable is quite a different experience for a small child.)

To-day/

> To-day children are increasingly obliged to face another kind of loss that is more perplexing and difficult than death - the separation or divorce of their parents, which is so hard to explain to the child and almost impossible to render innocuous. In meeting this situation the child has needs that we can scarcely understand, but we must try to provide some kind of helpful assistance, because the experience is so devastating to the young child and so persistently throughout childhood and especially adolescence. The conflict of parents, the frequent accusations and impugning of motives, all the bitterness and the competition for the child's favor, act as a psychological poison that especially in the case of girls, may ruin the individual's capacity for adult mating, for one of the child's greatest needs is to build up images of the husband and wife, the father and mother, as guides to his or her own future role in marriage. (44)

Dealing with the bewildered child whose parents have separated (and are divorced) is exceedingly difficult. How much better it seems to begin way back and promote family life - thus preventing family break-up in separation and divorce.

The child's approach to reality is vastly different from that of the adult. The child's personality is quite a bundle of incoherent, frequently contradictory feelings. He can develop a high degree of love and hate toward the same individual almost simultaneously. Ambivalence is sharper and more abrupt than with adults. Neurosis develops not because the child loves his parents too much nor because he hates them passionately. Because he both loves and hates them he finds the task of reconciling these two contradictory feelings too difficult. But growing up demands this unification. Rapid changes also occur in the child's moods./

moods. He has the capacity to change quickly from tears to joy, and vice versa. It is not that his feelings lack depth and therefore are not real. He is caught by his momentous feelings. When the child is 'up', he feels omnipotent; when he meets defeat and is 'down', he falls into utter despair. The child lacks the adult's discernment that he is a split personality. The small child also lacks the adult's sense of discrimination regarding external stimuli. From the beginning of his life the child's world is made up of many emotional facts and very little data about physical processes. For a good part of his early childhood he will be able to discriminate and understand in his own way the responses of people around him. He will have scarcely any approach and key to what is going on in his physical world. His prelogic, emotional world is rather unstable even under almost ideal conditions. Even though the parents avoid threats to the child's security, he seems to experience some anyway. He takes many of his experiences at face value - thus it is hopeless to up-root all occasions for fear. (45)

What parents can do for their children is to make that part of the world which appeals to their reason, their ego, adjust in such a way that the child gets more in contact with the adult world. We parents should give our best toward facilitating and paving the way from his childish, prelogic and primitive world into our mental world. To often we

make/

> make our children look like sweet chubby angels, like the incorporation of cleanliness and innocence and then forget that in spite of our care they live in an inner world of their own, untouched by us; a world where the most horrible, unexpected and cruel things can happen at any moment.

Long before children show reasoning and logic, their minds are working intensely, combining desires, emotions, and fears with their very limited experiences and their more or less distorted observations. They are quite busy at work constructing patterns and theories, though the technique and the laws of their mental functioning are different from adults. The child must find his own way out of the prelogic world he lives in into the world of adult reality by his own efforts, but he can be greatly assisted and guided by his parents and others who minister to him during this venture.(46)

If the child lives in surroundings where sudden and unexpected changes are continually taking place, it is quite likely that his eagerness to get in touch with external reality will diminish. If the happenings are confusing and he is expected to adjust immediately, he receives no adequate stimulus toward developing his reasoning powers. Harshly rebuffing his interest in sex problems, for example, will not only harm his psycho-sexual development but also shock and harm his whole intellectual development.(47) Little children need constant reassurance and simplified information on questions of sex and procreation if they/

they are to escape extended anxiety and possible lifelong unhappiness. A viewpoint which holds that children have no awareness of sex differences and show no concern over their genitals can only end in heartache because children frequently are greatly worried about sex differences. They are greatly puzzled at times by their own genitals. The child has an acute need for reassurance and understanding help in accepting his or her own sex and the countless taboos surrounding sexual matters. The child's curiosity and need is a natural one and can be adequately met only by giving information suitable to his own level. Here is real need for telling the truth because the ability of men and women to find in their marriages the happiness and wholesome family life which can be theirs is largely governed by personal experience and their acceptance of their maleness or femaleness and sex differences during their pre-school years. (48)

For a boy to grow up as a psychologically potent male he must during his pre-school years develop his maleness and focus his future sex interests and needs in his genitals. Clinical evidence clearly supports the fact that a boy's failure to 'accept his maleness' and develop the proper interest in his genitals will compromise his adolescence and prevent the achievement of a wholesome heterosexual adjustment toward women. It is also clear that a girl should get a clear-cut conception/

conception of her future feminine role in life. Acceptance of her essential difference (biological, anatomic) from the male and a forward look toward her psychological differentiation as a female are necessary for her to achieve genuine womanhood. Unless she recognizes and begins to focus her sex interests on her (future) unique capacities for mating, procreation, lactation, and feminine and maternal roles, she may not be able to accept her femaleness adequately enough to allow her to experience a successful marriage and motherhood.(49)

Those tasks of developing wholesome attitudes toward their own (personal) sex and experiencing simply and naturally the stages of their pre-school, psychosexual development are so frequently made difficult and stressful by parental attitudes. Mothers in particular are so frequently suffering from anxiety, fear, and disgust about their own sexual functions and needs that they cannot tolerate the child's natural activities and curiosities. Thus they are not able to permit the child to effect these early life adjustments.(50) The clergyman can not force parents to deal with these problems, but he can, and should, work toward overcoming the taboos relating to allowing small children the freedom of expressing their curiosity over sexual matters. One of his tasks will most likely be to help parents to a better knowledge and understanding of sexual matters before they are able to help their own children along this line.

When/

When it comes to what we normally consider to be strictly spiritual matters, a truly crucial issue has to do with the child's idea of God. A primary problem in religious instruction involves the 'how' a child develops a right relationship to God. In our highly industrialized age little children are more aware of the workings of efficient machines than they are of God and his purposes. It cannot be expected that a child's awareness of God will take the same form to-day as it did during Old Testament times. The kind of fellowship with God in Christ which will help present day children to stand fast under the pressures of life can only be developed in terms of the experiences the children are having. When it is recognized that much of the help supposedly given to children in the name of Christianity has in reality not led to a wholesome idea of God, then it becomes necessary to examine the usual efforts extended along this line. Too frequently the child has fallen heir to the ideas of others (adults) who do not have a clear picture of God themselves. Too often the very activity carried on to build up an awareness of God gives the child the wrong idea of God. (However, in the home where family worship is regularly practiced in an atmosphere of genuine love for one another, accompanied by the parents' desire to know God for themselves and to lead their children into the way of all truth, the children will sense that the parents, too, are under authority - but not an unreasonable one.)

Children's/

Children's thoughts about God frequently reveal that they see God as being extremely vehement and wrathful, striking dead anyone who transgresses certain codes. These wrong ideas of God can come to have a place in a child's life only as they are built out of his experiences, the identifications he makes with those who are his teachers in the earliest years, and the interpretations (of the happenings which seemingly relate to God) he makes as a result of the comments and conduct of others. (51)

No child can build an idea of the love of God in an environment of constant criticism. The child must witness the love of God in his parents, particularly his mother. When he becomes confident that his parents' (again, especially the mother's) love is always turned to him, then he can become confident (it is not automatic, however) that God's love is the same. A child threatened with a withdrawal of parental love because of misdemeanor can not be sure of God's constant love. Strange and humiliating though it may be, children all too frequently build their concept of God upon human imperfections. The parent whose life is filled with inconsistencies which even the child readily detects has an exceedingly difficult task on his hands as he undertakes to teach his child what is 'right'. Too many parents <u>send</u> their children to Sunday School and the other activities of the parish church which are especially geared to children's needs - and then more than undo the progress made by/

by providing an unhealthy home atmosphere for the child. What can a child think and feel toward a parent who lies a-bed while he (the child) is made to attend Sunday School or some other function of the Church? The child who finds his parents not dependable, unreliable, untrustworthy, can not develop an assurance that the Universe is dependable. Parents frequently are guilty of promising what they can not possibly give. Parents punish to-day for the same conduct they laughed at or thought 'cute' yesterday or a week ago. Parents who are happy shower their affection on their children and scold without reason when they (the parents) are emotionally disturbed. Too many homes provide a solid setting of moral confusion for the child to be able to develop an idea of the cosmos which is orderly, intelligent, purposeful, friendly, and reliable. Too many parents so smother their children with tenderness as to disallow the children to suffer the consequences of their own wrongdoing. Some parents give their child no opportunity to show love for others, and do not allow him to assume responsibility as he is able. They will not allow him to stand on his own feet. Such a child will find it exceedingly difficult to understand that God expects his children to co-operate with him in making the world beautiful, fruitful, and good. A child will never really understand what God's love means until he has loved someone else himself. He can not understand God's dependability/

dependability until he has achieved a reasonable dependability in his own experiences. In some instances even though the home situation may be conducive to the building of a noble attitude toward life, the nature of the religious instruction the small child receives in the church activities may have a negative effect on the child's development. The telling of certain stories from the Old Testament which are not well adapted to the young child's stage of maturity and without adequate explanation, the repetition of some formula regarding God, the singing of an unworthy hymn, allowing individuals who are not truly suited for leading children in their religious development to work with them - such unwise care can lead to the child's actually learning to hate God. Extreme care should be exercised in selecting and utilizing the persons who lead in the religious instruction and worship for the young children of the parish. (52)

> If our children, then, are to build an adequate idea of God, they must become aware of the thought and the love and the purpose of God as these are revealed to them in the world in which they are living. At the same time, we may also let them know of the experiences of others. We may introduce them to the great men of the Old Testament to whom God was so ever-present a reality. We may tell them of Paul who knew that nothing could separate him from the love of God. We may lead them to know Jesus, who, even when all men forsook him, was not alone because the Father was with Him. We may let them hear of the men and women through the years, in all walks of life, who, by faith in God, have overcome evil and brought about good when odds were overwhelmingly against them. We may make/

> make available adequate devotional materials - hymns, responses, prayers, Bible readings - through which they may express their yearnings toward God and gain an increasing sense of his reality. (53)

A genuinely crucial stage in the child's moral and religious development, as well as in his psychosexual development, involves the so-called Oedipus complex, the phallic or Oedipal phase of personality development. The general conclusion among the orthodox Freudians is that the superego is the inheritor of the Oedipus complex. Denied direct biological fulfillment, the child typically solves his problems by incorporating his view of parental attitudes as his own. How he feels and thinks his parents view a situation (its rightness or wrongness) has great bearing on his own ideas of right and wrong. The parent begins to speak from within as conscience (the superego). One powerful reason why the conscience makes cowards of us all, why it can be severe beyond all good sense, is that it is formed as a resolution of the Oedipus complex. The conscience is established at a time when the small boy fears severe retribution for his incipient phallic impulses because at this stage of his development 'magic' is a chief mode of evaluation. Wish seems tantamount to deed. Infantile omnipotence has been transferred to the parent. The 'magic' evaluation is the most 'reasonable' formulation the little child can make. He is handling ideas which are for him quite literally matters of life and death.

The/

The still small voice of the conscience becomes established, and its functioning seems almost instinctual, so often irrational and punitive. To a very large degree the introjected parents are the fantasy products of the child who is guilty about his sexual inclinations. (54)

Regardless of the exact constituents of the superego or precisely when it develops, strong self-punitive attitudes of irrational violence are likely to be incorporated into it along with the more constructive and socially oriented parental judgments. The early modes of defense which the child has formulated against his infantile hostilities and wishes now combine with adult (parental) admonitions to form the internal control of impulse (the superego, including the conscience) which is so vital to adequate social functioning. Especially relevant to the child's moral development is the fact that parental attitudes are typically more severe toward the child than toward another adult. The parent is far more idealistic in his attitude toward his child than toward himself. Infringements of the moral code are looked upon with dutiful concern for the child's welfare. Because the child is not yet a rational being, he needs the assistance of the firm parental 'no' at the level of his own understanding to help him in his struggle against the natural impulses which must be controlled. Because the child cannot grasp the subtleties of situational values which are so obvious to/

to the adult, he can not be reasoned with, nor can his misdemeanours be accepted (beyond what is right socially) because they are natural for him. He must be given a framework of potent correction at the level of his emotional understanding. Then he can grasp the idea of rightness and wrongness. The child must be able to happily identify with a gentle, firm parent who himself is in harmonious relationship with his culture. If adequate parental figures are absent, the superego (including the conscience) fails to develop properly. Object relations tend to remain narcissistic. All too frequently the lack of a person to identify with results in a conscience-less individual, a psychopath. The child who later becomes an adult can love only himself. Unusually anxious or harsh handling by the parent also predisposes the child to later difficulties, especially when the parents are truly loved and respected. The superego's demands upon the ego for repression of the continuing id impulses are too rigid. Even when the parents are not present (due either to death or to distance), the child who becomes adult still acts as if the parents were beside him censoring his every desire. (55)

As regards religious instruction per se, depth psychology would give at least the following pointers to parents: (1) Deal with your child in terms of his emotional development at any given time. (2) Practice in your own life what you preach to your child, else he may grow up with an unconscious hatred toward/

toward you for not doing what he was forced to do. (Parents who allow themselves the right to do things which they forbid the child to do - e.g., smoking, drinking, dishonesty, etc. - are only laying the groundwork for such a hatred. One of the strongest reasons why parents should lead their children in religious activity, rather than send them to it, or strongly suggest their participation, is that they may be a worthy example with which the child can identify. Is it not highly possible that a great percentage of the repulsive attitudes many adults have toward the Church is the result of being the children of parents whose attitudes toward moral and religious values were markedly two-faced?) (3) In your efforts to discipline your child, be consistent - with a gentle firmness. It is felt that a neglect of the Church can be traced to a too rigid enforcement of religious practice (Sunday School and worship service attendance) in the early years of childhood. (4) Let your love for the child be genuine and steady. Love him for his own sake.

As the child begins to develop his ideas of God, many of his expressions will seem very crude. Such crude ideas must be recognized as the thoughts of very immature individuals who need guidance. The child will almost inevitably think of God in terms of human personality. If he thinks of God in terms of the highest that he knows in human personality, we need not worry. Gradually he may be led to think of the spirit of life,/

love,/

love, purpose, and intelligence apart from physical attributes and to think of God as a spirit. To hurry this growth process will likely result in confusion. To tell a child that God is spirit means little or nothing because the child has no concept of spirit. To tell him that God is life is not very meaningful, either, because life is clearly an abstract term which is far above his comprehension. Parents and religious workers are quite limited in their efforts to interpret God to children because children are unable to understand (as indeed all individuals are). Though no human mind can fully understand God, no mind can fail to respond to part of God. The only safe approach seems to begin where children are and share with them the best we as parents and religious workers know.(56) The New Testament stories which demonstrate the love of God in the ministry of Christ show God revealed in human personality at its highest and noblest, most genuinely loving, consistently sincere. These make a good primer for small children.

Ministering to School-Age Children

If the first five or six years of a child's psychosexual development are properly supervised, the period when the foundation of character, personality, and a good adjustment to life is laid will have been used well. Of course, the child is not yet ready to be turned loose on his own, fully ready to meet life situations with a mature enough outlook that he will need/

need no more help and guidance from parents, teachers and others. Though a child is now ready (age wise, at least) for public schooling, he needs intelligent guidance in several endeavours if he is to build adequately on this foundation previously laid down in infancy and early childhood. Neither is his religious or spiritual development mature enough to allow him to move ahead in working out a sound philosophy of life all by himself. He is still very much a child, though he now is ready to take on the tasks of increased emotional growth.

One of the life tasks confronting the child who has started formal schooling is that of learning how to behave toward persons and things. Though many children have already had considerable experience in play with other children and have learned about many inanimate objects, beginning school marks a stage of social and moral development for practically every child wherein new adjustments to persons and things are now required (demanded). Increasing numbers of children are being introduced to the demands of socialization through nursery schools and kindergartens, and thus are being given the help they need in learning how to adjust to persons and things earlier than the time of beginning public school. Nevertheless, learning to recognize and observe the inviolabilities that his culture establishes with respect to objects, persons, places, and times usually has an additional strain placed upon it by the sudden and diverse requirements of the schoolroom. What we so frequently fail/

fail to realize is that even though we think of private property in terms of things and animals, of the sanctity of the physical person of individuals, of the large number of special places and days consecrated to particular purposes not to be profaned, these are not mystery shrouded entities, but ways of behaving toward external objects which children learn and are taught. The development of healthy object relationships is essential if the child is to fit into the cultural setting where he is to live. (57)

In many instances the child begins formal schooling during the latter part of the Oedipal or phallic phase. Many other children have entered the latency period. At any rate, the development of the superego has begun and in many instances is already firmly established as a distinct function in the psychic economy of the child. Without the formation of this superego the task of educating and training the child would be much more difficult. The superego joins forces with parents and parental figures (teachers) and there is formed a coalition which seemingly works against the child's urge to realize his instinctual desires. Parents and others do find themselves engaged in a struggle with the child over his instinctual gratifications. The situation would be hopeless if the child were interested in nothing but the search for pleasure. If this were true, only a powerful force from the outer world could be effective against the active force within the child. The course of development itself/

itself tends to remedy the situation. Early in the child's development his instinctual impulses are directed toward the external world. He seeks out the persons in his immediate environment who are important to him and insists on having his wishes gratified. In a sense this complicates matters. As long as the child's experiences were chiefly autocratic, he enjoyed a relative independence in his instinctual life, disturbed only by unpleasant interference from the external world. But as soon as the external love objects of the Oedipus phase are introduced, the child becomes dependent on the good-will of these external objects. (58)

When the child begins school the teacher already has this ally, the superego, which is ready to join forces with him in directing the child's learning. Thus the child is confronted with two authorities, his own superego, that transformed part of his own inner personality, and the figure of authority in the external world, the teacher. Already in the home the child may have become unexpectedly docile and quite obedient. It is this docility thus achieved, the ultra-strict obedience which parents and teachers so often demand and encourage for the sake of making their work easier which can drive the child into extreme repression, into neurosis. The formation of the superego is the most decisive and modifying process of development in determining the child's personality. Beginning with love for an/

an object (usually some time before the child begins school), it proceeds to identification with the object. The relationships which are carried on with the assistance of the child's newly established superego now form the core of the relationships in the developing child's experiences. The child is no longer in infancy, the first stage of his childhood. He has moved into the second stage, passing from the jurisdiction of parents and pre-school educators into the hands of teachers who now have the easier task (if a good foundation was laid down during the pre-school years).(59)

Not only must the child learn the lessons as to the inviolability of persons and things, he must also learn to uphold the inviolability of his own person and property. He also has to learn how to make the fine distinctions between what is freely accessible and permissible in the home and what is prohibited or taboo outside, between the persons who may be freely invaded (siblings and others in the home and family) and those who are inviolable (teachers, other children in school and in the church activities, as well as strangers), between those persons receptive to physical contact (parents and other relatives) and those who are not to be touched, and between those actions which may be performed in one place or at a specified time and which are forbidden in other places and at other times. The child is also introduced to the magical power of money, to the baffling array of new symbols (words and figures) on paper which he is expected

to/

to master, to the concept and importance of time. The child finds himself in a literal struggle to master the complicated customs of group living. His task is heavy and whether he receives endless, patient concern and sympathetic teaching determines his real progress in becoming adjusted to and capable of observing the inviolabilities of his environment. Because the early lessons in observing the not to be violated code of social conduct are the most essential preparatory steps for group living, the very best methods of teaching these 'rules of living' will be sought out (a sound principle for teaching children in public school should also prove sound for the church school). Parents and teachers must provide reassurance and toleration for the bewildered child as he attempts to assimilate the cumulative customs of several thousand years. Too often the learning of these inviolables involves the child with repeated frustrations and results in his capacity to inhibit his natural responses to his object world, frequently impairing his entire adult life. He comes to face every encounter and every negotiation with anxiety and marked timidity, or he becomes intensely preoccupied with getting the upper hand of every individual in all situations. (60)

Besides learning to inhibit his responses to these inviolables, the child is also expected to learn to perform those acts which his parents and teachers insist upon as required actions in various situations. Parents and teachers feel compelled/

compelled to teach the child those manners and customs, the etiquette, and the moral duties which are cherished, respected, and considered as essentials to life. These lessons are very difficult for the child to learn because the required conduct has no biological, natural relation to the situations in which he is expected to perform according to the social and moral code. Nothing short of genuine love for the child will suffice as he is shown repeatedly what to do, prompted to do it, and gently, yet firmly, helped to transform his amusingly simple and impulsive behaviour into the orderly, purposeful conduct which is defined and determined by parents and teachers.(61) Knowing how much discipline to impose upon the growing child and when to impose it, is a major accomplishment in itself.

Religious education workers take it for granted that the children in Sunday School and other church activities are assimilating the religious knowledge which is supposedly being transmitted. Though it would be presumptuous to state how much is actually learned by children of the various age groupings as they engage in the church activities, some means of testing the religious knowledge and spiritual growth of children is undoubtedly needed. Too often a child is experiencing unconscious conflict,(62) one of the reasons for inhibitions in learning, but it is assumed that the child is learning the Bible materials and other lessons. Thus he is advanced or promoted to the next/

next class or group, inhibitions and all. When there is what seems to be failure on a child's part to learn in Sunday School or other activity, it is usually assumed to be due to the teacher's inability to 'get it across' to the child. Whatever goal was in mind was considered attainable. The fault never lay with the raw material (at least very few parents have thought so). Some times the discrepancy between the goal set by the parish congregation (the parents, for the most part) and the capacity of the child to reach the goal, plus the usual teacher's ability and willingness to work toward achieving the goal, is such a pronounced distortion of reality that only disappointment can result.(63) Too much of the activity which goes into religious education and other moral and social training of children in the parish setting is nothing more than what can be expected when 'good intentions' are the chief motivating factors in what is done for the child. Nothing short of a ministry based upon a sound knowledge of the child's actual needs can suffice if the child is to achieve psychic and spiritual wholeness.

Another vital need of the growing child necessitates that he be given help in accepting authority. Parental instruction involves the exercise of authority, especially on the part of the father. He rarely has as close, affectionate tie with the child as the mother, and must rely more upon coercion to specific obedience, while the mother can rely upon the child's desire for/

for approval and her love. Too often the authority which the child experiences is administered severely and arbitrarily, resulting in the arousal of fear, hostility, and resentment toward the father.(64) Frequently the father's heavy hand is reinforced by the teachers the child has in public school and even in Sunday School. The hyper-critical children's worker, even if it be a woman, reinforces the too-strict father's influence.

The power of unconscious forces is especially marked in the interplay between parent and child. Because this interplay is so uncanny and subtle, at times, it seems to approach the supernatural. This quality is more marked in some than in others. It may be considered an unknown quantity, but this does not mean that it can be overlooked. It usually is the key to the child's development.(65) Because a child is in such intense need for libidinous connection with those who care for him, he unconsciously assigns the roles to other persons who come into his world of experience when they take over some aspect of his training. When the characterology of the child's home is known, the teacher can then know more of the ways in which the child can be helped to accept authority.(66)

If the trend which some contend is taking place with reference to the father's diminishing role in the family in Western civilization is actually resulting,(67) then the child faces an even more difficult adjustment with regard to accepting/

accepting authority. When the child meets the authority which eventually must be reckoned with, he is certain to experience some disturbance in his emotional reactions toward his parents, especially the father. But to become a useful member of the group, he must acknowledge and accept this authority, to recognize a regulator of his behaviour which is outside himself and largely the result of custom and tradition (but not necessarily reasonable). If the child is so unfortunate (as far too many children are) as to experience authority as brutal, coercive, and severe, as something which arouses anxiety, fear, and resentment, his socialization will surely be compromised. He will feel tension, resent the parental authority, and develop a persistent hostility toward the parents - especially the father. This attitude will be displayed toward all others who attempt to direct his conduct. (68)

Many times a child merely conforms to what is demanded or prohibited only because he fears punishment and is anxious over 'what might happen if I did disobey'. The learned conduct which is so essential to group living never becomes wholly automatic and is never truly assimilated. The child is preoccupied with the conflict between what he feels and what he must and must not do. He may release his feelings in behaviour which is considered delinquent - at least wholly incongruous with the situation. A critical need of the child who is entering school is to have experiences/

experiences which will enable him to accept authority and find real freedom from the inner conflicts brought on by his earlier experiences with those who exercised authority over him. A corollary of this basic need is that of knowing how to manage the child's time (in public school and in church-centred activities) so that authority will be transferred to the situation and thereby divested of the personal element which evoked the conflict and resultant resentment toward authority. The paradox of all this is that the depersonalization of authority depends upon a personal parent-child relationship in which the discharge of authority is not antagonistic and leading to repression, but rather benevolent and helpful.(69)

One thing which should prove very beneficial to religious workers with children (as well as those who teach in public schools and lead in the many civic and social endeavours usually called youth work) is to recognize that quite often the child's maladjustment is merely a reaction to a situation which he cannot escape and for which he is not at all responsible. The child's environment is so much narrower than the adult's that he really does not have very much independence. Too, he may misconceive his situation and therefore may be in need of adequate explanation of what he actually is facing in his home, school, club, etc. before he can experience a lessening of the anxiety he feels. Our society is too well-tailored to the convenience of adults. Not only is a child very much subject to his immediate surroundings/

surroundings because of his suggestibility and his inadequate knowledge of reality, he is also highly dependent because of his physical immaturity.(70) Being willing to hear what the child thinks and feels about his own situation could be the key to understanding him. Children are not so immature as never to have a worthwhile feeling or thought!

Not only does the child need help in accepting authority, he also needs the kind of education which does not arouse hostility and aggression. Students of personality are not all agreed on whether hostility and aggression are inborn characteristics. The Christian idea is usually expressed in terms which show a firm belief in the fact that "I was shapen in iniquity; and in sin did my mother conceive me" (Psalm 51:5). This view is similarly shared (at least in general notion) by many contemporary students of psychology. If human nature is basically hostile, sinful, and wicked, it must be forced (with as pleasant a force as possible) by coercive educational processes toward altruistic, co-operative, social living wherein hostility is curbed and individuals learn how to handle their aggressiveness. Others view the human being as plastic and quite subject to educational encouragements toward friendliness, gentleness, and co-operative social endeavour. Education's task therefore is to prevent distortion and the unnecessary deprivations which arouse resentment and aggression. Depth psychology and Christianity both/

both view the individual as possessing aggressive, hostile feelings toward others (and even toward oneself). Without attempting to settle the question of the presence of original sin (or the innate aggressiveness and hostility), it is quite possible to state that a policy of restraint and repression may prevent disorder (fighting and other delinquency) momentarily, but it does not release the child from inner conflict and the frustrations which are really symptomatic of his aggressiveness. (71)

Declaring an absolute prohibition makes it easy for the teacher. A boundary across which the child does not step is erected. Every means available to the teacher is utilized to reinforce his position as the child's master. The child's helplessness and weakness is seized upon as a God-sent advantage. His inability to maintain himself in the external world, resulting in his being afraid of being cast on his own, is used against him. His dependence on the parent's or teacher's good will is capitalized upon by parents and teachers who may actually fear their own inability to cope with the child's instinctual urges. Parents and teachers find it simplest in their efforts

> to avoid a continual struggle with the child, and to make it unnecessary to cry out each time he approached the fire of instinctual gratification, "Not this time", they have said, "Once and for all, that burns!" (72)

Yet the child who is the 'perfect angel' in school or the church activities may become the little demon once he is removed by enough/

enough time and distance to render the iron hand of parent or teacher ineffective.

Again, without solving the original sin question or proving the notion of depth psychologists' about the inmate hostile and aggressive tendencies, it can be realized that tension and resentment are present in all young children primarily because they have suffered the consequences of coercions and deprivations in the process of socialization within the family. Whether those tensions become persistent, lifelong attitudes of hostility and aggressiveness toward the whole world depends on how well managed the child's education (both religious and secular) in friendly, co-operative attitudes is handled.

> No permanent good is achieved by a repressive policy, nor is any constructive end attained by permitting the children to fight it out, with the risk of damage to all concerned. What is needed is an imaginative, insightful handling of conflicts and aggressions on an experimental basis, addressed to the underlying anxiety, guilt, and frustrations and the need for reassurance and security.
>
> There is also need for methods of handling situations in such a way that the initial hostility or aggression of the child may be rendered unnecessary by opportunities for friendly, helpful responses. Many children do not know how to act co-operatively and need the skilful guidance of an adult to encourage them in friendly conduct and sympathetic actions. It must be realized that the repeated rebuffs and frustrations may transform love into hatred and aggression, so that the child can only attack what he has most desired. (73)

Depth/

Depth psychologists feel that aggressive feelings are very normal experiences for an individual. This is one aspect of the genetic point of view which has found many adherents among depth psychologists in recent years.(74) It is even now known that regression in some children is actually an act of aggression. There is a stress situation. Anger results. The stress creates a situation to which the child responds in a fit of anger (regression, perhaps). Some children hold up well at the time of the stress (and let us not believe that all schools and church-centred activities for children are free of stressful situations. We would do well to realize that some are far too much living dramas of chronic stress), only to go through some displacement quite some time later.(75) The child who is the picture of docility in Sunday School may be a 'holy terror' once he is out of earshot of the church premises. Why? Well, this is for religious workers to seriously ponder.

Because the culture in which a child lives presses in on him from earliest infancy, he is subjected to many anger-producing situations without opportunities for release. One task of schooling (either public or church-centred, or both) has to do with providing for release of aggression. Children not only need to have experiences through which they can release and dilute their aggressive feelings, they also need to be led to accept their own aggressive behaviour in a realistic manner. Thus

they/

they will be able as they grow older to direct their aggression consciously instead of letting it come out blindly and actually engaging in a sort of denial of its existence. It may be that the child's first need is help in openly expressing his aggression before an adult. (76)

Differentiating between the reality situations which provoke the child to aggressive behaviour and the unconscious factors involved is often a near impossible task. An additional burden is added by the interrelationship between sadism and masochism which makes it difficult to know which need the child is primarily trying to gratify and which is the secondary response. Knowing how much of the deep-seated aggression should be allowed to find an outlet, how much should be denied for the well being of both child and society, and how much information and instruction parents, teachers, and clergymen can accept without a much deeper understanding than they normally have of the power and imperative demands of unconscious forces are tasks which need to be worked at again and again. Perhaps one of the best statements which can be made relative to helping the child handle his aggressive and hostile impulses, and to avoid provoking additional outbursts or situations necessitating repression of the impulses, is that whatever contributes to the strengthening of the child's ego (which is normally weak) helps him in meeting the many demands of both internal and external stimuli so as to achieve/

achieve equilibrium.(77) The synthetic function of the ego enables it to work for such a balance. Whatever upsets the equilibrium forces the ego to react with one of the several mechanisms of defense. If the ego's plan for defense miscarries, it suffers defeat. The ego is victorious when through its defensive measures the development of anxiety and 'pain' is so restricted and the instincts are so transformed that there is some gratification even in difficult circumstances. The result is the establishment of a harmonious relationship between the id, the superego, and the forces in the external world.(78)

Those who direct the development of children will do well to remember that the best personal development is the result of a continuous cycle of stimulation, assimilation, and expression. These three kinds of activity must be of the right kind, the right amount, the right proportion. The cycle that brings genuine growth is complete only when the assimilated experience is expressed in correct action. The richest receiving (stimulation), followed by the fullest assimilation, leaves the individual basically unchanged until the process is completed in behaviour of a meaningful nature to the individual. Feeling, and even knowing, without action, can only lead to arrested, stagnant personality development.(79) From sex education to learning a catechism, from physical education to learning specific Bible knowledge, the principle of 'right kind, right proportion', holds true for/

for the child's development at every stage of his growth. Learning involves psychobiological phenomena incorporating libidinal components. Because of this it is subject to the psychic laws of the utilization of the libido. As knowledge is acquired, the status of the libido is changed. The thing to aim for in learning situations is a steady cycle where the release of anxiety (though it be in varying amounts) can be so disposed that the resulting sadism is adequately sublimated through harmless activity.(80) Only then can the many forms of directed aggression be kept to a minimum.(81)

As the child leaves the infant stage and begins the broader socialization processes normally encountered in church-centered activities and public schooling, he will still need the warmth of mothering. The overpowering urge to standardize and routinize often leads to a substitution of academic involvements for the sympathetic interest in the individual child. Uniformities and the generalities which save time and thought easily take the place of real insight into the uniqueness of each child. The impersonal approach of some behaviouristic influences, the repression of all affective responses of the worker toward the children and the suppression of all affective responses from the children, the emotional anesthesia and continuous rational conduct of some educational approaches, and such other procedures which actually/

actually deny the child the warm, personal, affectionate concern and interest he needs lead to the destruction of human (spiritual) values. One tragedy too frequently encountered in those who teach the first grades in school and who usually are the children's workers in the church-centered activities is that they are too often unmarried or childless, and have unconsciously projected their own life adjustment onto the school situation. Mothering, not smothering, does not mean babying or any sort of pampering. It involves the giving of a feeling of being liked and wanted, of belonging to an individual who cares, and of being given benevolent guidance which stimulates confidence and interest in life itself. Perhaps the best way for the teacher or religious worker, who deals with the early years of schooling and religious training, to view himself (usually a woman, actually) is to see his role as that of parent surrogate. The teacher's task is as much clinical as educational. Giving a child the individual, personal attention that will assist him to work out a pattern of living which involves both direction and deprivation, but always with helpful concern and keen interest, is the heart of this task. (82)

Ministering to Adolescents*

The/

* Adolescence comprises the years from twelve or thirteen through the late teens or early (frequently the middle, and sometimes even the late) twenties.

The ending of the latency period and the beginning of puberty mark the start of the phase of personality development wherein the most important decisions of the individual's entire life are usually made. The choice of and preparation for one's life work - his vocational choice, the search for and choice of a life's companion of the opposite sex, and the formulation of a philosophy of life which gives stability to the total personality - these are the peculiar tasks which the adolescent faces. Naturally, he does not leave latency one day and meet head on these tasks the following day. At the onset of puberty the individual still has needs which are peculiar to the immature years of late childhood. Some of the needs he had in the very earliest years of childhood no longer exist (e.g., emotional satisfaction during feeding, constant reassurance during toilet training, extra affection when a new baby arrives) - perhaps it should be stated that these needs should have been adequately met at the proper time, though in too many instances clinical evidence demonstrates the persistence of these unmet needs in many older children. Other needs will persist throughout the greater part of childhood and may even become critical during the early adolescent years (e.g., help in accepting authority, help in accepting his or her own sex, help in regulating certain emotional responses). Other/

Other needs continue to exist fairly steadily until maturity prevails (e.g., to be accepted as a unique individual, to be allowed to grow at his own rate). By the time the individual reaches late adolescence he should know how to behave toward persons and things. If his education (both religious and secular) has prepared him for adult living, then he can enter adulthood with relatively sure ground for expecting life to be wholesome and rewarding. Though the clergyman will normally have many opportunities for influencing the lives of adults, his golden opportunity exists during the childhood and early adolescent years. In this sense his role should be seen as much more preventive (with respect to psychological and spiritual illness) than therapeutic.

"Of all the periods in human life in which the instinctual processes are beyond question of paramount importance that of puberty has always attracted most attention."(83) While it is fairly universally agreed that the onset of adolescence begins with puberty, there is much less agreement as to when adolescence ends and the phase of adulthood begins. Adolescence is actually an age of transition, the period of developing from childhood to adult maturity. It is therefore a somewhat relative concept, admittedly loose because no one ever achieves full (whole) maturity, and because the time of childhood's ending and adulthood's beginning are not fixed ages/

ages for the population as a whole. (84) What we do know is that adolescence is marked by many character changes, disturbances in the psychic equilibrium, and many incomprehensible and irreconcilable contradictions which are apparent in the individual's psychic life. An adolescent is usually excessively egoistic, regarding himself as the centre of the universe, the sole object of concern. Yet he is never more capable of devotion and self-sacrifice. He forms the most passionate love relationships, only to end them as abruptly as they were begun. He may throw himself enthusiastically into community life (church activities included) and have an overpowering longing for solitude at almost the same time. He may oscillate between blind submission to some self-chosen leader and defiant rebellion against all authority. He is quite selfish and very materially minded - at the same time filled with lofty idealism. He may be ascetic one moment and plunge into instinctual indulgence of a very primitive character the next. His behaviour may seem rough and inconsiderate; yet he is very touchy regarding his demeanour. His moods may swing from light-hearted optimism to the darkest pessimism. He may labour with indefatigable enthusiasm one hour and become apathetic and sluggish the next. (85)

Though/

Though there are not too many experts on adolescence, there has been enough clinical evidence produced in recent years to allow certain observations to be set forth with reasonable certainty. Adolescence is a phase of development where there is extreme pressure from within and from without. The struggling ego is caught as if in a vise and the pressure becomes next to unbearable at times. The ego is not strong enough (yet) to withstand such pressure, so it withdraws to a safe position. The ego regresses while the superego stands its ground. One part of the personality is in obvious conflict with another, so there is intra-psychic conflict. This separation of ego and superego during adolescence is perhaps the most significant single factor in understanding the conflicts of the individual.(86)

This alienation from the superego leaves the ego essentially alone, so it withdraws its concern from the external world. A very typical response of the adolescent which implies this withdrawal is "I don't care". The idea of responsibility, which really belongs to the superego, is considered a nuisance by the ego. The adolescent therefore feels the need for immediate gratification of the impulses, finds himself unable to postpone satisfactions, and temper tantrums are now expressed in verbal anger or vilification of/

of the external world. Though the adolescent can 'see' his ego act with the eyes of the adults around him, he is not very capable of doing something about it. He resorts to humour, uses derisive, sarcastic ridicule, and engages in satirical self-criticism in his efforts to bridge this gap. He may deny reality or seek to distort it as he delays his tasks or postpones his work. He cannot adequately cope with his situation. Basically, his conflict is a discipline problem. In adolescence the ego is in trouble.(87)

The adolescent is faced with the task of moving from the earlier preoccupations of childhood to the maturity occupations of adulthood. Adolescence is a difficult time (for both adolescents and adults) because it is the stage wherein childish and adult ways of living collide. Feelings and larger purposes conflict.(88) The paradox of adolescence is much more than the imaginings of psychologists. No aspect of the individual's life remains unaffected.(89) Certain obstacles to good psychological health are quite common and must be reckoned with in more than a haphazard manner. The adolescent normally may have the need to free himself from parental dominance and possessiveness but he may be inclined to remain dependent because he does not trust himself sufficiently to attempt the breakaway. He may find it exceedingly difficult to accept and trust love. On the other hand/

hand he may find himself with a near insatiable hunger for affection. He may find himself afraid of the strong impulses he sometimes feels toward asocial behaviour and fearing that he cannot control these wild horses he has within himself. He may find some difficulty in accepting masculine roles (she may experience similar difficulty in accepting feminine roles). He does not find it easy to settle upon a way of life which seems to guarantee safety and assure living the good life.(90) Not only is adolescence a time of indecision, it is also a time of decision.(91) The adolescent knows, in part, at least, that he must put away childish things and take on the adult way of dealing with life. But he can not (and should not be expected to) do this in one easy act of transition. Growing pains and the defeat, though it be temporary, he feels when he tries to put away his childish ways are integral aspects of every adolescent's experience of 'growing up'.

From the psychological standpoint adolescence ends when the individual achieves a sense of responsibility and "a reasonably well accepted philosophy of life effectively implemented". In the more complex culture of Western society adolescence is considerably prolonged. In fact, this is true of childhood, too. The dependence of the individual upon his family extends sometimes even into the early twenties. All the while the individual is acquiring greater economic and social/

social skills (e.g., college education or similar training). The cultivation of the intellectual life through college courses seems to be more and more the normal expectation of to-day's youth. Though the adolescent may be the great waster of the precious commodity, time, he also is capable of very meaningful meditation and speculation. Consequently, this stage before the individual moves into adulthood, where he assumes full responsibility for himself and (some) others, offers great possibilities for the church to direct his attention to affairs in life which should rise above the purely mundane.(92)

In addition to the needs which have been dealt with as being specific needs of infants and school-age children,(93) there are several needs which, if adequately met in their initial stages, will greatly facilitate the adolescent's adjustment. The developing child needs the affectionate personal interest of an adult so that he may build an ideal of self which will be constructive to the point of enabling him to develop feelings of adequacy in the face of normal life situations. The child must create for himself - out of his experiences, including the teaching he receives - the image of the person he would like to be. In particular, this ideal will embody all of the feelings of inadequacy and guilt the child has experienced and must somehow express.

Such/

> Such feelings may lead to aspiration for constructive achievement, to altruistic, helpful conduct, and to other forms of expiation and atonement which, if not exaggerated into a neurotic drive for perfection, make the individual personality into a friendly, co-operative adult. Or they may lead to hostility and aggression, which take the form of intense competitive striving or coercive conduct; to delinquency, so that the individual may attain punishment; or to mental disorder, in which the individual punishes himself.

The teacher-child relationship, like the parent-child involvement, is crucially important. The process of identification operates whereby the child seeks to emulate an admired and loved adult. Only an affectionate personal concern and interest shown toward the child can stimulate this identification to the point where the individual will develop a constructive, not a self-defeating, ideal of self. (94) Emotions become attached to persons. The individual's psychic energy becomes cathected and in the course of growing up the cathexes change. There must be in reality a succession of 'good' objects (persons) for the child to identify with. (95) Then, in adolescence, the individual can feel that someone does care. How tragic to see an adolescent whose major attitude toward life is that no one cares how he turns out.

The child also needs wisely administered direction or regulation. The unavoidable life tasks which must be faced in late adolescence and fully met in adult life demand that the/

the individual be helped to discipline himself to the point of being able to sustain the immense burden of making individual decisions on all the aspects of life and of learning how to manage (unaided) his impulses. When it is realized that many who are adult in the physical sense can not do this, then it becomes painfully obvious that the formative years of the individual's personality development were not used to teach the discipline so essential to mature living. How to get along in organized group life is not innately instilled within the individual simply because he is born into the group. Even the adults who are the senior members of the group find life dangerous and puzzling at times, and for the child the world around him is indeed ambiguous and precarious.

The child faces adjustments which are confusing and often conflicting. He desperately needs the security of stable and persistently uniform situations. He needs to experience dependable human relations and be given endless patience and shown much tolerance. The culture into which the child is born requires that his impulses be redirected and modulated to meet the demands of the folkways and mores, the accepted and valued customs. At first the child can not meet the immense burden of making individual decisions on all the aspects of life. He cannot learn unaided to manage his impulses. There are learned patterns of behaviour which are the/

the chief factors in an individual's ability to go beyond a purely organic existence. The depth psychology contention that repression (i.e., forcing a dangerous idea or memory out of consciousness, a process in itself unconscious) is civilization (or is essential to the prolongation of it) becomes clear here. Unless the individual learns how to order his life, he will most likely be a menace to society. Too, suppression (i.e., the conscious subduing and overcoming dangerous impulses) is also necessary and highly desirable for living in society.

Beginning with uninhibited play in the very young child's life and working gradually toward a balance of freedom and control in the growing child's experiences, the individual slowly learns to control his impulses (by denying some, sublimating others, knowing when it is proper to yield to others). Step by step he learns the demands of the adult world. As the child is helped to express himself he is also allowed to discover himself. He may even play out many of his conflicts if he is fortunate enough to live in a family setting where parents and others know what it means to be still immature and in need of guidance.(96) When the individual reaches adolescence he most likely will experience the usual conflict and collision between childish and adult ways of life. When this occurs, ways of supporting the ego must be utilized. The teacher or religious worker may be in a more advantageous/

advantageous position for extending and effecting this help than the parents.(97)

If the individual is to experience a constant, stable emotional climate in which he can grow to maturity he must be spared the anxiety, confusion, and insecurity of capricious, vacillating teaching. It is most unfortunate that fear is so often the chief psychological instrument in child raising. Fears may be aroused by coercive and cruel treatment. They may be inculcated by traumatic experiences, hearing 'old wives tales', the foolish gesture of aunts and uncles (or other adults) who desire to tease the child with stories of irrational forces and experiences. The child largely accepts the socialization and the inevitable frustrations and repressions resulting therefrom because he wants the love and security which the parent and teacher can give him. Parents and teachers characterize the child as bad or naughty when his behaviour is undesirable, therefore exploiting the child's love for parent or teacher in order to control the child. The child is told that he would behave differently if he really loved his parent or teacher. Actually

> . . . children love order, regularity, repetition of the same pattern endlessly, and they need consistent adult guidance and help in learning these patterns of what is essential to their adult life and social living. But they do not need, nor can they safely endure, the fears, the anxieties, the feelings of inadequacy and of guilt that so many parents and teachers instill during this socialization process.
> . . .

What/

> What the child needs, but seldom receives, is a clear-cut definition of a situation and of the conduct appropriate therein, so that he can and will learn what conduct is permitted and what is not permitted without the emotional disturbances he now experiences during these lessons. Practically, this means that the teaching by parents and teachers should stress the desirability or undesirability of the action without imputing blame to the child.

The parent or teacher can tell the child that his behaviour is not desirable, not generous, not kind, not permissible, and that he does not like it. The important difference (from telling the child he is bad) is avoiding the personal imputation of guilt and the emotional upset it brings upon the child. (98)

Unless a child is able to have a clear-cut definition of the situations he faces, and is told or shown the appropriate action, how can he know the way he is to go? Unless the growing child is able to identify with an adult who does know the way, one who walks in that way daily, he cannot develop the sense of direction he will need in adult life. The super-ego is formed as the child identifies with his parents (and other figures of authority). The demands (definitions of what should and should not be) of the parents and teachers become incorporated into the ego system of the developing child, with the super-ego taking into itself the shoulds and should nots of the external world. Thus the standards of right and wrong become internalized. (99) But if there are no clear-cut/

cut standards, how can the child develop his own sense of direction to the extent that he will feel adequate in the face of decision making experiences of adolescence? One way the clergyman can help in this matter and thus bring his influence to bear upon the children of the parish is to emphasize the desirability of establishing principles of right and wrong wherever possible, rather than an elaborate (though poorly defined) system of do's and don'ts which leads to confusion and weakening of the ego. Unless the adolescent can approach his decisions with a fairly stable ego structure, he will rarely move on to psychological maturity, even though he passes into physical adulthood.

There are also certain psychological needs which are more pronounced during adolescence than in the previous years of personality development. Three such needs are (1) a sense of acceptance, (2) a sense of security - as he meets the new experiences of adult reality, and (3) some measure of understanding and insight into the world of reality. The adolescent's sense of acceptance depends on his receiving love from his parents in particular, and also on his being allowed (and capable) to give love. This giving of love involves being allowed to show appreciation and admiration, to make a responsible contribution to some endeavour, to express loyalty through commitment to a cause or idea. When the individual has/

has been successful in expressing himself by way of these avenues of self-giving, his sense of security is enhanced. (100) Parents and others who deal directly with children would do well to learn how to express graciously the thankfulness due the child for his participation in some endeavour or his efforts toward a certain accomplishment. Making the child feel appreciated, needed, and wanted is of tremendous importance to the child's sense of security. Showing (or allowing) the developing child that he can do certain tasks serves to strengthen the ego. Self-confidence is stimulated. Instinctual forces (normally unconscious in nature) are released within the individual. Growth is experienced and the adolescent is able to move on to more difficult tasks.

The adolescent will most likely need help in meeting certain life tasks. Because cultural and technological changes are occurring with such swift execution, the world in which adolescents now live is lacking in absolutes and certainties. Unless the individual has guidance for his life's choices, unless he finds individual fulfilment and a design for living co-operatively, sanely, and wholesomely, he is certain to miss the goal of psychological and spiritual maturity. As the adolescent faces the acute personal problems of this age he has an either-or decision to make. Either he will demand an authoritarian state (extremely socialistic or/

or perhaps communistic) because he cannot tolerate the aggressive, destructive, hostile attitudes and behaviour of unhappy individuals or the general uncertainty of life itself, or he will learn to seek in constructive work and genuinely recreative play, in the warm human relations of marriage, parenthood, and the family, plus the strength of genuine spiritual fellowship, a way of life which will permit realization of the lasting human values.(101) These enduring human values are definitely part of the clergyman's concern.

The adolescent can make several kinds of adjustment to life. He may conform by giving in to whatever pressures are exerted upon him. He may compromise, but this will be necessary in many instances because no one can have his way at all times and still live in society peacefully. He should strive for mastery of the situations he faces wherever this is clearly the desired goal. He should come to make the decisions about what he shall wear on any given occasion, for example. He should come to manage his own time, handle his own money, express his own ideas freely. Whenever the individual faces conflict (and the phase of adolescence is marked by much conflict), he may adapt to the situation, he may master it, or he may develop new attitudes which make the situation relatively free from conflict. In many instances he will find it necessary to rationalize or even compensate for something/

something lacking.(102) But if he adopts the compromising attitude toward all of life, he will not rise to his potential stature. The clergyman is actually responsible for challenging youth to their potential best. Stimulating the young person to compete with himself, and not necessarily other youth, will come nearer to bringing out the best in the individual. The Christian ideal is transformation (Romans 12:1,2).

Because religious conversion is a typical experience of adolescence,(103) the clergyman becomes a key figure in the adolescent's experiences. Well meaning parents who seemingly desire the best for their children frequently deny them the most important thing in their entire lives (i.e., an adequate philosophy of life) by allowing their religious education and the personal decision so necessary to a right relation to God (the entire universe) to go as a "We'll let our child decide for himself about his religion" gesture. Of course, the very same parents are not very consistent. Rarely do they allow their child to fully decide about his physical needs (food, clothes, etc.), nor do they allow him to decide altogether on his education and other equally significant matters.

Some depth psychologists refer to religious conversion as a fantasy (though a very significant one).(104) It is also possible to discover those who acknowledge religious conversion/

conversion as a psychological phenomenon whereby is released the positive potential which resides in the individual unconscious.(105) The religious confrontations an adolescent faces are such that he makes some response to the challenge he receives. Psychologically, the individual's problem is that of his relationship to authority. The adolescent's ability to solve the problem of authority at the religious level is affected by the kind of relationship he has had (and is having) to human authority, especially that of parents and the local church. The operating principles seem to be that

> In proportion as the individual is weaned from his parents he is psychologically free to admit the absolute sovereignty of God over the self. In proportion as he remains psychologically unweaned he tends unconsciously to identify church and God with parents or even with one parent; and then he tends to respond to the authority of the church or of God in a manner which befits his deepest feelings toward one or both parents. Thus the patterns that are possible in the response of youth to the claim of God upon human life are very numerous.(106)

Four common responses are (1) a change of sovereignty, (2) that of external conformity, (3) that of rebellion, and (4) no response at all. In the second response the adolescent gives assent to what is expected of him, outwardly making a profession of faith or being confirmed, but inwardly showing indifference or even active resentment toward the claims which he has not the heart to meet gladly nor the courage necessary for open defiance. The third response may take a variety of forms./

forms. It may be directed against the doctrines of the church, against the church itself (whether denomination, local congregation, a particular service, the worship services in general, or some custom, depends on the individual's experiences), or against the Christian code of conduct (either the code in general or one item). It is possible that this revolt is a direct rebellion against God and his claims on human life. On the other hand, it is quite possible that the adolescent's rebellion is aimed at the parents rather than God. In some instances rebellion against religion is unconsciously adopted as the central measure in freeing oneself from parental dominance. It could even be a means of unconsciously punishing a parent for something he had done or some attitude he has held 'against' the child in earlier or recent days. The fourth response is the case for some adolescents because a spiritual interpretation of life and the religious claims upon life have never been encountered in the child's experience. For other adolescents they have been left non-committal by both claim and interpretation. The first response can be described as a change from an external to an internal authority, but it does not imply a defiance of human authority. It does acknowledge a hierarchy of authority, with the authority of God supreme.(107) The Evangelical Protestant clergyman will seek to effect the first response, a change of sovereignty, but/

but those who respond otherwise may be even more the clergyman's responsibility than are those who genuinely take on the new dimension for the total personality.

A second major area wherein the clergyman can have a unique relationship to adolescents involves the vocational choice of the young person. A 'hands off' attitude on the clergyman's part toward the individual's decision on a life's work usually is interpreted by the adolescent as unconcern. If the clergyman has any contact at all with the youth of the parish, dealing with them in terms of the claims of God upon their lives and stressing the fact that each individual has unique abilities and potentialities will bring him into a relationship with these youth which can lend them much needed guidance. In many instances the clergyman has a very poor knowledge of the world of work and any request for help from a young person desiring to settle on a vocation arouses feelings of insecurity and even guilt because he recognizes and admits to himself at least that he has not become acquainted with work as a majority of people know it. The clergyman who was a full-time student until he began his parish ministry (and did not find it necessary to earn some of his support by way of manual labour, or at least some form of employment other than supply preaching or an assistantship), and who retreated immediately to his study thereafter, is in no/

no position to offer any vocational guidance. Unless youth are led to see the importance of work they are not going to be bound closely to reality. In fact,

> Laying stress upon (the) importance of work has a greater effect than any other technique of living in the direction of binding the individual more closely to reality; in his work he is at least securely attached to a part of reality, the human community. (108)

There are many motives back of why men (and women) work. Not only does work mean the possibility of securing food, clothing, and shelter, it also means prestige and self-realization. Work is applauded by society but idleness is scorned. Many individuals work because they thus secure the approval and well-being of persons to whom they are love-conditioned. Work means income, and therefore money for dating and the possibility of marriage to a young man. Work may mean the possibility of buying attractive clothing which will assist the young woman in her search for a companion. Work therefore may involve even the sexual motive. Through work the individual accepts an obligation to plan and complete tasks which have recognized social value. When the individual can experience the sense of satisfaction which results from having done well a certain work, he has experienced one of the strongest integrating forces his personality can have to influence it. (109) The clergyman who challenges the youth of the parish/

parish to consider their place in the world of work as one of the natural aspects of their moving on to adulthood, and who also offers vocational counseling and guidance, or refers the young person to a suitable place where he can secure the needed help, will be leading the youth to confront and adjust to the highest order of reality.

The third significant area where the clergyman has a specific responsibility to the youth of the parish involves premarital counseling and instruction,

> which centers around the interpersonal relationship of a man and a woman, helps them evaluate their relationship in view of their approaching marriage and acquaints them with ways by which they may build a happy and successful marriage, or, in the light of the evaluation of their relationship, results in their deciding against the marriage. (110)

Opportunities for premarital counseling and instruction are very limited where the clergyman does not know the young people who are contemplating marriage. This could be his own fault in those cases where they live within the parish, but where they are strangers to him he would do well to refuse to perform a ceremony when there is no time (or the couple is not willing) for such premarital counseling and instruction as will allow him to ascertain what right the couple has to expect to contract a marriage. The ideal would be to have every young person in the parish feel keenly enough about marriage and the successful outcome of it that he (she) readily/

readily turned to the clergyman for such help as he could give. In many instances, however, the young people contemplating marriage will come at the clergyman's invitation, and only after he has insisted that they do so. (111)

The actual content of the counseling and instruction periods should cover specific personality needs such as security, safety, love, esteem, self-acceptance, adequacy, self-actualization. The difficult areas of adjustment which involve finances, social and recreational activities, in-law relationships, religious activities, mutual friends, sex relations should also be discussed. More than likely there will be a definite need for specific sex instruction for marriage. The clergyman who is qualified to do so (and if he is not he should make it his business to become qualified) may utilize certain well-proven tests and inventories to determine the degrees of compatibility and the areas that need exploration. He should discuss background factors and consider in particular the ability of the individuals to discuss these matters. He will want to explore with the couple those attitudes which lead to marital happiness. He will also want to help them face those situations which are commonly known to be disruptive unless faced intelligently. He should try to use his time with the couple to promote agreement on what a husband and wife should do in the home and in the community./

community.(113) Showing the place of the church in the family's life should figure in here. Where there is a very early marriage (perhaps an elopment), the clergyman and the parents must co-operate in order to help the young couple (and at the same time not interfere with their lives together) make a good adjustment.

Because there is so often unconscious collusion between the partners to a marriage which results in no end of marital discord, and because the neurotic interaction in many marriages so often leads to a family setting which practically breeds neurotic children, the clergyman will do well to make a study of the dynamics of the marriage relationship. Quite often the clergyman with genuine insight into human dynamics sees that a couple contemplating marriage are in reality incompatible, and that the resultant marriage either will not endure or there will be endless discord. While he may or may not be able to point out the underlying incompatible attitudes and feelings toward the marriage, he does not have to be party to a relationship whose chances of survival are practically nil. The fact that two persons have decided on marriage does not obligate the clergyman (except those bound by canon law or other ecclesiastical rulings) to officiate at the marriage ceremony. Of course, it is the clergyman's calling to help individuals and not turn them away, but he should/

should carefully weigh the situation as regards the momentous decisions confronting young persons before he agrees to sanction (at least symbolically) the decisions as a representative of God.

Conclusion

The clergyman's ministry to children and youth provides his greatest challenge. The quality of the spiritual care he gives, and of those aspects of the parish ministry he directs others in, will determine in many instances the quality of the emotional and spiritual health of the children and youth of the parish. Thinking in terms of the needs of these individual children and youth, and ordering his ministry of care in such a manner as to emphasize and meet these needs (either by direct ministry or by way of influence upon those who extend the normal care the developing child receives), should be his basic approach. The clergyman's role is that of preventing emotional and spiritual ill health. Though his ministry is essentially a spiritual one, whatever he does to foster wholesome personality development will in turn pay rich dividends in terms of more abundant living for those who do not neglect their own spiritual needs in adulthood. The preventive measures inherent in that kind of human relations which leads to and promotes psychological good health are decidedly spiritual when viewed with the attitude Christ seemingly/

seemingly had when he said that leading a child astray was serious enough offence that the individual guilty of such a thing would be better off thrown into the ocean with a heavy weight about his neck (Matthew 18:6).

While the clergyman must guard against any frightening of children and youth away by the use of procedures which his parishioners do not associate with his role, he must assume the responsibility for educating his parishioners for that ministry he is prepared and sincerely desires to extend to them. Whenever the clergyman finds himself wishing that he did not have the responsibility for the spiritual care of the children and youth (ecpecially adolescents), he would do well to ask himself if it is not quite possible that these young persons remind him too well of his own unresolved conflicts and immaturity. If this is the case, then he should determine what he is prepared to do about this lack of psychological good health.

Notes on Chapter V

(1) Up to this point I have depended heavily on a summary account of the psychoanalytic theory of personality development presented by Benedek, Therese, "Personality Development", in Dynamic Psychiatry, edited by Franz Alexander and Helen Ross (Chicago: The University of Chicago Press, 1952), pp. 63-73. This quotation is from p. 73.

(2) I have continued to depend on Benedek for the remainder of this section: Ibid., pp. 74-100. There is an abundance of literature dealing with the depth psychology viewpoint on personality development, however. Since the position taken in this thesis is that the clergyman's role is chiefly a preventive one as regards the bearing of depth psychology on the cure of souls, major attention must be given to healthy (normal) personality development, in place of emphasis on therapy. Representative of this abundance of literature are the following:

(1) Cole, Laurence E., Human Behavior: Psychology as a Bio-Social Science (Yorkers-on-Hudson, New York: World Book Company, 1953). See especially Chapter 20, "The Psychoanalytic Theory of Development: The Oral and Anal Stages", pp. 695-725, and Chapter 21, "The Phallic Period: The Oedipus Complex and Birth of the Superego", pp. 726-757. Cole draws heavily upon the writings of Karen Horney, as well as Freud and others, in presenting his accounts of the stages (phases) of personality development.

(2) English, O. Spurgeon, and Gerald H.J. Pearson, Emotional Problems of Living (London: George Allen & Unwin, Ltd., 1947). See Chapter I, "Development of Personality During the Oral Period", pp. 15-30; Chapter III "Development of Personality During the Anal Period", pp. 43-59; Chapter V, "Development of Personality During the Phallic Period", pp. 71-88; Chapter VII, "Development of Personality During the Latent Period", pp. 133-144; Chapter X, "Development of Personality During Puberty and Adolescence", pp. 270-291. The authors present a popular account of the chronological development of personality from the psychoanalytic viewpoint.

(3)/

(3) Erikson, Erik H., Childhood and Society (London: Imago Publishing Co., Ltd., n.d.), See Chapter 2, "The Theory of Infantile Sexuality", pp. 44-92; Chapter 6, "Toys and Reasons", pp. 182-218; Chapter 7, "Eight Stages of Man", pp. 219-234. Erikson presents a brilliant reconsideration of the theory of infantile sexuality. He sets forth stimulating views on the growth of the ego and presents what he feels is the crucial issue confronting the personality during each of the (successive) eight stages of existence as a distinct personality.

(4) Freud, Sigmund, Three Essays on Sexuality, pp. 123-245, in The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume VII, 1901-1905, translated and edited by James Strachey, in collaboration with Anna Freud, assisted by Alix Strachey and Alan Tyson (London: The Hogarth Press and the Institute of Psycho-Analysis, 1953), vi + 335 pp. "A Child is Being Beaten", The Standard Edition of the Complete Psychological Works of Sigmund Freud, Vol. XVII, 1917-1919, translated and edited by James Strachey, in collaboration with Anna Freud, assisted by Alix Strachey and Alan Tyson (London: The Hogarth Press and the Institute of Psycho-Analysis, 1955, pp. 175-204. Also pp. 172-201, in Collected Papers, Volume II, translated by Joan Riviera (London: The Hogarth Press and the Institute of Psycho-Analysis, 1924), "Female Sexuality", pp. 252-272, in Collected Papers, Volume V, edited by James Strachey (London: The Hogarth Press and the Institute of Psycho-Analysis, 1950).

(5) Hall, Calvin S., A Primer of Freudian Psychology (Cleveland and New York: The World Publishing Company, 1954). See Chapter 4, "The Development of Personality", pp. 72-121. Hall is perhaps the most readable of Freud's interpreters for the average reader. He states that his purpose is to summarize Freud's psychology, thus rescuing him from the domain of mental disorders and restoring him to his legitimate place within the province of normal psychology (p. vii). The primer is purely expository, and as I have stated elsewhere (Note 139 (10) in Chapter I), is the best account of Freudian psychology that I am acquainted with.

(6)/

(6) Munroe, Ruth L., Schools of Psychoanalytic Thought: An Exposition, Critique, and Attempt at Integration (New York: The Dryden Press, Publishers, 1955). See Part Two: Freud and the "Freudians", Chapter Five, "The Genetic Process", pp. 174-237. In addition to presenting summary accounts of the development of personality during the oral, anal, phallic, latency and adolescent periods, the author gives a brief account of the views of Melanie Klein. She also adds critical comment of the psycho-analytic theory.

(7) Shaffer, Laurence Frederic, and Edward Joseph Shoben, Jr., The Psychology of Adjustment: A Dynamic and Experimental Approach to Personality and Mental Hygiene (Boston: Houghton Mifflin Company, 1956). See part of Chapter 14, "Psychoanalysis", especially pp. 453-456, which deals with the stages of personality development.

(8) White, Robert W., Lives in Progress: A Study of the Natural Growth of Personality (New York: The Dryden Press, 1952). See Chapter 8, "The Psychodynamics of Development", pp. 295-326. This account sets forth the Freudian stages of development and also the influence of parental responsibilities in healthy and neurotic development.

It must also be pointed out that dealing with the theory of development is not enough to allow for a fully representative presentation of the bearing of depth psychology on the cure of souls. There must also be included consideration of the dynamics of the (normal), functioning personality. Such a treatment should include discussion of the nature and function of psychic energy, how it is distributed and disposed of through the id, ego and superego processes, and especially the nature of anxiety. The following treatments will provide an adequate coverage:

(1) Freud, Anna, The Ego and the Mechanisms of Defense, translated by Cecil Baines (London: The Hogarth Press and the Institute of Psycho-Analysis, 1937), x + 196 pp. The defences are not systematically classified, but their nature and the complicated ways in which they interact are clearly described. This book is essentially clinical.

(2)/

(2) Hall, op. cit., Chapter 3, "The Dynamics of Personality", pp. 31-71. Discusses how the id, ego, and superego systems operate, how they interact with one another and with the environment.

(3) Munroe, op. cit., Part Two, Chapter Six, "The Dynamics of the Functioning Personality", pp. 238-276. Shows how the personality works, the dynamics of adult behaviour. The psychodynamics of the functioning person are presented in terms of how the ego controls unacceptable id impulses, avoids the pain of constant conflict and the unremitting effort to subdue these unacceptable id processes, and achieving the harmonious synthesis which is its most mature goal.

(3) Irvine, Elizabeth E., "Opportunities for Guidance in the Early Years", reprinted from Marriage Guidance, Vol. II, No. 3, March, 1956, p. 1.

(4) Loc. cit.

(5) Mackenzie, Marion, "The Practice of Mental Health in Maternity and Child Welfare", reprinted from The Medical Officer, March 9, 1956, p. 1.

(6) Bowlby, John, Child Care and the Growth of Love (London: Penguin Books, 1953), p. 11. Based on the World Health Organization report, Maternal Care and Mental Health, by John Bowlby, abridged and edited by Margaret Fry.

(7) Ibid., p. 96. See also Montagu, M.F. Ashley, The Direction of Human Development (London: Watts, 1957) xi + 404 pp. This work sets out in a convincing, systematic manner evidence which demonstrates the necessary role played by co-operation and affection in the life of the individual in society. In a sense, this work approaches at best a scientific validation of the importance of love in all human affairs. This, of course, is a perennial theme in literature and in the teachings of the great moral and religious leaders. Much experimental evidence is cited to support the view that the physiological growth and survival of the individual depend to a decisive degree on the care and affection bestowed on the child during infancy.

(8) Bowlby, op. cit., Chapter 4, "What Observation Has Shown", pp. 50-55.

(9)/

(9) Allen, Frederick H., "Dynamics of Roles as Determined in the Structure of the Family", American Journal of Orthopsychiatry, Vol. XII, No. 1: 127-134, January, 1942.

(10) Frank, Lawrence K., The Fundamental Needs of the Child (New York: The National Association for Mental Health, Inc., 1952), p. 4.

(11) Loc. cit.

(12) Loc. cit.

(13) Bender, Lauretta, "Mental Hygiene and the Child", American Journal of Orthopsychiatry, Vol. IX, No. 3: 580, July, 1939.

(14) Frank, op. cit., pp. 4, 5.

(15) Lowrey, Lawson G., "The Family as a Builder of Personality", American Journal of Orthopsychiatry, Vol. VI, No. 1: 122, 123, January, 1936.

(16) Stagner, Ross, The Role of Parents in the Development of Emotional Instability", American Journal of Orthopsychiatry, Vol. VIII, No. 1: 122-129, January, 1938.

(17) Frank, op. cit., p. 5.

(18) Loc. cit.

(19) Egan, D.F., G.D. Pirrie, J. Bowlby, et. al., "Preventive Mental Health in the Maternity and Child Welfare Service", (Report from the Public Health Department of the London County Council and the Tavistock Clinic, London), reprinted from The Medical Officer, Vol. 92: 303-307, December 10, 1954, p. 4.

(20) See, for example, Valentine C.W., The Normal Child: and Some of His Abnormalities (London: Penguin Books, 1956), 288 pp. This work is an introduction to the psychology of childhood, giving special attention to the individual differences which are often mistaken for abnormalities. See also Gesell, Arnold, et. al., The First Five Years of Life: A Guide to the Study of the Preschool Child (London: Methuen & Co., Ltd., 1941), xiii + 393 pp. Though the entire book would prove helpful to the clergyman's overall understanding of the first five years of childhood, Part One, "Early Mental Growth", excluding Chapter V, pp. 3-57, Chapter IX of Part Two, "Personal-Social Behavior", pp. 238-261, and all of Part Three, "The Study of the Individual Child", pp. 265-315, will be especially helpful to his understanding of childhood.

(21)/

(21) Frank, op. cit., p. 6.

(22) Ibid., pp. 6-8.

(23) Peterson, C.H., and Frances L. Spano, "Breast Feeding, Maternal Rejection and Child Personality", American Journal of Orthopsychiatry, Vol.XI, No. 1: 65, September, 1941.

(24) Erikson, Isabel, "The Eating Habits of the Psychiatric Patient", Bulletin of the Menninger Clinic, Vol. II, No. 2: 54-58, March, 1938.

(25) Miller, Emmanuel, "Psychiatry in Children", The British Encyclopaedia of Medical Practice, Second Edition, edited by Lord Horder (London: Butterworth & Co. (Publishers), Ltd., 1952), Volume X, p. 293.

(26) Ibid., p. 295.

(27) Lurie, Olga Rubinow, "Psychological Factors Associated with Eating Difficulties in Children," American Journal of Orthopsychiatry, Vol. XI, No. 3: 452-464, July, 1941.

(28) Frank, op. cit., p. 8.

(29) Ibid., pp. 8-10.

(30) Miller, Loc. cit.

(31) Frank, op. cit., p. 10.

(32) Loc. cit.

(33) Knickerbocker, Laura, "Treatment of Conflicts Arising in Sibling Rivalry", Bulletin of the Menninger Clinic, Vol. IV, No. 1: 12, 13, January, 1940.

(34) Frank, op. cit., pp. 10, 11.

(35) Knickerbocker, op. cit., p. 22.

(36) Frank, op. cit., p. 11.

(37) Silberpfenning, Judith, "Mother Types Encountered in Child Guidance Clinics", American Journal of Orthopsychiatry, Vol. XI, No. 3: 476, 477, July, 1941.

(38)/

(38) Ackerman, Nathan W., "Recripocal Antagonism in Siblings", Bulletin of the Menninger Clinic, Vol. II, No. 1: 14, January, 1938.

(39) Frank, op. cit., pp. 11-13. "Many of the problems presented by the child in these early years are, quite simply, disorders created by a primitive mental system that has not yet been subdued and put into its place by rational thought processes." Fraiberg, Selma H., The Magic Years: Understanding and Handling the Problems of Early Childhood (New York: Charles Scribner's Sons, 1959), p. x.

(40) Zilboorg, Gregory, "Propaganda from Within", American Academy of Political Science, Vol. 19: 16-123, 1938. Cited by Dorothy W. Baruch, "Therapeutic Procedures as Part of Educative Process", American Journal of Orthopsychiatry, Vol. XII, No. 4: 558-665, October, 1942.

(41) Bender, Lauretta, "III. Agression in Childhood: The Treatment of Aggression", American Journal of Orthopsychiatry, Vol. XIII, No. 3: 392, July, 1943.

(42) Ackerman, Nathan W., "Constructive and Destructive Tendencies in Children", American Journal of Orthopsychiatry, Vol. VII, No. 3: 301, July, 1937.

(43) Frank, op. cit., p. 13.

(44) Ibid., pp. 14, 15.

(45) Peller, Lili E., "The Child's Approach to Reality", American Journal of Orthopsychiatry, Vol. IX, No. 3: 503-505, 508, July, 1939.

(46) Ibid., pp. 508, 509. See also Piaget, Jean, The Child's Construction of Reality, translated by Margaret Cook (London: Routledge and Kegan Paul, Ltd., 1955) xiii + 389 pp. Chapter I, "The Development of the Object Concept", pp. 3-96, should prove especially helpful in explaining the mental functioning of the small child. Piaget's views are considered by some to be significant contributions to ego psychology, supplementary to and compatible with the psychoanalytical theory of development. In this book Piaget treats the child's changing and expanding universe in terms of his gradual acquisition of the concepts of objects, of causality, of space, and of time.

(47)/

(47) Peller, op. cit., p. 509.

(48) Frank, op. cit., p. 15.

(49) Ibid., pp. 15, 16.

(50) Ibid., p. 16.

(51) _____, "How a Child's Idea of God Develops" (Chicago: National Council of the Churches of Christ in the U.S.A., n.d.), pp. 2-5.

(52) Ibid., pp. 5, 6.

(53) Ibid.,pp. 7, 8. Seward Hiltner, "Parents and the Church School", Pastoral Psychology, Vol. III, No. 27: 19-24, October, 1952, contends that it is the quality of family life which either makes or breaks a programme of religious education.

(54) Munroe, op. cit., p. 208.

(55) Ibid., pp. 208-210.

(56) "How a Child's Idea of God Develops", p. 8. For a treatment of religious development during infancy and early childhood, see Sherrill, Lewis Joseph, The Struggle of the Soul (New York: The Macmillan Company, 1951), pp. 39 ff. Parents would find many helpful suggestions toward teaching their child about the universe and some of the deeper spiritual things which seem difficult to get across to children by turning to such a booklet as Odell, Mary Clemens, Our Little Child Faces Life (New York and Nashville: Abingdon Press, 1939), 64 pp.

(57) Frank, op. cit.,pp. 16, 17.

(58) Freud, Anna, "Psychoanalysis and the Training of the Young Child", translated by Julia Demming, The Psychoanalytic Quarterly Vol. IV: 20-24, 1935.

(59) Ibid.,p. 24.

(60) Frank, op. cit., pp. 17, 18.

(61)/

(61) Ibid.,p. 18. Parents would do well to follow many of the helpful suggestions put forth by a widely read pediatrician who is psychoanalytically oriented. See Spock, Benjamin, The Pocketbook of Baby and Child Care, Cardinal Edition (New York: Pocket Books, Inc., 1951), especially "Managing Young Children", pp. 235-268; "The Two-Year-Old", pp. 268-280; "Three to Six", pp. 280-296.

(62) Lippman, Hyman S., "Trends in Therapy: II. Child Analysis", American Journal of Orthopsychiatry, Vol. IX, No. 4: 711, October, 1939.

(63) Freud, Anna, op. cit., pp. 16, 17. It is not intended that the reader will think that Miss Freud is writing about religious education and the operation of Sunday Schools. What she has said with reference to the general education of the child is considered to be applicable to the work of the Sunday School.

(64) Frank, op. cit., pp. 18, 19.

(65) Burlingham, Dorothy Tiffany, "Child Analysis and the Mother", The Psychoanalytic Quarterly, Vol. IV: 71, 1935.

(66) Mackey, O.B., and Helen Noble, "An Evaluation of the Masculinity Factor in Boarding Home Situations", American Journal of Orthopsychiatry, Vol. V, No. 2: 258, April, 1935.

(67) Ibid., p. 266.

(68) Frank, op. cit., p. 19.

(69) Ibid.,pp. 19, 20.

(70) Chidester, Leona, "Psychotherapy as a Means of Reeducation of Children", Bulletin of the Menninger Clinic, Vol. I, No. 3: 87, 88, January, 1937.

(71) Frank, op. cit., pp. 21, 22.

(72) Freud, Anna, op. cit., pp. 19, 20.

(73) Frank, op. cit., pp. 22, 23.

(74) Bernfeld, Seigfried, "Psychoanalytic Psychology of the Young Child", The Psychoanalytic Quarterly, Vol. IV: 7, 1935.

(75)/

(75) De Monchaux, Cecily, "Unpublished Lecture", University College, the University of London, March 17, 1960.

(76) Baruch, Dorothy W., "Incorporation of Therapeutic Processes as Part of the Educative Process", American Journal of Orthopsychiatry, Vol. XII, No. 4: 659-661, October, 1942.

(77) Lippman, Hyman S., "The Treatment of Aggression: VI: Psychoanalytic", American Journal of Orthopsychiatry, Vol. XIII, No. 3: 415, July, 1943.

(78) Freud, Anna, The Ego and the Mechanisms of Defense, p. 193.

(79) Pulliar, E.V., "Notes on Personality Development", Mental Hygiene, Vol. XXXII, No. 2: 261-269, April, 1948. One of William Blake's proverbs is genuinely appropriate here: "He who desires but acts no, breeds pestilence". The Poetical Works of William Blake, Volume I, edited and anotated by Edwin J. Ellis (London: Chatto & Winders, 1906), p. 242.

(80) Liss, Edward, "Emotional and Biological Factors Involved in Learning Processes", American Journal of Orthopsychiatry, Vol. VII, No. 4: 483, 484, October, 1937.

(81) For a useful classification and discussion of several forms of aggressive (and hostile) activity, see Slavson, S.R., "The Treatment of Aggression: Through Group Therapy", American Journal of Orthopsychiatry, Vol. XIII, No. 3: 419-427, July, 1943.

(82) Frank, op. cit., pp. 26, 27. See also Spock, op. cit., "From Six to Eleven", pp. 297-310; "What School is For", pp. 310-322.

(83) Freud, Anna, op. cit., p. 149.

(84) Clark, Walter Houston, The Psychology of Religion: An Introduction to Religious Experience and Behavior (New York: The Macmillan Company, 1958), pp. 108, 109. For a short discussion of puberty development in boys and girls, see Spock, op. cit., "Puberty Development", pp. 323-329.

(85) Freud, Anna, op. cit., pp. 149, 150.

(86)/

(86) Wittenberg, Rudolph M., Adolescence and Discipline: A Mental Hygiene Primer (New York: Association Press, 1959), pp. vi, 26.

(87) Ibid., pp. 26-28.

(88) Howe, Reuel L., "From Security to Maturity", Pastoral Psychology, Vol. IX, No. 90: 51, 52, January, 1959.

(89) Linn, Louis, and Leo W. Schwarz, Psychiatry and Religious Experience (New York: Random House, 1958), p. 49.

(90) Carrier, Blanche, "Counseling Pre-Ministerial Students", Pastoral Psychology, Vol. II, No. 18: 21 November, 1951.

(91) Linn, and Schwarz, Loc. cit.

(92) Clark, op. cit., pp. 109, 110.

(93) Supra, pp. 382f., 416f.

(94) Frank, op. cit., pp. 20, 21. The compiler of a recent report on religious education efforts in local parishes of the Church of Scotland refers to "the general conclusion that the future of our young people depends very largely upon the outlook of the adult members of the community. It is upon the pattern of adult behaviour that the young people model their lives. If the adult members of the Church are prepared to set a good example of religious observance, are prepared to give adequate financial help to the Church and to give willing steady service of various kinds, then the challenge of our age can be met". Sutherland, John, Godly Upbringing: A Survey of Sunday Schools and Bible Classes in the Church of Scotland (Edinburgh: Church of Scotland Youth Committee, 1960), p. 126.

(95) Hilgard, Ernest R., Introduction to Psychology (New York: Harcourt, Brace and Company, 1953), pp. 129, 147, 148.

(96) Frank, op. cit., pp. 23, 24.

(97) For several simple rules for guiding those who would learn how to support the adolescent's ego as he experiences this fairly 'normal' collision of childish and adult ways of living, see Wittenberg, op. cit., Chapter Ten, "How to Support the Ego", pp. 187-212.

(98)/

(98) Frank, op. cit., pp. 24-26.

(99) Orgel, Samuel Z., "Identification as a Socializing and Therapeutic Force", American Journal of Orthopsychiatry, Vol. XI, No. 1: 119, January, 1941.

(100) Fleming, C.M., Adolescence: Its Social Psychology (London: Routledge & Kegan Paul, Limited), p. 47.

(101) Frank, op. cit., pp. 27, 28. See Gesell, Arnold, Frances L. Ilg, and Louise Bates Ames, Youth: The Years from Ten to Sixteen (London: Hamish Hamilton, 1956), Chapter Eighteen "Ethical Sense", pp. 464-486, and Chapter Nineteen, "Philosophic Outlook", pp. 487-494, for a helpful discussion of the development of moral and religious ideas in pre-adolescence and early adolescence.

(102) Sarbin, Theodore R., "Adjustment in Psychology", Character and Personality, Vol. VIII, No. 3: 243-247, March, 1940.

(103) Oates, Wayne E., The Religious Dimensions of Personality (New York: Association Press, 1957), p. 151.

(104) See, for example, Flugel, J.C., The Psycho-Analytic Study of the Family (London, Vienna, New York: The International Psycho-Analytic Press, 1921), p. 71.

(105) See, for example, Tiebout, Harry M., "Conversion as a Psychological Phenomenon (In the Treatment of an Alcoholic)", Pastoral Psychology, Vol. II, No. 13: 28-34, April, 1951.

(106) Sherrill, op. cit., p. 68. See also Madden, Myron C., "The Crisis of Becoming a Christian", Pastoral Psychology, Vol. II, No. 14: 28-31, May, 1951; Burkhart, Roy A., "How is it that the Person is Born Again?", Pastoral Psychology, Vol. VIII, No. 77: 37-40, October, 1957.

(107) Ibid., pp. 68-71.

(108) Freud, Sigmund, Civilization and Its Discontents, translated by Joan Riviere (London: The Hogarth Press and the Institute of Psycho-Analysis, 1930), p. 34 (included in a footnote). Cited by Schuster, Sir George, Christianity and Human Relations in Industry (London: The Epworth Press, 1951), p. 27.

(109)/

(109) Shaffer and Shoben, op. cit., pp. 90, 91, 588, 589.

(110) Morris, J. Kenneth, Premarital Counseling: A Manual for Ministers (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1960), p. 15.

(111) Ibid., p. 16. See also a special issue of Pastoral Psychology, Vol. X, No. 99, December, 1959, dealing with several aspects of the clergyman's responsibility for premarital counseling. One article (Fairchild, Roy W., "Variety in Premarital Counseling", pp. 9-13), deals with the idea that a variety of approaches must be advocated and encouraged because there is no warrant to standardize a relationship in which the pastor's chief tool is himself in every situation which in itself is unique. Another article (Wiser, Waller B., "Launching a Program of Premarital Counseling", pp. 14-17, 66) stresses the tremendous importance of premarital counseling in the church's role as builder of wholesome family life. A third article (Johnson, Paul E., "Emotional Problems in Premarital Counseling", pp. 18-22, 24) emphasizes the fact that the clergyman must learn and prepare to work with unconscious dynamics if he is to minister to the deepest needs of life. The unconscious motives may be (and frequently are) even more decisive than the conscious ones, and can wreck a marriage by the false expectations which were unwisely sought. A fourth article (Duvall, Evelyn M., "Premarital Sex - The Counselor's Challenge", pp. 25-32) contends that the clergyman who does nothing but 'preach' at his young people on premarital sex relations will find them peculiarly unimpressed by this traditional sermonizing. His challenge lies in frankly facing the questions of premarital sexual behaviour which his young people. The fifth article (Elia, Andrew D., "Teamwork in Premarital Counseling", pp. 33-38) deals with some of the ways and means by which the local church can utilize its own personnel and conduct group instruction, promote retreats, and work with professional persons in providing premarital counseling and instruction for its young people. A sixth article (Williams, Foster J., "A Community Program of Premarital Counseling", pp. 39-44) deals with the community's responsibility for organizing the many persons and disciplines which have a contribution to make to the lives of the newly married, and sets forth several ways of doing this. The seventh article (Wise, Carrol A., "Education of the Pastor for Marriage Counseling", pp. 45-48) deals with the specific training and the necessary personal/

personal experiences the clergyman should have to be adequately prepared for the counseling and teaching ministry he may have with young people in the parish. Numerous suggestions ("The Consultation Clinic", pp. 49-59, and "Reader's Forum", pp. 60, 61) from several writers whose experiences in premarital counseling have enabled them to give views worth considering are included. A helpful discussion of various tests used in premarital counseling is included (pp. 56-59). The clergyman cannot be an expert in every field, however. He is, and will remain, human and quite subject to errors of judgment. What is being emphasized here is the fact that a 'hands off' attitude toward these crucial decisions adolescents have to make in life cannot be excused by appealing to the fact that he just does not have the necessary background and knowledge for dealing adequately with the youth of the parish on these matters. The contention is that it is as much the clergyman's responsibility to prepare for the highly individualized ministry to these youth as it is to prepare for the worship services from week to week. Far too many clergymen put preaching above personal ministry - but preaching apart from personal ministry is as dead as faith without any sign of good works (James 2:17).

(112) Morris, op. cit., pp. 127-171.

(113) Peterson, James A., Toward a Successful Marriage (New York: Charles Scribner's Sons, 1960), pp. 58, 59.

(114) As an example of this kind of literature which would give the clergyman this background (theoretical, at least) on the unconscious factors influencing the modern marriage, see Neurotic Interaction in Marriage, edited by Victor W. Eisenstein (London: Tavistock Publications, Limited, 1956), xv + 352 pp.

CHAPTER VI

THE CURE OF SOULS: ADULTS

When does the individual become an adult? When he leaves (graduates from high) school, when he begins his first regular employment, when he completes college or university, when he reaches the age considered to mark youth from adulthood (say, 21 years), when he marries, when he (or she) becomes a parent, when he enters military service, when he is declared an adult by some religious ceremony, when he begins to think of himself as an adult, when his associates (parents, peers, and others) begin to so relate to him that they consider him an adult? The dividing line between youth and adulthood is, of course, arbitrary and relative. Nevertheless, the real achievement of adulthood is a significant accomplishment. Yet it does not mean the end of personality change and development. The arrival of adulthood signals new areas of growth and responsibility. A special responsibility becomes that of not only producing (biologically) offspring but also guiding and training those still in the processes of personality development leading to adulthood.

From the standpoint of depth psychology it is possible to mark a time or pivotal point in one's development when he achieves sexual maturity so that it can be said that the adolescent has become an adult (though a 'young' one, in every case). When the individual learns to find gratification for his/

his instinctual needs within the framework of his conscience, he has achieved what can be designated as sexual maturity. At this juncture the ego is so organized as to accept the sexual drive and the desire for sexual gratification is adjusted to the requirements of external (sociological) reality. The sexual maturation which closes out the phase of adolescence also provides the motivation for the succeeding phase of personality development which is achieved in marriage and parenthood.(1)

During the period wherein the greatest changes in personality occur - normally the first two decades of life - the individual is maturing. He is learning to overcome or adjust to external and internal frustrations and to personal inadequacies. He is acquiring habits, knowledge, and skills. He is learning to avoid pain, to prevent anxiety, to obtain goal objects, to secure satisfaction, to compensate for losses and privations or deprivations, and to resolve personal and interpersonal conflicts. By the end of this period the personality has usually achieved some degree of constancy. An equilibrium now persists which should continue until the deteriorative processes of aging and senescence occur. It can be said that the organization and dynamics of personality have become stabilized (not fixed and rigid, but capable of holding the self steady in the face of life's circumstances). The/

The psychic energy has found more or less constant and permanent ways of using up its driving force in doing psychological work. What can be accomplished is determined chiefly by the dynamic and structural characteristics of the id, ego, and superego, by the interactions between these functions, and their developmental history.(2)

Principles of Depth Psychology to be Utilized

Even though the individual has become an adult, the desires, doubts, fear, and wishes which were present during childhood are still present and active in the unconscious mind.(3) It must be remembered that

> all people start as children and that all peoples begin in their nurseries. It is human to have a long childhood; it is civilized to have an even longer childhood. Long childhood makes a technical and mental virtuoso out of man, but it leaves a lifelong residue of emotional immaturity in him. . . .(4)

As regards psychosexual development, men and women alike reach maturity through the reconciliation of the sexual drive with the superego and by way of the adjustment of sexuality to all other functions of the personality. If the sexual drive is regarded from the point of view of its goal, procreation, it is obvious that this drive is organized differently in man and in woman for the purpose of serving specific functions in procreation.(5) The physical body and the ego must now be

masters/

> masters of the organ modes and of nuclear conflicts, in order to be able to face the fear of ego loss in situations which call for self-abandon: in orgasm and sexual unions, in close friendships and in physical combat, in experiences of inspiration by teachers and of intuition from the recesses of the self. The avoidance of such experiences because of a fear of ego loss may lead to a deep sense of isolation and consequent self-absorption. (6)

The woman's life is more markedly divided into periods defined by her reproductive functions than is the man's - from first menstruation to menopause, her life is one of cyclic intervals in which she prepares for conception, and if it fails to occur, is followed by menstruation and the new cycle promptly begins again. In the psychoanalytic sense it is quite proper to consider the sexual cycle as including both hormonal and emotional aspects. At the beginning of the sexual cycle there are mobilized active, heterosexual tendencies which are expressed by conscious or disguised heterosexual desires and by inward alertness in all kinds of heterosexual activities. The heterosexual need also increases and reaches its peak at the time of ovulation. Because the woman's emotional state coincides with her biological readiness for conception, at the time of ovulation her body is flooded with libidinous feelings and she is most receptive to her sexual partner.

When/

When ovulation has been accomplished the sexual drive seemingly changes directions with the libido now turned toward her person, especially toward gratifying and pleasurably caring for it. In correlation with the increasing preparation of the reproductive organs for impregnation, the passive-receptive and retentive tendencies seem to motivate the emotions which are manifested in desires and wishes relating to pregnancy and the care for and love of a child, or in defenses against pregnancy and in conflicts about childbearing and care of the child. If conception does not occur the woman's behaviour often changes and she feels and acts with less composure, is more aggressive and irritable, or more dependent and moody than she was at the height of her sexual cycle. It is generally true that women reach the most complete psychosexual integration of which they are capable at the peak of the cycle. At the same time the hormone production declines, the psychosexual integration regresses, moving from the genital level to the pregenital, anal, or oral levels. The emotional cycle is representative of a condensed repetition of the processes of her personality development as she achieves psychosexual integration.

Characteristic qualities of the female psyche are a deep passivity and a specific tendency toward introversion, which are repeated in cyclic intervals which correspond to the heightening/

heightening and dominance of the hormonal preparation within the reproductive organs for impregnation. Thus it can be assumed that the psychodynamic correlates of the biological need for motherhood are represented in the manifestations of the specific passive-receptive and narcissistic retentive tendencies.

The psychodynamic processes accompanying pregnancy are such that as she is prepared somatically by the monthly repetition of the physiological processes, the corresponding emotional state prepares her for the introversion of psychic energies serving to motivate the emotional attitudes during pregnancy. The intensified metabolic processes (hormonal and general) necessary to maintain normal pregnancy heighten the receptive tendencies of the woman. They may be expressed orally in overeating or in an overall increase of the receptive-dependent needs. These increased metabolic processes produce a 'surplus energy' which replenishes the reservoir of the primary narcissistic libido which is now concentrated on the self, the pregnancy, and its content (the child-to-be). The psychic energy which provides for the unruffled, vegetative calmness and well-being of the pregnant woman becomes the source of her motherliness. Though her behaviour may appear withdrawn and regressive in comparison with the usual level of her ego integration, this condition which seemingly represents regression actually indicates a growth of the integrative reach of

the/

the personality in a biological sense. The child is now encompassed in the psychodynamic processes of the woman by her motherhood.

The child's birth leaves the mother with a varying degree of emotional and physiological readiness for the function of motherhood - which is always complex and charged with emotion. After delivery, the mother's body begins preparing for the next function of motherhood, lactation. Along with the stimulation of milk secretion there is induced an emotional attitude similar to the "getting ready for impregnation" phase of the sexual cycle. The trend toward motherliness is now expressed either actively or passively by receptive tendencies, and they become the axis around which the motherliness now rdvolves. The mother desires to be nurse to the baby and be in close contact with him. The infant incorporates the breast - meeting his need - and the mother feels united again with her baby (in a sense continuing the fetal symbiosis). This identification with the baby allows the mother to enjoy her own 'regression' whereby she repeatedly satisfies her own receptive, dependent needs.

The mother's personality undergoes a reintegration or reorganization as a result of the experience of motherhood. The experience of lactation and the many duties of the nursing care allow mutual identification of mother and child, and lead step by step to the personality changes. Motherhood involves/

involves the libidinally charged processes of pregnancy and motherliness. From the physiological standpoint the experience of motherhood completes her maturation, and it channelizes motherliness in the psychological sense. The sublimated manifestations of motherliness widen the span of the woman's personality. The desire to care for others, responsiveness, and sympathy develop through such processes as empathy and identification which govern the mother's feeling and actions toward her children. (7) Numerous emotional involvements mark the experience of motherhood:

> To be a good mother and love the child - to be able to respond to the child's needs in the most constructive manner - is the ego ideal of every normal mother; if she fails, she feels punished by the child as much as, or even more than, she ever felt punished by her parents. Thus the child, through his unceasing needs, becomes a strict superego of the conscientious mother. As the child becomes older, the mother's identification with him becomes more complex. While the mother consciously strives to make the child's needs and goals a part of her own ego aspirations, unconsciously she may project onto him her own expectations, hopes, and frustrations. One mother may burden the child with the hope that he will satisfy her aspirations; another may reject the child because of her own frustrations, assuming that her child, being like herself, cannot or will not be able to undo her own failures. Thus the mother, reliving with her child, and with each child in an individually significant way, those emotional experiences which determined her own development, is a conveyor of the past and a participant in the future at the same time. (8)

The/

The organization of the sexual drive in the male is much simpler than in the female. His propagative function is discharged in a single act. Because there are no regularly returning cycles of recessions and reintegrations of the psychosexual patterns in the male, he is not prepared for parenthood by cyclical repetitions of emotional repetitions originating in the reproductive need. At the same time it must be recognized that emotional trends which were originally instinctual, coupled with cultural trends, do complement those which find expression in the woman's experience of motherhood. Man's dependent needs have become fused with the aspirations of his manly vigor. As he gratifies his sexual need he reassures himself of his virility. He seems to have the special hope of creating a representation of himself in his child. If his survival is threatened (war, or any circumstance which might realistically or symbolically destroy his self-esteem) a man's anxiety activates his dependent needs. The desire to propagate oneself in offspring is but a special form of (the instinct of) self-preservation in adults. Fatherhood is actually the manifestation of two tendencies of the male's biological urge for growth. He feels the urge to subdue his own dependent needs through expressions of heterosexual love. He also wants to fulfil his desire to become like his father or even surpass and outdo him. The instinctual need for parenthood/

parenthood originates in the man's narcissistic reservoir of 'surplus energy', which becomes discharged in the germ cells, surpassing the boundaries of the self in the creation of the continuation of the self. Cultural requirements strongly influence the psychodynamic process of fatherhood because the male's biological function is completed in one act. In Western society the family organization allows a family triangle to develop where the adaptation to fatherhood is psychodynamically similar to that of motherhood. The father also tends to identify with his child. He, too, repeats unconsciously by way of identifications and projections the steps of his own aspirations and hopes so as to achieve completion through his child. Man's narcissism is channelized by his fatherhood. Being a parent also puts severe requirements upon him. It is as if he had a severe and relentless superego of his own. These responsibilities to which the (Western) father is pledged become the centre around which his further personality development and organization takes place. (9)

Freud once said that in his opinion a normal person should be able to do two things well: Lieben und arbeiten (to love and to work). We may assume that

> when Freud said "love" he meant genital love, and genital love: when he said love and work, he meant a general work productiveness which would not preoccupy the individual to the extent that he loses his right or capacity to be/

> be a genital and a loving being. . . . we cannot improve on the formula which includes the doctor's prescription for human dignity - and for democratic living. (10)

Mature genital love, though leading up to a process which is not fully understood, should result in

> the total fact of finding, via the climactic turmoil of the orgasm, a supreme experience of the mutual regulation of two beings (which) in some way breaks the points off the hostilities and potential rages caused by the oppositeness of male and female, of fact and fancy, of love and hate. Satisfactory sex relations thus make sex less obsessive, overcompensation less necessary, sadistic controls superfluous. (11)

Depth psychologists have at times gone too far in their emphasis on genitality as a universial cure for neurosis and in so doing have provided those who wanted to interpret this teaching thus with a new addiction and a new commodity. The kind of mutuality of sexuality (experience or orgasm) which is really advocated is actually more easily obtained in classes and cultures which make a leisurely, established practice of it. The more complex the society, the more interference there is from such factors as opportunity, health, temperament, and tradition. The proper formulation of sexual health would be that

a/

> a human being should be potentially able to accomplish mutuality of genital orgasm, but he should also be so constituted as to bear frustration in the matter without undue regression wherever considerations of reality and loyalty call for it. . . . In order to be of lasting social significance, the utopia of genitality should include:
> 1. mutuality of orgasm
> 2. with a loved partner
> 3. of the other sex
> 4. with whom one is able and willing to share a mutual trust
> 5. and with whom one is able and willing to regulate the cycles of
>   a. work
>   b. procreation
>   c. recreation
> 6. so as to secure to the offspring, too, a satisfactory development.

Such an accomplishment as this requires more than one person striving toward the utopian goal and it is not a purely sexual matter by any means. (12)

The young adult faces two adjustments which can result in a varying amount of anxiety: work and marriage. In both of these tasks he has to prove himself. Not everyone is so nicely balanced that he can meet either or both of these tests without taking flight from the new and exacting personality adjustments. Because some individuals do not have the personality tools with which to meet the new demands which the adjustment requires, they withdraw from the too painful situation. Sometimes the person goes from job to job. The same 'flight from reality' carries over into marriage and divorce results with remarriage frequently hastily effected.

If/

If the individual does not flee in the physical sense, the anxiety carries over into an illness with psychosomatic factors strongly involved. Some individuals lack the aggression with which to make decisions and meet responsibilities. Some have an intuitive feeling for doing and saying the right thing at the right time. Others lack this astuteness. Some adults have pitifully weak egos. The normal demands of adulthood, especially as regards work and marriage, are more than many can withstand. Any 'more severe than normal' crisis precipitates a breakdown. Earning a decent wage, living in socially acceptable surroundings, having a well-furnished house, and being the parents of attractive children does not necessarily signify happiness. Underneath these may be extreme anxiety and unhappiness. (13)

Women, through motherhood, finds a ready avenue for becoming a child again and normally achieves identification with her baby through libidinally charged processes. The man is forced to renounce and even repress his receptive dependent needs which do arise as he identifies with his child. The man who once needed a mother to gratify his dependent needs now finds himself the father-provider for his wife and children. This is a must. Though most men are prepared by a previous identification with their own fathers for the task of fatherhood (a task taken too much for granted), failure/

failure is too common, and many who succeed pay for their 'success' as fathers with varied mental or psychosomatic suffering. Some men indulge in an overcompensation of their dependent needs by demanding, domineering, or playing the despot. Others regress to a direct state of gratifying their oral needs in overeating or alcoholism. Even more complex and more highly disguised symptoms result if the man overdraws his libidinal resources in his attempt at being a proper provider.(14)

Though the man may have to renounce and restrict his id gratifications in becoming the worthwhile provider, he does have his gratifications in and through his work. Achievement in whatever form it occurs is absorbed in the personality as childhood gives way to youth and then to adulthood. The affective gratifications of secondary narcissism resulting from mastery of a task represents accurately the psychodynamic role which work plays in the emotional make up and economy of the men in the Western world. Instinctual needs are more compelling during the period of youth. In adulthood, and especially after the father has intimately united with his own person the gratifications and restrictions which his family represents, work and its satisfactions acquire increasing significance in the psychodynamic processes. The man whose primary emotional gratifications keep balance with the expenditure/

expenditure of psychic and physical energies in his work is indeed fortunate. There is little libido for primary emotional gratification if the gratifications of secondary narcissism become a steady drain upon the psychic resources. The adaptive capacity of the individual may finally be exhausted and the ego lose its flexibility unless there is a smoothly functioning interchange between primary libidinal gratifications (which are the result of the man's interpersonal relationships with his family and community) and the satisfactions of his secondary narcissism achieved in his work.(15)

Both men and women experience a rather slow decline of their reproductive period. Though the term climacterium refers to the diminishing reproductive function of both sexes, it is a very different process (dynamically) in men and women. The woman experiences a definite cessation of the hormone secretions associated with her reproductive abilities. If she has achieved a stable personality integration, this cessation of hormonal secretions does not severely harm the psychic economy she has achieved. If the woman experiences severe emotional disturbances at her climacterium, it usually can be said that the actual symptoms existed before. Though the abnormal manifestations did not appear before the 'change', the psychic economy was not balanced as it should have been in/

in terms of the exchange between primary and secondary narcissism, and the individual probably never successfully worked through the bisexual tendency which usually comes to the fore during the Oedipal phase of development. Where the woman's psychic economy has not been exhausted before the menopause, she usually responds to this desexualization of her emotional needs with a surge of extraverted energy. Her personality is still flexible enough to respond in seeking and finding new aims for her psychic energy.

Man's reproductive period lasts longer than the woman's, and in fact he seemingly has no definite cessation of his reproductive capacity. He responds very sensitively to aging, however. The social significance of old age is not what it was in patriarchal societies. Modern man is threatened by aging because his prestige declines with his increasing age. He feels compelled to compensate for his lessened capacity by increasing his competitive productivity. This may intensify his self-reliance but also increase the intrapsychic tension he experiences. His activity is dominated by success and mastery at the expense of his primary emotional gratification. Any failure in sexual potency may seem to him irreparable.

Many cultural factors bear on the significance of the aging process for the individual. From the psycho-dynamic standpoint there is a shift from the expansive and self-giving attitudes which mark the reproductive period to the retentive and/

and self-centred tendencies characteristic of senescence. In senescence the receptive dependent needs dominate the individual's relationship to his environment. The gratification of these needs seems to do more than give sustenance to life, however, and also serve for manifestations of love. The value of the aged personality is enhanced and his security is strengthened when he is loved. The individual is usually aware of his failing capacities and becomes hyper-sensitive in regard to the performance of his dependent needs. Often these needs are manifest as needs for prestige and recognition. Frequently the aged individual's demands for love are such that it is impossible to meet them. No one can make him unaware of his own weakness. A definite regression of the personality structure is common to senescence and manifestations of a paranoid encounter with his environment are frequent.

The emotional household of the aged person becomes more and more restricted as the exhaustion of vital (physical and psychic) energy proceeds. Because abundance of life can no longer be accomplished, the receptive needs diminish. The expenditure of energy becomes very limited. Life seems to exist at only a very low metabolic rate and mental functioning becomes minimum.(16) When this occurs, it is common to hear someone remark: "He (she) has outlived his days." But who can really know?

Ministering to Young Adults*

From the biological standpoint the attainment of adulthood signifies the maturation of stature, physical strength, and mental capacity. Coupled with this is the maturation of the reproductive functions and of sexuality. When the individual has learned, in part at least, to manage the newly strengthened and tumultous drives he finds himself endowed with during adolescence, he is partially ready for adulthood. When he has outgrown a majority of his dependent needs, his readiness for adult living is now enhanced to the point where he is able to cut the ties which still inwardly bind him to the benefits and exemptions of childhood. We now know from anthropological studies that the culture into which the individual is born and which lends many shaping influences to his psychosexual (as well as the spiritual) development cannot be written off as of no real significance.(17) Depth psychologists readily recognize the influences of the group upon the individual. Freud himself knew that the process of identification operated in the individual ego as that person was strongly influenced by the various forms of group relationship and the mental phenomena produced by them. He likewise recognized that all the ramifications of the group's influence upon the individual had/

* The term young adult refers to the individual between the age of the early or middle twenties and forty (more or less).

had to be a concern of depth psychology. (18)

Any person involved in human relations must take into consideration the individual's social (family and other group) relationships if an effective understanding of the individual and any problems he may have are to be dealt with intelligently. The individual is in reality more than one person - he is this, plus all the human and cultural (social and religious) influences which have shaped his life. Thus when dealing with an individual, the influences which shaped his personality development and which still exist in his unconscious - if he is not aware of them, must also be considered. In working with adults this is too easily overlooked. When this does happen, the result is usually one where the individual and his unique needs are misunderstood, or, at best, only partially understood. Not only is the individual a product of a family group, he is also influenced by many factors which have become so much a part of him that to overlook them is to fail to see the real individual. Though the clergyman must engage in a person-minded ministry, his ministry to persons must be in terms of the person-in-a-group, the person still carrying in his personality make-up the complex social-psychological influences of history and tradition as well as a contemporary structure. The individual cannot be understood and properly ministered to in a narrower perspective. (19)

As/

As the clergyman does seek to deal with young adults, he will find himself faced with two broad groups, those who have become relatively well-weaned psychologically by the time they reach the early twenties and those who have not. The personal situation of the young adult is shaped to a large extent by the nature and scope of the weaning which he was able to effect during his adolescent years. He leaves the period of youth to be faced with the manifold responsibilities of adult living. He is placed under the demand to be an adult in the economic, emotional, intellectual, religious, and social life of the world of his own day and age. The central character problem which the just-weaned adolescent faces is that of making the basic identifications around which his life as a mature adult can be developed. In those cases where the character development of the individual is arrested at the threshold of adulthood (psychological, as well as physical maturity) life's encounters may even yet take him irresistibly toward maturity. The way may be hard but the ripening character is none the less real even though the full bloom did appear somewhat late. In other cases adolescence will become a permanent state as far as the psychic structure is concerned. No further appreciable advance in personality development will take place. The fact that prolonged immaturity is so characteristic of Western culture is not at all complimentary.

It/

It could indicate a sickness in our society, symptomatic of so complex and terrifying a social structure that the young lose heart for growing into adulthood, preferring rather to remain protected even at the high cost of being dominated by parents and other figures of authority. (20)

The marked increase in teen-age marriages can not be interpreted as a trend whereby youth are maturing at an earlier age. It is more indicative of a giving in to instinctual drives and urges by those who have not been helped to face the full force of reality. The alarmingly high divorce rate of those who married while in their teens might indicate that an escape into marriage had been taken by those concerned. While not intending to imply that every teen-age marriage is a mistake, it must be insisted on that the clergyman should take more responsibility toward bringing the youth of the parish face to face with adult reality. Coupled with these escapes into marriage are such things as avoiding personal responsibility by escaping into college or even escaping into military service. In this day when it is relatively easy to secure a grant or at least borrow easily for college a second look at why each individual young person has so decided (college, etc.) is needed. One of the truly significant ways in which the clergyman should minister to young adults (or, rather those who should be assuming the responsibilities of adulthood) is to/

to challenge them to cut the apron strings which unduly bind them to parents so that they can move on to maturity. Just as the Scriptures indicate that a man should leave his father and mother in order to face the demands of marriage (Genesis 2:24; Matthew 19:5; Ephesians 5:31), so should the clergyman challenge those of the parish (who are at the place where maturity could be claimed if there was an honest facing up to the demands of adulthood) to come to terms with the world of work and the many other responsibilities of adult living. The clergyman would need to beware lest he seem to be calling for the single person to get married at once, for the person in college to quit immediately and get a job, for the individual living at home to look for a boarding place or live alone (or with others not his family), or for the individual who leaned somewhat heavily on parental and family resources of social living to suddenly deny them all. The clergyman's challenge should be clear-cut enough to eliminate any possibility for misunderstanding to result whereby the young person suddenly began to disrespect his parents and elders. The challenge and call through parish activities for young persons to shoulder their part of the burden of adulthood should also involve the parents, challenging them to 'let their children go'.

Because chronological age is a relatively poor measure of emotional, mental, and spiritual maturity, the clergyman must beware/

beware lest he allow himself to fall into the fallacy of assuming that because an individual has seemingly reached physical maturity he is also mature in other ways. In emerging from childhood through adolescence into adulthood the individual gives up his self-centredness of thought and feeling only under environmental pressure. Ordinarily such pressures do not force a maturity of religious outlook upon the individual as inexorably as they do other forms of maturity. The individual's religion too often is regarded by others (parents and religious workers, as well) as his own affair, and so far as they are concerned, can quite easily continue self-centred, magical, and wish-fulfilling. It is very probable that no other region of personality involvement allows so many residues of childhood to prevail as is the case of the religious attitudes of adults. Many young adults find their childhood and even adolescent religion to have marked comforting value. There is not the external pressure, nor is there the inner desire strong enough to impel the individual toward increased understanding and maturity, to demand a moving on to full development (Matthew 5:48; Hebrews 6:1,2). There has not been the growth in grace and in sound knowledge of God (II Peter 3:18). The refining of the individual's faith has been held up. Childish faith (i.e., immature faith, as distinguished from child-like, free from guile and pretense, faith) prevails. Desiring/

Desiring to retain the pleasant associations of childhood, or desiring to conform to the status quo so as to ensure present comfort and social position, the individual settles into a 'faith' which may be satisfactory as long as the sun shines, as long as there is no effort to bring this 'faith' into line with a Biblically sound, intelligent service of God. From the Evangelical Protestant standpoint a personal religion which does not stand up to some criticism and which will not see the individual through the normal crises of life is not a healthy religion. Too often the individual takes over the religion of his parents (one of them, usually) without any real effort having been made to assimilate the 'faith of our fathers' so that it becomes a first-hand experience. Second-hand religious experience may be better than none at all. On the other hand, it may stand in the way (and frequently does) of the individual ever coming to have a genuine experience of his very own. The expanding faith which incorporates the Christian virtues can not be static (I Peter 1:5-11). The really immature religion has not evolved beyond the level of impulsive self-gratification. Psychogenic values are shunned while it serves either a wish-fulfilling or soporific function for the self-centred interests. Because it is immature it does not entail self-objectification, but rather remains unreflective. Thus it fails to provide a context of meaning in which the individual can find his bearings, and with genuine perspective judge/

judge the quality of his behaviour. The immaturity does not allow the unifying effect of the religious experiences the individual does have to become operative. Because whole regions of experience are excluded from examination and reflection, there is a spasmodic and segmented response in terms of individual worship and other aspects of religious activity. Even when fanatical in intensity there is but partial integration of the total personality. The fanatic response is in itself an indication of an off-centred, unbalanced religion.(21)

The clergyman can still exercise a preventive ministry in dealing with the young adults of the parish. It is admittedly late to begin a ministry of prevention (of psychological and spiritual illness), and a good bit of what is done will have to be re-education. Young adults still normally have enough desire and stamina for growth that they will respond to a well-timed challenge and the considered instruction of a clergyman who approaches them with a view to helping without condemning, leading without undue force or compulsion, instructing without dogmatism. One of the real threats to continued growth which young adults face is the relative maturity they have already achieved. Maturity, because it is too often construed to be the age of settling down into hardened forms of thinking, feeling, and acting which resist change, is a foe of continued psychological and spiritual development.

The/

The stagnation which too frequently sets in during late adolescence (or whenever the individual marries, gets his first real job, goes away to college, enters military service, etc.) or the earliest years of physical adulthood does not indicate the end of the capacity for further growth. Rather it signifies the recognition and acceptance of the fact that it is easier to keep familiar habits (or give up those not fully integrated into the individual's personality structure) and follow the relatively easy ways of the good old former days. (22) A situation which should cause religious workers great concern is the mass exodus from Sunday School attendance and participation during (late) adolescence. Those denominations providing religious instruction and Bible study activity of a graded-to-age-needs kind for all adults are to be commended for their efforts to stay the process of stagnation. Those denominations which have rationalized their lack of emphasis on adult religious education - whatever the reasons they have 'cooked up' - are promoting this crippling of their parishioner's spiritual development. Happy is the church whose vision and efforts have not allowed work with adults to deteriorate to the place where it is felt that only a meager response from the adults should be counted on. While attendance itself can not be the sole criterion for effective participation and growth along spiritual lines, continuing attendance/

attendance and participation in those church-centred endeavours which deal with religious instruction and Christian growth indicate the individual's availability for further guidance in his spiritual development.

1. Emphasis on the Family.

While it can not be assumed that each young adult is at the same time a married young adult, the clergyman probably has his greatest opportunity to exercise an effective ministry with those who are the newly married. Many of those who are unmarried in their early twenties will marry within a few years. The clergyman is therefore a key member in the group of professional individuals whose task is that of working together to safeguard the essential values of the family man (or woman).(23) While the individual is developing during childhood and adolescence, the clergyman's role is chiefly preventive as regards the matter of psychological and spiritual illnesses. When the individual reaches the early years of adulthood the clergyman's role continues to have the same preventive significance, and, in addition, takes on the many-sided function of safeguarding and promoting that psychological and spiritual wholeness already achieved during the more formative years. Since psychological and spiritual well-being are not commodities of 'stainless steel, guaranteed not to corrode nor wear in any way', they must be maintained.

Just/

Just as fine brass requires the constant care involving polish, rubbing, etc., so does one's psychological and spiritual health need the regular care of healthy, satisfying emotional contact with others and the deeper fellowship with those of similar religious convictions and with God. The clergyman's major role with adults is preventive in the sense that he should be engaged in circumventing the deterioration of the growth already achieved while at the same time leading the parishioners in their pressing on toward full maturity. The adult must be encouraged and led in fighting the good fight of faith, in laying hold on the very highest type of living (I Timothy 6:12). While late childhood or early adolescence seems to be the most appropriate time for challenging and leading individuals to publicly confers their faith in Christ as personal Savior, and then become one of the church membership, the challenge should never be relinquished. Adults must be continually brought face to face with the need to declare themselves (if they have not previously done so). Even those who have previously declared themselves for Christ must be challenged to keep the decision up to date.

Not only is the individual's ability to sustain healthy relationships to be considered - his family constellation determines many of his responses to life and contributes either positively or negatively toward his well-being. The quality of the fellowship he knows and experiences in such social/

social (and spiritual) relationships as his church activities likewise has a marked effect on his total health. Thus the clergyman's concern must be at least three-fold: to work for healthy individual psychological and spiritual development, to seek the well being of the families of the parish as regards their psychic and spiritual characteristics, and to establish and promote a (psychologically and spiritually) healthy congregational fellowship and program of worship and work. This requires that the clergyman think in terms of the health of the congregation as a whole, the health of the individual families of the parish constituency, and of the individual persons within the parish confines.

In the final analysis the individual's resources for dealing with his own conflicts and personal encounters depend not only on his own individual strengths and weaknesses but also on the quality of his interpersonal relationships and the character of the spiritual strength he receives from his participation in the activities of the parish church. If the individual is rarely ever (or never) challenged to face the full stewardship of all of life (time, talents, possessions, all his relationships), if he is never presented with a vision which takes him beyond his own nose in his consideration of how he should be using the universe and co-operating with its forces for good, then the parish church may be in collusion with that individual in the deteriorative process which does foster/

foster psychologically crippling attitudes and spiritually empty living.

While the central problem of childhood is individuation and that of adolescence is psychological weaning, the young adult - if he has been able to effect a reasonable degree of psychological weaning - faces a fresh crisis: how shall the individuality and the freedom be maintained? There are two broad roads the young adult can follow. On the one hand he may cut as many ties with his family and early affective relationships as he possibly can. On the other hand he may form as many new relationships as possible and maintain them on a mature level. But he is not faced with an either/or decision. He does not have to cut all his former ties in order to form the new ones. The tragedy of many individual's experience is that they do just that (i.e., cut all possible ties) but do not form new relationships to replace them. Then settles in upon them a loneliness which is the first fruit of the isolation they have brought upon themselves. This loneliness of isolation is more frightening than the (parental and other) domination the young person hoped to shake off.(24) But it does not have to be this way.

One of the significant ways in which the clergyman and the parish church organization can help the young adult (or person in late adolescence) to avoid this abyss of isolation is to intelligently strive for a program of activity for young people/

people which will greatly assist them in forming the new relationships which will gradually replace many of the old ties of childhood and adolescence. The alternative to cutting as many ties as possible is found in selecting, forming, and strengthening ties at the mature level. The young person can not be expected to accomplish this without some help, without some guidance given in terms of an understanding of exactly what the individual is facing. While the isolation resulting from the cutting of all possible ties is terrifying, the acceptance of the new relationships can be just as frightening because of the new and heavier responsibilities involved. The young person may attempt a compromise in the face of the frightening responsibilities. Perhaps the most serious threat to young maturity is the compromise which can be too easily made, the typical temptation being the appeal of such identifications as promise to give what is legitimately desired while the fundamental responsibility for providing these wants is shifted to someone else. Too easily the young adult can identify with those persons who will provide a solution to the isolation of cutting all ties, while shunning his own responsibility because he is led to believe that someone else, the congregation or other group, or the leaders of the group will hold the fort and see that things continue to function. (25)

The socialistic trends presently sweeping many parts of the world and gradually infiltrating the remainder contribute to/

to this threat which young adults face. Why assume individual responsibility for the house for one's own family, for example, when the government will (or should) do it? Why think in terms of the emergencies which may place a heavy economic strain upon the bread-winner when various social security measures are available? The danger of becoming a parasite is very real. There also seems to be a strong paternalism prevailing in many parts of the Western world which does not allow the young person to 'strike out on his own'. Not only does this temptation face the young adult in his everyday living, it carries over into his spiritual relationships. What a tragedy it is for a young couple, for example, to be allowed to feel (or be led to think) because they are now more heavily burdened financially because of their need to 'get started' in their marriage (buying home furnishings and meeting other needs) that they can be excused from supporting the local parish program with their tithes and offerings. While the New Testament ideal is giving as one has been prospered (I Corinthians 16:2), being justified in discontinuing (practically) all giving can not be justly claimed simply because 'We have all these other expenses'. The local church (and its clergyman) consciously or unconsciously adds to the young adult's temptation by seemingly helping him shun some of the responsibility he absolutely must face if he is to move on to/

to greater maturity. Too often the local church contributes to a weakening of the ego structure of the young adult by not helping him face the demands he must meet if he is to live in the psychological and spiritual world of full adulthood.

The machine age in which we have been living for several decades has also promoted regimentation of life. Man has become too often a manipulator of one of these machines. He has not grappled with animate forces enough to keep sensitive to human values.(26) He has not been called on to make his own decisions frequently enough to cause him to be at ease in the presence of his own freedom. There is a general fear of personal freedom. Individual freedom, and the concomitant personal responsibility such freedom entails, are psychological problems. The individual either chooses personal freedom or personal bondage, for,

> the more he gains freedom in the sense of emerging from the original oneness with man and nature and the more he becomes an "individual", has no choice but to unite himself with the world in the spontaneity of love and productive work or else to seek a kind of security by such ties with the world as destroy his freedom and the integrity of his individual self. (27)

Of course, it must be acknowledged that in many cases much external pressure is brought to bear upon the individual (e.g., life under a totalitarian regime or even in well advanced socialistic communities) so that he submits for fear of/

of life or in order to be able to continue living there, but now in the so-called democracies it seems that individuals by scores are selling out to bondage, finding it much easier to accept the freedom destroying ties of such relationships as they allow themselves to make in their everyday living.(28)

Because the quality of the psychological and spiritual health which parents demonstrate determines to a very large extent the psychological and spiritual well-being of their offspring,(29) the clergyman should be quite concerned about those who are prospective parents in terms of assessing their ability to produce healthy children. While it is maintained that the clergyman in the local parish is not primarily a psychotherapist, pathological elements in the prospective parents of the parish must be his concern to the extent that he brings all possible resources to bear upon alleviating the possibility that the crippling personality defects will not be transmitted to the children when they are born. This task is not simply that of recognizing major pathological syndromes. Subtle, unconscious influences in the personality make-up of the prospective parents, latent or near latent disturbances existing from their own childhood days and which probably will not become manifest until the individual becomes a parent, must be reckoned with. Without looking on every young adult not yet a parent as a potential breeder of some form of personality disturbance which could lead to neurosis or psychosis, the clergyman/

clergyman is faced with the task of becoming well enough acquainted with those who are prospective parents to ascertain to some degree, at least, their psychological and spiritual fitness for parenthood.

If the clergyman has been able to instruct the young adults in many aspects of marriage preparation, he will have come to know them before their marriage. Thus he will already have established a relationship with them whereby he continues to minister to them as they leave adolescence for young adulthood and its many new responsibilities. The clergyman who is beginning his parish ministry (either first charge or new pastorate) will need to so relate himself to the young adults that he can effectively minister to them. Moreover, newly married couples will move into the parish from time to time. To take for granted that these young couples have been given adequate premarital counselling and instruction is to assume entirely too much. To feel that since they are already married they do not need at least a partial ministry of instruction is a tragic error in judgment. By all means the clergyman should attempt to become a trusted friend and counsellor to these persons. If he succeeds while the marriage is still relatively new, he will have so related himself to the couple that they will accept his ministry and turn to him for help during later years.

The/

The clergyman's ignorance of the psychological factors in marital adjustment and happiness can not be excused by recognizing or admitting that he has little or no background in this area.(30) While it is recognized that the clergyman will be limited in several aspects of his ministry (no man can achieve omniscience in this world), his very call to the Christian ministry was a call to preparation for such a ministry, and continues to be a perennial challenge in terms of becoming informed on matters relating to his ministry to individuals. The clergyman who would not think of getting behind on theological matters, may never consider it his responsibility to keep equally abreast of the times regarding what is being discovered in the realm of human relations. The clergyman who thinks he does not have the time for attending workshops, seminars, and similar activities for bringing current findings to light in the parish ministry, for some reading and investigation in the areas of sociology, psychology, and related fields of study and investigation (particularly as these bear on a face to face dealing with persons) is entirely too involved in the 'things of God' and 'running the church' to give attention to those matters which are equally significant. 'Getting down where people live' calls for an intimate understanding of what is going on in the lives of the individuals involved. The practical involvements of

an/

an effective application of the Gospel message makes necessary an understanding of the psychological factors involved in the adjustments the individuals must work out if they are to live as healthy adults.

The areas of greatest difficulty in working out a satisfactory marital adjustment are sex relations, in-law relationships, mutual friends, social activities, spending the family income, and religious activities.(31) Every couple would profit greatly from some specific counselling and instruction in each area. Some couples will have married under special circumstances(32) and will find additional stress involved in their adjustment during the first months of their marriage. Because the first adjustments to marriage usually become the permanent ones,(33) the quality of the early adjustments should be a particular concern of the clergyman. Because the individual brings to his marriage those attitudes which were formed during childhood and adolescence and which may affect adult sex behaviour, for example, and may turn the personality toward health or neurosis,(34) the clergyman has no real choice but to learn what is said by modern psychology about the dynamics of adjustment and ordinary living.(35) Since there is not one main cause of marriage breakdown - i.e., marriages break down at three levels, the clergyman will find it necessary to 'keep an eye on' these areas involving the environment,/

environment, the couple's relationship to each other, and the personal strengths and weaknesses of the individual marriage partners. There may be much strain at the point where the couple (family) rub shoulders with the community to which they belong. Social and economic pressures of many kinds operate within the rapidly changing social and economic structure of the present time. But to cast blame on environmental (including social and economic) circumstances may be a subtle way of (helping the individuals in) evading personal responsibility. A really sound marriage probably can stand almost anything in the way of environmental pressure without breaking down. The relational factors of a marriage are the clergyman's concern. Examining the relationship between husband and wife and seeking to strengthen and see the union improved is his responsibility. And he cannot do this without considering those personal factors which lie deep beneath the relationship and give it a foundation for endurance or possible ruin.

Three chief personal defects can be singled out. They are ignorance, emotional immaturity (instability), and selfishness. Incredible ignorance about the proper place of sex in marriage, the meaning of the emotional interactions between husband and wife, the principles of home management, and the principles of parenthood may be the situation with some who are seemingly 'well informed' about the remainder of life in/

in general. The truly dedicated and genuinely conscientious clergyman probably could in one generation see swept away completely all fundamental ignorance (lack of knowledge which is proved and established beyond reasonable doubt, that which has been accepted generally by those who have made a serious study of the subject) about sex, love, marriage, and parenthood. To accomplish this he would have to see the young adults who were (soon to be) parents brought into the scheme for instruction, as well as those in late adolescence who would marry in a few years, and all the school-age children of the parish.(37)

The clergyman will encounter again and again individuals whose chief weakness, as far as being able to adjust to adult responsibility is concerned, is emotional immaturity or instability. In some cases he will have to deal with those who may never be able to 'grow up'. On the other hand he will have the opportunity to minister to many who really have not outgrown adolescent (some even infantile) attitudes and behaviour patterns. Because it takes the whole of an adult man and the whole of an adult woman to make of a marriage the full and rich experience in living it should be, the clergyman's concern will be to shepherd those immature parishioners on to the maturity demanded for a lasting, happy marriage.(38) While bringing retarded individuals to emotional maturity is primarily

primarily the task of a psychologist or psychiatrist, the clergyman will need to be able to recognize most of the indications of retarded emotional development so that he can make the proper referral to competent resources in the community and professional circles. Thus his responsibility is not to be the specialist, but to know the specialist, and be prepared to refer those who need his services to him.(39)

Selfishness is to some extent symptomatic of immaturity, but it goes much deeper than that. It is basically a matter of character, of the individual's entire outlook on life. Stubborn self-centredness renders an individual incapable of entering into a relationship where the needs and rights of another can be acknowledged and granted. The selfish individual looks on people much as he does things, as but means to the end he desires (or demands). Every noble feeling and quality in life becomes degraded and debased in contact with him. The id frequently rules the ego to such an extent that one may characterize the individual's behaviour as beastly or savage. The super-ego which never developed can not bring its influence to bear upon the life situations. Love becomes lust. Co-operation is turned into exploitation. Humility becomes a cloak for craftiness. 'Repentance', if it ever does take place, proves to be no more than self-pity, a sorrow over one's having been shown up, and not genuine turning from the self-centred indulgence. The individual's thought,/

thought, feeling, and action have a fixed axis - himself, first, last, and always. Being married to a deeply selfish person is much like going through life attached to a vampire who is constantly sucking one's blood.(40) The person so 'trapped' wonders how he (she) could have been so blind to the other's now obvious lack of character.

To despair of any individual, however, is to reveal one's lack of faith in human nature and the innate healing forces which are God-given. From the Christian standpoint that which is impossible with man may be very possible as the healing force of genuine love is released within the individual.

> The roots of selfishness go very deep. In the last resort they reach down to that final mystery of iniquity which the theologians call sin. Yet the theologians only talk of sin in order to assure us that there is a process of redemption. Selfishness is not basic in healthy human nature, because it defeats its own ends. The selfish man cuts himself off from all the things which human nature needs as the plant needs earth, water, and sunshine. No human life can fulfil its destiny without being rooted in a sense of the approval of its fellows, without the constant renewal brought by the refreshing stream of social life, without the warmth and light of being loved. So selfishness, by a strange paradox, is the deadly enemy of true self-interest. This is so obviously true in marriage that a man or woman can sometimes be brought to see it and to begin slowly to mend. There have been some remarkable instances of this. To win a man away from selfishness is to nurse him fromsickness back to health. There/

> There are powerful forces in him which, once the process has started, will work to bring it to completion. (41)

The personal relationship of the marriage partners and the quality of their home life should be the clergyman's chief concern. If the family from which each came has provided a good foundation, and if the school and parish church have done their part in seeing the individuals develop healthy personalities, helping a couple to adjust should be none too difficult. If there are deep personal conflicts which have been brought to the surface by the marriage relationship itself the clergyman probably faces a task for which he is totally unprepared. His ministry then becomes that of helping the individuals secure the help they must have for their marriage to be straightened out. Unless the clergyman can become aware of those hidden needs and desires which draw couples together or drive them apart, he can not hope to help lighten the burden of those who may be somewhat mismated. Moreover, he will be unable to alert those about to be married, or those who at least contemplate it in a few years, of the unreality which frequently draws two individuals together. When the individual's 'free choice' is dictated by previous devitalizing experiences which have left a residue in the unconscious mind, he lives over and over again his primitive efforts to overcome these experiences. His neurotic or near neurotic character conceals out the intelligence he could bring

to/

to his marriage and apply toward its adjustments and its demands, if he was not burdened down by his own conflicts or his character weaknesses.(42)

Marriage counselling(43) can provide the clergyman with the key which when effectively used will remove many stalemates between husband and wife. To think in terms of one aspect of the total parish ministry being that of marriage counselling is not to suspect every union of failure.(44) People can be genuinely happy in marriage (and thus provide the setting for healthy offspring) only when they are creative and are capable of establishing a state of emotional stability and organization. There are times when disturbing influences (either external or internal, within the parish or within the family) upset these balances and the established emotional economy is threatened.(45) The clergyman should either be able to help the couple mobilize their resources to re-establish their previous equilibrium and harmony, or help them to accept the needed assistance which could be given by some professional person.(46) Perhaps one of the genuine helps the clergyman can offer is that of pointing out to people the unmistakable fact that a successful marriage is no accident. The possibility ofhappiness also involves the chance of failure. The goodness which is a very real possibility must be earned by thoughtfulness, tenderness, and consideration of the other. The hard work of acquiring knowledge and growing up emotionally can/

can not be shunned. Once the adjustments have been made they must be sustained by flexibility in terms of the changes which occur within the family, by good humour, and by a spirit of optimism. The only way to adequately promote this continuous adjustment process is to have high purposes, and serve them faithfully. There is a sense in which marriage is more difficult to-day than it was in the past, but the rewards for facing and meeting the challenge are found in the many deeper and richer personal experiences which were not possible in former times.(47) Not only will the clergyman need to point these facts out to his parishioners, he will also need to emphasize them again and again, holding them up constantly before his people as the substance of a successful marriage. The resources available to the clergyman are many. Church attendance itself, particularly when there is active participation in some activity, is conducive to reconciliation in many cases where there has been considerable disharmony and separation in some instances.(48)

The clergyman has a unique opportunity to influence a family for good and make a lasting impression (as a representative of Christ) on parents at the time when a baby is born. The act of childbirth itself brings to focus the months of hopeful planning, or months of anxious dread. Sometimes the period of pregnancy is both joyful and hopeful, yet with underlying dread and/

and considerable anxiety. If the child is wanted and the birth is relatively normal the occasion is sublimely joyful and brings a spiritual experience of great magnitude. If the child is not wanted, or in some way malformed, the experience may bring tragedy and suffering. Though childbirth is a common experience, i.e., normal in terms of life processes, it is a crisis in the sense that it demands adjustments which involve the entire family. The mother herself will be suspicious and anxious about the baby until she has been able to determine for herself that the child(ren) is (are) not malformed in any way. It will take her a few days to become accustomed to the child's actually being on hand (and no longer inside her body). She may have the 'blues' as she experiences release from her tension and fears. When this occurs sometime between the third and fifth day following delivery she may report that she really does not know why she is crying.(49) She may even report that she does not see why anyone as happy as she is should have any cause for tears. Patience in dealing with her and the willingness to allow time to heal the scars are helpful attitudes to have toward her. This is one of those instances in life where a little kindness and sympathetic understanding will go a long way toward helping a parishioner through a very trying experience.

Parenthood calls for decisive revisions in one's self-concept and his family role. The man now is a father as well as a husband, the/

the woman a mother as well as a wife. Accepting and working through this responsibility is the greatest test of the young adult's maturity up to this time. The first child also forces a readjustment of the couple to their larger environment. Many alterations in living, (e.g., the wife's stopping work, the need for more living space, the temporary stoppage of many social activities - including church participation), including a number of significant interpersonal realignments, become necessary. The time of the first child's birth in relation to the date of the marriage can be a very important factor in the marital adjustment of the couple. If the child is born during the first year of marriage the husband most likely will not have had time to adjust to his wife's characteristic individuality before he encounters her as a pregnant woman. She probably will not have had time to adjust to her husband's individuality before taking on the added ramifications of her pregnancy. By the time of the baby's arrival there may be several unresolved tensions in the marital relationship. The baby frequently falls heir to one, perhaps several, and in some instances all, of those strained emotional relationships. A second or third child, unless he is unplanned and comes too soon after the previous child, precipitates far less anxiety because the mother is now familiar with the birth procedure and other routines. The mother who has two babies/

babies on her hands at once (i.e., two children born within a year or so of each other) may have unconscious resentment toward the children, the husband, or even herself for not being 'more careful'. She also may have adjusted well and is making the most of the situation.(50) Her overall philosophy of life, plus the attitude of her husband and others of their families (especially those who live nearby and thus exert considerable direct influence on the couple) will normally determine how well she becomes reconciled to the situation she faces. If she has sufficient ego strength she will come through the time of stress and even be able to become one of those ministers of the ministering community to another mother whose experiences parallel her own. If she does not have the necessary ego strength she may pour forth her resentment upon her husband and others, and add her tales of woe to the circulating old wives' tales which will unduly influence the young women who eventually will become mothers. The failure to master the unpleasant situation will cause her relationship to her other children to deteriorate and her mothering ability toward them even to take on a negative value. Her own daughters will in time become indoctrinated with the horrors of childbirth, the sorry lot of the housewife and mother, and the beast-likeness of all men. The clergyman who is sensitive enough to this mother's needs and who can bear to hear her out (becoming no doubt a target for some of her resentment and/

and hostility) will have rendered a significant ministry to the woman, her family, and even the larger community. This is a therapeutic ministry in the sense that the woman is helped back to wholeness. It is a preventive ministry in the sense that the woman is rendered more able to mother her children and thus provide them with a more adequate home environment. It is a supportive ministry in the sense that the clergyman 'stands by' the parishioner while she is living through an unavoidable life situation.

The clergyman who serves those communions where infant baptism is practised will have additional opportunity to give pastoral care to a couple at a very impressionable time in their lives. As he counsels with the couple about the spiritual significance of the rite, he has the attention of the couple and this can be directed to considering their responsibility to the child. Merely presenting the child for baptism because it is the accepted thing is frequently the parents' chief motivation. Some parents truly have the conviction that this is the thing to do. Whatever the motivation, the clergyman can direct the energies of the parents toward fulfilling their parenthood roles. In addition to pointing out to these parents that they are entering into a covenant relationship with God on the child's behalf, for example, he can also lay stress upon their relationship to one another so as to make their home life conducive to the purposes

of/

of God being carried out in the child's upbringing. If he is genuinely sensitive to the couple's display of feelings and ideas concerning their relationship to one another, as well as the spiritual significance of the child's baptism and its implications, he may turn up opportunities for helping the couple in their individual spiritual growth and adjustment to one another in time to come. Such opportunities may open the door to the hearts of the entire family for the future ministry of the total parish set-up. The clergyman who serves communions where a consecration or dedication service of infants is the accepted procedure has a similar opportunity to bring an effective ministry to bear upon the lives of a couple.

It can hardly be over-emphasized that the clergyman in a local parish has his greatest opportunity for carrying out his mission as a representative of Christ in his ministry to families. While it is quite true that a significant ministry can only be effected in terms of individual care, the individual is with few exceptions an individual in a family setting. Not only is this person's responses to life determined to a very large extent by his past and present family relationships, his reactions to life involve yet unborn individuals whose lives will be influenced by him in the future. Whatever is done to improve the interpersonal relationships of the members of a family will result in improved psychological and spiritual health for the next generation. The

claims/

claims of maturity which young adults face in parenthood are the clergyman's special concern.(51) Any effort to reduce the responsibility of parenthood or to shun the suffering which becomes necessary in full parenthood will show up in a decline in ego strength (perhaps the very act of shunning full responsibility is indicative of a weakened or retarded (infantile) ego). The clergyman is responsible for helping a couple to understand the full spiritual significance of their marriage: to provide for the full development of themselves as individuals in relationship to each other as husband and wife, to make possible the procreation and nurture of children, and to establish within society a unit where the lasting values of life can be taught and where the children of the union shall learn to accept and fully develop their own individual uniqueness as persons in their own right. The clergyman has the function of preaching as one of his answers for helping a couple face the demands of parenthood and family living, he can utilize the various study and activity groups where young adults participate, and he can take the fullest advantage of pastoral visitation (where he is visiting with a purpose and not just to be able to check their names off his communicant's list because they have received the expected yearly visit). It is not an act of reading into the Scripture something which is not there to think of Jesus' command as recorded in Matthew 28: 19, 20, as including the going into the homes/

homes of the newly married to make disciples of the highest sort of living, i.e., love for one another, and for any children which may result from the union, after the manner of love with which Christ loves His church (Ephesians 5: 21-33; Colossians 3: 18, 19). After all, making disciples can only be effective when there is a foundation of healthy interpersonal relationships and relatively normal personality development. Again, it must be admitted that things impossible with men (e.g., transforming a bankrupt personality) are possible in the unhampered operation of the grace of God.

The family is the proving ground of a marriage. Parents' behaviour toward children, and to each other, provides the clue to the values and practices that promote or impair family stability. The role of the clergyman in guarding, strengthening, and promoting the psychological and spiritual values of family living is indeed unique. His intimate knowledge of the individual members of the family allows him to serve better than any other professional person in relating to them through both their achievements and their vicissitudes. He is not only the recognized guardian of the spiritual and moral values in life, he is the representative of a most hallowed tradition. In all the times of crisis he is the counsellor and guide. If he is aware of his true role, he wastes no time in offering emotional support and the spiritual resources of the Christian religion quickly and/

and directly. He also paves the way for casework and psychiatric help where this is the primary need. He truly has an unusual responsibility and a matchless opportunity. (52)

But, alas, human personality does not function perfectly, and

> the parents who must give the life patterns to their children are themselves too often warped, childish personalities. They cannot love the child in such a way as to make him secure, because, perchance, they have been so deprived of love themselves that they cannot give love for fear of being hurt. They may not have been ready for or wanted the baby in the first place. They may be taking out on their child their jealousies and hatreds nourished in their own family groups, or demanding from him a kind of love that only an adult could give. (53)

In terms of preventive action the clergyman's keenest challenge and, in the long run, most fruitful endeavour will be

> helping parents to get free enough from their own fears and twisted loves and hates to give their children such love security as shall make it possible for them to grow up less afraid. (54)

Now, how shall the clergyman set about achieving this purpose? If he proceeds like a lone wolf toward the goal, turning his back on those parishioners who would become adequate (lay) ministers, when they were enlightened and properly trained, in helping to bring about this desired change in the family life of the parish families, he may make more and better progress initially. Indeed it does test the abilities of a clergyman when/

when he sets out to discover among the parishioners those with the potential for leadership and genuine service. Not only does he have to develop and promote a training programme for those who would become adequate leaders in family life education, (55) he has the thorny problem of dealing with those obsessive-compulsive and near-neurotic individuals who volunteer for the programme but whose personality make-up and intra-psychic conflicts render them practically or totally unsuitable for dealing with other individuals who need the help of a person whose own family life is adequate.

One requisite the clergyman must meet is that of having an up-to-date working knowledge of the family to-day. This must include the family's needs and its opportunities, for the best and most compelling contribution which can be made toward peace in a world torn with turmoil is to help parents see that it is possible to give children something they can live by and for. This will in turn be something the children themselves can contribute to world betterment. This will involve utilizing present knowledge about child growth and development and family living which is natural to the children's and parents' individualities and to the cultural setting in which the family lives. The new guides for better, more wholesome family life which are being turned up by social science research and by the clinical investigations in psychological and psychiatric settings/

settings must be studied with a view to determining how they can be used in a parish family life educational programme. A stock-taking of the individual family, noting its assets and its basic lacks, and a thoughtful consideration of what steps to take in meeting its needs are but necessary aspects of the effort to see the quality of the family life improved. Through all of this must shine some clear concepts of what role parents shall fill in bringing themselves to a stage of abundant living where they can help their children develop and maintain a healthy personality amid present-day living.(56) The church programme of education in marriage and the family(57) may prove to be its most significant effort to realize in its parishioners the hope of God that each individual might come to experience for himself a quality of life which in itself will lift him above the trivialities and 'humdrum' so common to a majority of people in the world to-day.

In the past the clergyman has not seen his role as including a preventive ministry which is as important as his saving and healing and restoring and supporting ministry, (or even the most significant things he does with his time and energies). The primacy of preaching, growing out of the Reformation emphasis, prevails in the thinking of many religious workers (those in theological education as well as those in promotional and general parish work) even to-day. The clergyman is still a preacher,/

preacher, for it is by the foolishness of preaching that God has chosen to confront men and women with his love for them and his demands for right living (i.e., preaching is one of the channels whereby God confronts man). But the clergyman who sees himself as primarily or almost exclusively the preacher (a proclaimer, a teller of what God has said and expects) in a pulpit will not in this age command the useful attention of a majority of the parishioners. It is the quality of the personal dealing of the clergyman with individual by individual, family by family, the degree of genuine understanding of the personal and family situations facing the parishioners day after day and the constructive help he brings to these persons, which really determines his effectiveness as the man of God in the local parish. As he deals with good sense with the individuals and families of the parish constituency, his preaching ministry will become genuinely appropriate in conveying to the people God's concern for them and His expectations of them. The clergyman who has had the time and patience to listen with understanding and spiritual concern to a personal problem will find a parishioner ready to listen to him when he stands behind the sacred desk and seeks to speak the truth in love. In a sense, there are two sides to the Biblical injunction "he who has ears to hear with should use them for hearing": the clergyman who expects to have the ear of the young adult when he (the clergyman) speaks/

speaks for God should give the parishioner his ears for those things he (the parishioner) will have to say about his own life situation from time to time. The clergyman who has little or no time for dealing with the problem a couple may be facing in relating themselves happily to one another will often have a deaf ear turned his way when he attempts in a sermon to emphasize the necessity of the (any) couple being in essential harmony about the purpose of their lives and the union they have attempted. Regardless of how cunningly the clergyman may paint the picture of the child's need for security and outline the necessity of an essential agreement between the father and mother for the child's wholesome development, those persons who are the principal characters in the drama wherein the child will feel secure or insecure will not feel encouraged to seek this harmony. Preaching that does not have the corollary of practical outreach is empty. The clergyman to-day needs to do as much showing as he does telling - perhaps even more. In other words, the ministry to young adults (especially those who are parents or will eventually become fathers and mothers) puts the clergyman to test in terms of demanding that he have first hand knowledge of the problem a couple has (which centres in their relationship to one another) as well as give spiritual direction from the pulpit on how to get along with God. Leading people in prayer (the pastoral prayer at a regular worship service, for example) and praying for them must be complemented or supplemented by praying with them/

them in those times when their individual needs are keenly felt. This can never be done until the clergyman knows something of what is in the individual's thoughts and feelings. This knowledge necessitates that he walk with them through the valley of despair and indecision as well as over the high hills of their happier experiences.

2. Specific Personal Problems.

Of course, the clergyman can not concentrate on those young adults who are parents, or who will most likely have children eventually, to the exclusion of those who may be childless (either by choice or a thorough inability to have children due to physical or psychological hindrances) or single. Every parish will have in it those who need an individualized ministry just as much as young parents (to be). There will be the divorced person(s) whose need may be so acute that the clergyman must make time for him (her). If the clergyman remains in one parish for any length of time there may be the unmarried mother(s) to deal with. He will encounter the lonely individual over and over. He may come face to face with the problem of homosexuality. He most likely will see handicapped individuals who need a special ministry. Illnesses, which may involve hospitalization and even partial or permanent disabilities, which show no favouritism and know no age limits, will challenge the best there is in him by way of an adequate ministry in a time of personal/

personal and family crisis. Failure in some important venture may send a young man or a young woman to earth in a heap of defeated feelings. Sudden and overwhelming responsibility may be the young adult's experience as he faces a new day in his life. Some young adult may have already 'hit the skids' and be in the grips of alcoholism, and may possibly appeal for help - at least the person's family will appeal to the clergyman to 'see what you can do with him (her)'. Problems brought on by the 'poor' man's divorce (separation or desertion) may crop up. Instances of adultery may force on the clergyman the unwelcome task of dealing with one or more of the individuals involved. A young adult may appeal to his pastor with a presenting problem which is a screen or cover for the actual problem centring in masturbation, for example. The clergyman may be appealed to by those who are concerned about the moral and spiritual implications of contraception. A childless couple may desire to adopt a child and seek their pastor's advice, (because they really may want to be told what to do), because they want someone else to make the decision. Some couples may be determined to adopt a child and appeal for his guidance. A parent may appeal for help with a delinquent child. A couple may be experiencing in-law difficulty. In an isolated instance there may be a threat to a seemingly well functioning family as another adult makes efforts to win the affections of one of the marriage partners.

He/

He may have to minister where there has been an attempt at suicide or where the person tried and succeeded. There hardly seems to be an end to the need for the ministry he may give in a parish set-up.

The clergyman will need to know what it means to be divorced if he is to be of any real help to the person who is divorced.(58) He will need to be able to deal sensibly, as well as sympathetically with the individual's feelings of guilt - guilt toward the children involved, guilt heightened by even the individual's passing acquaintance with the statistical pronouncements dealing with the unhappy outcome of so many children from homes broken by divorce, moral guilt for having failed to uphold the marriage vows.(59) The clergyman will (can) be a key individual in helping the divorced person find acceptance in social life again. He most likely holds the key to the individual's being used again (finding a channel of personal service) in the activities of the church.(60) If he is not already convinced of the truth, the clergyman will need to become solidly converted to the idea that the real answer to the problem of divorce is the improvement of human relations in the family.(61)

Dealing with the unmarried mother is not as simple as some would think. Putting forth real effort to discover the child's father and effect a marriage between the couple seems to be the proper approach - that is, too many clergymen, parents of the girl/

girl (woman) involved, and others who may mean well but who are very poorly informed on why many girls (women) become mothers outside wedlock feel and think this is the answer. Quite apart from being just an accident as many would believe, recent studies point out very clearly that in a majority of cases just about everything points to the purposeful nature of the act, with the father being used in giving a purposeful, yet unconscious, direction to the act of procreation.(62) Though there are certain individual differences in the personality make up of the unmarried mothers, many of them present the same general characteristics. They usually are not sexually promiscuous and more often than not become pregnant by (young) men in whom they have little or no interest as prospective husbands. The man is probably a biological tool for the fulfillment of this unconscious need. The unconscious motivation of a girl who has become pregnant to spite her parents, for example, indicates that she is not prepared in most instances for the emotional demands of motherhood. To bring pressure to bear upon her and the child's father to marry could precipitate more difficulty than could ever be undone.(63) Not only does the unmarried mother need individual consideration and a special pastoral care, the unmarried father cannot be overlooked and his responsibility toward the child be laughed off. The guilt and sense of shame which may be aroused in one or both of the individuals/

individuals must be faced, accepted, and handled effectively enough to prevent it lingering in the individual's experience or being repressed (and thus adding to the high explosives which the person probably already has stored in his unconscious).(64)

Ministering to the young adult who is lonely (not necessarily alone) calls for a recognition of the fact that even in our present 'small' world where individuals are only a phone call away from one another even though they be across the world from each other, where only hours by jet place separate individuals, where there are thousands of persons on every hand (especially in the cities) but none of them have emotional meaning, it is still a very lonely world. Of course, there are not many who would admit their loneliness. Most individuals pride themselves on their individuality, on their resourcefulness. Personal freedom and its creative gifts are at the very heart of the Western way of life. The possibility that this freedom in its proud (and sometimes haughty) autonomy tends to produce alienation and isolation is likely to be rejected as rank heresy. The individual may have personal liberty, but it is <u>responsible</u> liberty.(65) When the individual finds that he has himself on his own hands, and until he arrives at his own maturity, he will experience loneliness. What he needs is someone who understands what his loneliness means and who will stand by encouraging and helping until the personal growth necessary for the desired maturity has been accomplished.

The/

The roots of loneliness go deep. Loneliness itself means living in a shell of unfilfilled longings for support, understanding and communication. It means failing to share and act with one or more persons who may have emotional meaning and who are at the moment unavailable. Death, rejection, geographical removal, or the simple fact that no one is on hand who means anything to the individual may produce this loneliness. Loneliness may be precipitated when the individual shifts from a small, closely knit group where he is known and his work valued and where he can see his own contribution, to the city and a highly mechanized, de-personalized life. It can result where there is a shift in the function and character of the family life one has shared. It is many times related to personal security. For many people their social anxiety and emotional insecurity have mushroomed while their material security and economic safety have been increasing. Money in the bank may actually contribute to one's emotional and spiritual bankruptcy. The simple fact of the matter is that no person is ever a self-contained unit. Personality is possible only in community. Unless there are individuals in one's life to 'cheer one on', to talk to and look at occasionally, loneliness may be one's constant companion.

The call of the wild, the challenge of the new frontier, the glitter of a sure personal fortune if only one would hack it out of the jungle or a virgin forest, have given way to the call of the city centre, the beckoning 'busyness' of a crowded city, the/

the adventure of the new job in another city. How lonely one finds himself. He is not really alone, though in his heart he is so and, as a man thinketh in his heart so is he (Proverbs 23:7). The poignant paradox of loneliness in a crowded city, the utter negation of human comradeship, has become a real problem which the parish congregation and its ministries can have an answer for. (67) One of the spiritual goals of man's becoming is community.

> The balance between authority and freedom in man's responsible life with his fellows usually expresses itself in his capacity to be related to without becoming enslaved by a community. Man must become a self in order to be free. He must be a self before being a part of a community of other selves if dialogic relationship can mean anything substantial. (68)

When this community is the faith fellowship, the κοινωνια, gathered community, the individual can become related to other individuals in creative love. There he can have both the challenge and the opportunity to grow to maturity. (69) His loneliness is overcome, swallowed up by selfhood and the resultant capacity to love others. When he can love maturely he has achieved the personal experience of having passed from death unto life (I John 3: 14).

"The lonely person is I aware of my separation." The awareness does not come all at once, but emerges into consciousness gradually through a series of eventful experiences. The experience of/

of growing up and the resultant emotional separation may be too intolerable to bear, so the individual represses those impulses which might lead to his individuality if they were brought to awareness, faced, and controlled or mastered. Instead he may unconsciously choose to hold the love (of or by parents) he is so dependent upon. Every growing individual must choose between relation and separation. Though the complexity of life makes the choice even more difficult and disturbing, the choice is still unavoidable. In the struggle to grow up, there is one separation after another. Personal independence is never easily achieved; it is a long struggle and never a quick victory. As a growing person the individual takes on (introjects) the ideals of his parents, and then proceeds to rule his own impulses by this inner authority he sets up as his own conscience. The struggle against external authority is now internalized as conflicts within the personality, which rage at three levels.

> The amoral and irrational impulses emerge from the primitive id. When these reckless id impulses get us into trouble with our society, the executive ego seeks to hold the wild impulses in check by repressive and sublimating measures. The ideal by which these impulses are disciplined becomes the superego censoring natural behaviour by the standards of ideal authorities now enshrined within ourselves. (70)

The individual may not be able to enjoy the freedom he has won at this high cost. Though he may have broken with the authorities of his childhood, he continues in servile bondage to their image/

image now set up in his own conscience. The aggressive hostility which was first turned against the parents and external authorities is now turned upon himself in hard fought contests between the upsurging impulses and the restricting pressures of the punishing conscience. Guilt feelings and self rejection on account of these aggressive impulses beset the individual. Inner tensions which interfere with work as well as worship, rest as well as recreation, break forth in emotional eruptions. He longs for the peace he knows he does not have. He may become trapped by neurotic anxiety, losing the momentum needed to move on to full maturity. He may seek the great illusion of self sufficiency. While some may prescribe heroic independence as the one thing in life truly worth searching for, Christianity says it is creative dependence one should strive for. The intention is not to stifle one's freedom, but rather to exercise it through enlarging relationships. Sustaining relationships, not enslaving and crippling ones, certainly not the neurotic use of religious resources, is the aim of true religious community. The finite individual can outgrow and overcome his loneliness in a search for ultimate being.(70) This obviously will lead him beyond psychology, beyond the ordinary connections of daily life. But he can make use of psychology in his growth toward that which is in itself beyond psychology.

One of the most difficult problems the clergyman will face

as/

as he seeks to minister effectively to young adults, as he seeks to deal with them 'where they live', can be characterized as the problem of the anxious mind. Anxiety is the key-idea in the psychological approach to human problems. It occupies something of the same central idea in depth psychology as does the idea of sin in theology. Anxiety is the great disturber of the psychic peace. It is the root cause of neurosis. It is the psychic factor which distorts character development. It is the major cause of all the distorted attitudes toward oneself and others which makes human co-operation so difficult. It is also the chief cause of the self-centredness and pre-occupation with oneself (aches and pains, rights and wrongs, prospects and misfortunes) which are usually hastily denounced as selfishness and left at that. Because anxiety is coexistent with life it must be understood and dealt with. The clergyman's role is in a sense a warfare against those anxieties which are enemies of the well-being of his parishioners.(71) The clergyman's concern as regards his ministry to young adults should be heightened as he recognizes and accepts the startling truth that anxiety can be transferred from parent to child. This is not to state that it is inherited, a congenital predisposition. Rather, it is transmitted in the day by day relationship of the parent to the child.

The clergyman seeks an answer to the all-important question of how to deal with the neurotic or near-neurotic individual.

The/

The answer is perhaps much more simple in theory - it is extraordinarily difficult in practice. Church membership as such does not change the neurotic person. The basic challenge to the clergyman and the parish congregation is to deal lovingly with the real self of the individual who actually fears himself. In spite of his best efforts such an individual cannot resolve the conflict within himself. He remains unhappy and restless, seeking one solution after another, and even his religious strivings become subservient to his impelling desires for inner peace. The basic anxiety which is actually the motive force in every individual, normal or neurotic, is dealt with unhappily by the neurotic. It is this reaction to the anxiety rather than the anxiety itself which must be the clergyman's concern. He will have to be alert to the possibility of persons within the church or those who may be received into the membership from time to time withdrawing from the anxiety they experience by retreating into good works. The sweet reasonableness of realistic love must prevail as the clergyman deals with his own frustration and antipathy toward the difficult individual whose unreasonableness is manifest. Coming to get thoroughly acquainted with the person in need while striving to utilize the individual's talents in constructive church work will be a soul-trying experience. It will seem so much easier to take an attitude of 'I don't have time to be bothered with this individual' than to seek to bring the person

to/

to a new and wholesome attitude toward himself and an adequate understanding of his own possibilities. Calling on or relying upon the mature relationships the lay leaders of the parish could effect with this person will indeed be a wise move for the clergyman.(72) Though he continues to supervise the handling of the efforts to genuinely integrate the individual into the activities and fellowship of the church, the clergyman thus frees himself for his ministry to the total parish instead of allowing himself to become engrossed with the plight of one or more persons whose wounded, suffering souls would monopolize his time for pastoral care.(73)

The neurotic must be met with a judicious mixture of challenge and sympathy. Crossness, criticism, and loss of patience will serve to heighten the individual's sense of injustice and he will sink more deeply into his despair. Mere sympathy itself will encourage the individual in his self-pity and dependence on others. If the desire (demand) for sympathy is repressed, the individual may consciously repudiate sympathy because he cannot believe in its genuineness. Hostility toward a parishioner who is a problem closes the door to helping him because it is a repeat of some of the experiences of his childhood. He must be brought to adopt an objective and critical attitude toward himself. He must be brought to see that instead of defending his feelings, justifying his own actions, projecting his problems or the blame for his difficulty with/

with life on to circumstances or others, and rationalizing every decision, he must be brought to recognize that his own attitudes and reactions are inappropriate, unjustified, often anti-social, that they are subjectively being determined by the anxieties and hostilities which are actually rooted in his past. He must be tactfully challenged to face himself - and this actually is an easier task for the psychoanalyst than for the clergyman. Because the individual goes to the analyst as a patient he accepts (at least partially) his plight. The clergyman may encounter those individuals who fiercely resent any implication that they are individually at the root of their own difficulties. The genuine compassion of the true shepherd's heart will not allow an individual to head for an unmistakable emotional breakdown without an attempt to get the individual to consider seeking help before the breakdown does come. In those cases where breakdown might never occur, the compassion to see the individual live life to its fullest would still constrain the clergyman to try to help the individual (get the help he needed and therefore help himself to health).(74)

The clergyman's chief concern should be that of discovering how the resources of the Christian religion can be brought to bear on the troubles of the troubled soul. The neurotic needs above all else the secure sense of belonging. He needs the loving acceptance (not indulgence) of other individuals. He needs to be/

be shown that life is friendly, not hostile. The good news of the Gospel that God is love (John 3: 16: I John 3: 16, 4: 7-19) is the answer to his need. The difficulty is that the individual cannot believe this. He may give intellectual assent to it - i.e., he has read the Bible or heard this in the Sunday School or from the pulpit - but he cannot really believe it because doubts and fears go too deeply into the very structure of all his feeling and thinking. Here is one of the clergyman's greatest challenges. In dealing with such troubled souls he must

> mediate to them the reality of Christian love. . . . be to them a personality in which they become aware of the reality of good will, infinite patience, selfless disinterestedness. . . . bring to them a ministry of personal understanding and friendship which is proof against disturbing episodes, and on which they can rely. No more exacting demand could be made on the quality of the minister's own character, . . .
>
> . . . the message he preaches must be presented so as to arouse hope and not deepen despair. It must be positive rather than negative, illuminating rather than denunciatory. Since neurosis is a life based on fear, distrust, and self-defense, religion as the answer must be seen as a life based on love, trust, and self-giving, a life that becomes possible to everyone in proportion as right relationships are achieved to other people and to God. . . . The fundamental anxiety of the human spirit is 'Separation Anxiety', not merely the child's fear of loss of mother, but the adult's 'lost oneness' and sense of being isolated, cut off from the reality of his own true self, of his neighbour, of God. Not for nothing has the word 'at-one-ment' been a key word in Christian theology. . . . (75)

The/

The motivation which the clergyman needs for bringing this message to the troubled soul is the very same motivation which should undergird his total ministry, namely, the constraining love of Christ (II Corinthians 5: 14f.). The clergyman who has failed to see his role as that of an ambassador for Christ (verse 20) even to the troubled soul, the neurotic, may have (unconsciously) taken the back door out of the true ministry of reconciliation (verse 18). If God's purpose of grace is the reconciliation of the world (all mankind) unto himself (verse 19), not even the unloving and unlovely person is to be shirked. While it no doubt will be easlier to confine the parish ministry of evangelism to those who will readily respond, the real test of the quality of the evangelistic outreach of the parish congregation will come through the challenge of those who <u>do not</u> readily respond to the proclamation of the Gospel, from those who seemingly fail to use the grace of God in allowing their personal salvation to be effected (verse 6: 1).

But in between the neurotic and the whole, those who have no frustrations severe enough to 'shake their very foundations' - if there are such individuals - are the multitude who suffer the psychopathology of everyday life.(76) There are those who suffer the mild frustrations and emotional bombardment which, though not severe enough to break them, fracture them again and again, continually crippling their capacity for creativeness and retarding/

retarding repeatedly their relationships with others. In every crisis experience anxiety is the basic ingredient. A life intended to function as a whole is constantly being placed in situations which demand wholeness. However, anxiety cripples the life inwardly, breaking it in two by the ambivalence of desire and fear. There is the collision of normal desires with insurmountable expectations and fears. In whatever situation he is in the young adult meets the demands to respond with his wholeness. In work, marriage, school, social and religious life, he needs to be sufficiently free from inner conflicts that he can meet the demands of decisiveness and resolution. If the individual is fatiguing himself inwardly by unresolved tensions, he suffers from the inward chafing of his personality brought on by his own disunity. There needs to be an inner unification. This is where faith comes in, why it is relevant to crisis. Faith unifies one's life interiorly, and directs itself to that ingredient in life most provocative of crisis, anxiety. Anxiety itself is the result of not knowing who one really is and to whom he belongs. "Faith is primarily man's access to an understanding of himself and his obligations." The individual who knows who he really is, and to whom he truly belongs, knows how he should act (what he should do). Thus the factors leading to anxiety are reduced, and access to wholeness and health is opened up. In this way faith makes the dis-solute life a resolute one.(77)

Leading/

Leading young adults to have faith for the daily crises of anxiety is the clergyman's challenge. The clergyman's chief responsibility in a parish ministry is to the multitude, the bulk of the parishioners who at first glance present no undercurrents of inner conflict. But just as still water may frequently run deep, so is there often turbulence beneath a seemingly calm exterior. The clergyman has as one of his duties the awakening of the individual to his own need - of confession, repentance, increased faith, growth in grace, Christ-likeness. Then when the need has been revealed and the individual acknowledges <u>to himself</u> that he is the one who has such a need, he is ready to be led (not forced, nor driven by harangue) to confess, repent, seek an increase in faith. The clergyman who understands life will know how to 'put his finger on' these hidden needs in such a way as to awaken an awareness of specific need on the individual parishioner's part, and to do it in such a way that the parishioner is challenged and shown how to appropriate the resources of the Christian religion in meeting his individual spiritual needs. Because young adults are those individuals who most often transmit to their children attitudes toward life which determine to a very great extent how the developing child will look at life, helping young adults to face their individual needs for a faith to meet the many crises of anxiety will be an extremely important preventive, as well as therapeutic, measure./

measure. As children see their parents face up to life genuinely confident that underneath are the everlasting arms (Deuteronomy 27: 33), enduring as seeing Him who is invisible (Hebrews 11:27), they (the children) can develop an image of self which is marked by enough strong confidence in life, and in themselves as individuals in their own right, to be able to meet the rigorous demands of modern living, not having to abandon ship when the storms of life become increasingly severe.

But the young adults who have problems which do not seem to be 'spiritual' ones at first glance cannot be written off. Even if after getting to the heart of the problem the clergyman recognizes it as something almost completely or wholly beyond his competence and concern, he may be the one person whose influence with the young adult is strong enough to see the individual seek the professional help needed. This could be true with the homosexual (or Lesbian), for example. Because the

> . . . homosexual is an exquisite injustice collector, and consequently a psychic masochist. . . . a neurotic who constantly creates, by means of his own unconscious provocations, situations in which he finds himself "behind the eight-ball". . . . really after, although consciously he is ignorant of this dreary fact. . . . defeat, humiliation, rejection. . . (78),

this frantic fugitive from women, who is mortally, though unconsciously, afraid of them,(79) may attract the clergyman's attention or even appeal to him because of his plight. Though each/

each individual case will have to be dealt with in terms of the circumstances peculiar to that situation, the clergyman is at least responsible for helping the individual to be a person first, and a sexual being second.(80) The homosexual (or Lesbian) may attract the clergyman's attention by his behaviour. If the individual is a church leader or other worker, the very urgency of taking some course of action is such that the clergyman must do something.(81)

When the clergyman is faced with the parishioner whose problem is that of masturbation, he should avoid the tradition of punitive disapproval, thereby exaggerating the few evil consequences and inventing more. Like every other human action, masturbation is an expression in some manner of the particular individual who acts as he does and of his place in his world. It shows a wide variety of both conscious and unconscious motivation. Because a part of the task of pastoral care is that of assisting in the moral evaluations which must be made, the danger of lapsing into moralistic abstractions hounds the clergyman. While masturbation is not to be disregarded nor approved, it cannot be over-simplified. The reality of it is rarely ever simple, most often complex, not an entity but a syndrome. Among the guiding principles for pastoral care in this area are: (1) the act must be seen in relation to the individual's stage and type of growth: (2) in social content the intention of the/

of the individual is held down to fantasy, and the act shows unrealistically a retreat from life: (3) though it is on the whole an evil - not a good, it can be a retreat only if there has been some advance: (4) the individual's full growth, which he also wants, calls for rapport with approval, acceptance without condemnation: and (5) the prayers of the individual, if he has reached the place of taking sexuality to be within the proper scope of prayer, should not be left negative petitions for delivery from evil and temptation. The spiritual maturity of the total person is the goal, the redemption of the body being considered as significant as the redemption of the conscience, the reason, the will.(82) Because masturbation is usually the symptom of a need for emotional closeness to another person (and not necessarily indicative of a genuine need for sexual intercourse), the only rational remedy for the conditions which cause it and other inadequate forms of sexual behaviour is to help the individual in establishing better relations with God and man.(83)

Ministering to the handicapped is still another facet of a vital ministry of pastoral care. In such cases as the cerebral palsied or the epileptic, as well as those crippled by polio, congenital malformation, or accident, the parish minister stands in the position where he can (and unquestionably should) help the handicapped individual find a Christian faith for himself.(84)

Such/

Such a faith will enable that person to see the meaning of his own handicapped being as a medium for the grace of God to others who may be similarly hindered in leading a 'normal' life. Young parents who have a child who is handicapped need guidance in accepting their child amid their disappointments so that they can still love him and do their duty as parents toward him. In some instances helping them overcome the guilt they feel because of thinking (either consciously or unconsciously) that they are in some way responsible for his condition is the specific ministry they need.(85) Where the handicap is not really manifest until late adolescence or young adulthood, as can be the case at times with the epileptic (le petit mal may appear first during adolescence), the clergyman's greatest contribution and reward can come from helping the individual over his fears and his need to keep his handicap a closely guarded secret.(86) The other side of the problem may make it necessary for the clergyman to lead the parish congregation to accept the handicapped individual as he is into the fellowship and work of the church.(87)

What the clergyman needs to keep in mind as he ministers to his parishioners during their illnesses is that even though medical science may defeat pneumonia, tuberculosis, and many other 'killers' of yesterday, though delicate surgery now can repair a faulty heart or other internal organ, though miracle drugs can break up an otherwise fatal infection - thus adding years/

years to the individual's life, medical science does not yet have within its power the ability to add life to one's years. Illness itself is "a vast land of mystery, a vast land of lostness, a vast land of isolation."(88) In many cases the clergyman can do more than any other person to help the sick individual to regain his sense of dignity and his morale to the point of permitting 'The Force that makes for health' to operate within the suffering individual. Creative, permissive, understanding listening will be the chief method the pastor utilizes in mediating affection and concern for the suffering person.(89) During a serious illness old repressed and unsolved emotional conflicts tend to break into consciousness. As the parish minister (or whatever clergyman there may be to minister during an illness) listens, while these remnants of old selves emerge, he can assist in the integration of these past experiences into the conscious selfhood of the individual who is ill. The fear of death, or permanent disability, coupled with the pain and suffering accompanying many illnesses, must be met with a ministry of confidence and hope which transcends even death itself. The individual who knows at least intuitively that his pastor is aware (if but tacitly) of the inner life which he must necessarily be living feels understood. The understanding is in itself a kind of redemptive presence which becomes a vital aid to recovery. In fact, it is a therapy in its own right.(90)

Though/

Though the parish minister should come to know as many as he can of the medical persons who render his parishioners some professional service, one of his best contacts will be the nurse(s) and others who attend the parishioner during his illness. The spiritually equipped nurse, for example, can be a very valuable assistant to the clergyman in his hospital visitation. She (he) is often able to detect a number of indications of the patient's inner needs and can pass on to the clergyman information which will greatly assist him in rendering a timely ministry while the individual is hospitalized. Because the body can never be sick by itself, the spiritual life of the individual (in a specific sense, the psyche) is also involved. Nurses frequently discover deep-seated spiritual problems which would otherwise be overlooked. A nurse who is as sensitive to spiritual (psychological) pain as to organic pain, and who communicates her observations to the clergyman (who truly knows how to minister during an illness) will have rendered the patient a signal service. The patient who appears composed during the clergyman's visit may have revealed his anxiety to the nurse in some conversation - reporting a dream, for example - which indicates his (unconscious) desire that someone would respond to him so that he could pour out his true feelings.(91)

In numerous cases there may arise an ego injury when the adult faces an illness which makes it necessary that others help him/

him do what any child could do with ease. An illness which causes some change in the individual's physical appearance may also result in ego injury. Remembering that the sick individual is still much the same person he was before the illness set in, and treating him as much like his normal self as possible, will serve to strengthen the injured, weakened ego, and lend strength to psychological and spiritual, as well as physical, recovery or rehabilitation.(92)

There are also many illnesses in which the individual coverts his emotional conflict into a symbolic bodily (somatic) disturbance. Many functional complaints have underneath them an anxiety pattern. The feeling of anxiety may be a danger signal pointing to the existence of impulses which are unacceptable and thereby threatening to the individual personality. If the person does not develop physical symptoms, he may (unconsciously) express his excessive anxiety as a diffuse apprehensiveness and dread, or through depression, compulsive behaviour, and even loss of memory in some instances. The anxiety can become focussed upon a particular organ of the body (the heart, for example). It may be expressed through a specific fear. Because many of the individuals who experience excessive anxiety have a high degree of suggestibility (this is certainly true of the hysterical personality, the individual especially prone to conversion reaction), the clergyman will need to guard against allowing/

allowing over-affectionate attachments in the performance of his ministry. The sick person can easily become over-dependent upon his parish minister. This individual who suffers from conversion hysteria often attempts an unhealthy use of religion in trying to control his anxiety. The fervour which the individual shows may be no more than a cover-up mechanism very much dissociated from reality. Insisting gently, but firmly, upon constantly facing all of the facts in the situation is a much better approach than agreeing (under his breath) to the sick person's unrealistic outlook. The anxious and hysterical often become easy prey for unscrupulous religious quacks. The clergyman may even have a vital ministry in guarding the individual against exploitation until he has improved to the point where he can actually do his own thinking. (93)

When the clergyman attempts to deal with an individual whose presenting problem involves excessive drinking he will do well to hold to the idea that this behaviour is a psychological symptom related to deep, unconscious, emotional conflicts. Though there is the possibility of organic or chemical causes in numerous cases, and certain inevitable organic changes accrue from excessive, prolonged consumption of alcohol, in practically every case the excessive drinking results from disturbances of the individual's aggressive drive. He cannot control his instinctive, hostile feelings (a part of the psychic make-up of every person). Instead/

Instead of channeling his aggressive feelings into constructive use, he simultaneously directs his hostility towards himself and his environment.(94) Alcohol serves to tip the emotional balance of the individual in those directions which favour the release and expression of drives which are usually held in check during sobriety, favouring a return of the repressed.(95) The alcohol comes to represent the most valued means of gratifying keenly felt basic needs. Achieving pleasure and avoiding pain is the objective. A false solution, the temporary illusion of success and well-being, for unbearable emotional stress is achieved. Because the end result of the action of the alcohol is more tension, further magnified by the psychological reaction to the temporary relief, the alcoholic pattern becomes a vicious circle or spiral.(96) What milk should have meant to him as an infant - the security and power of his mother's love, alcohol now serves to meet a still unmet need. In the ego-governed adult milk could not be significant as in infancy (where the milk and the emotional feeling attached to it are the same). In the reality-adjusted adult psychological needs are chiefly satisfied by psychological means (though there may be physiological overtones). But for the addictive drinker alcohol alone facilitates a psycho-physiological fulfillment of his inner urges and needs. Under the influence of alcohol there is an eventual unmasking and upholding of the reality of his own unconscious. Under the influence of alcohol he/

he first disregards and finally denies the reality of the world he lives in.(97)

The excessive drinker (or alcoholic) is consumed with guilt. He (she) does not need to be reminded of his own sins.(98) (One of the first mistakes many religious workers make in dealing with these individuals is to treat the case as one where sin is in control. The individual is sick. This is the primary thing. He is also a sinner - but we all are. Some of us are just more discreet with our sinning!) The individual needs understanding and love - never condemnation.(99) He is full of fears and inferiority feelings. He needs to be helped to find a faith which will prove an antidote to his fears.(100) One of the tragedies is that

> in too much Protestant preaching the tail is wagging the dog; the focus is on drinking and smoking, dancing and card-playing; all the while we battle these great, traditional "vices" - if indeed they are such - a world of men and women searching for eternal truths, search in vain. (101)

The clergyman's attitude is the key to how much he can do toward helping the excessive drinker (alcoholic) toward recovery. Within the framework of organized religion there are several valuable resources he can rely on in guiding those in need,(102) but the key remains the helper's attitude. The clergyman may be able to counsel with the person in need,(103) but unless he

is/

is an ex-drunk (the term many recovered alcoholics use in referring to themselves), his finest ally is Alcoholics Anonymous. As he discovers his role in the utilization of the resources of Alcoholic Anonymous for the recovery and rehabilitation of an alcoholic, he will come to know a medium through which religion effects a release of the positive potential which resides in the individual's unconscious.(104) The act of surrender on the part of the individual (characterized as the first of the Twelve Steps of Alcoholics Anonymous: "We admitted we are powerless over alcohol - that our lives had become unmanageable".), and not unconscious compliance,(105) is essential to the wholehearted acceptance of one's inability to save himself, to effect his own salvation. The act of surrender can only be made by the ego, and as long as the ego remains unconquerable, the individual languishes in the 'invulnerability' of his own intractable ego. When the ego admits and becomes aware of its vulnerability, the sense of personal helplessness and the basic humility necessary for recovery become possible.(106) Though this cannot be forced upon the individual any more than acceptance of the grace of God can be forced, no genuine recovery will result until it has been experienced.

The childless couple who want to adopt a child may not be at all aware of their real reasons for such a course of action. Since the crucial test of successful adoption is the purpose the/

the child is meant to serve, the parish minister will have to deal intelligently with the emotional factors in adoption. In trying to assist childless couples who appeal for help in adopting a child it is well to remember that

> sometimes they hope to repair the crumbling structure of a marriage as if a child were some kind of magic glue; sometimes they seek the fulfilment of hopes and ambitions which they have failed to achieve and deny the truth that a child can fulfil only his own hopes and ambitions; sometimes they fumble, blindly for solace of the emptiness inside of themselves, of their own failure to win happiness and serenity within themselves and do not see that they can only enslave the child within their own conflicts and unsuccessful compromises; sometimes they seek to propel themselves into the future through an exact facsimile of themselves and forget that yesterday can never be to-morrow and that nature has no exact facsimiles; and sometimes they want a child to complete their happiness and to fulfil their love for each other and to these belong the child's kingdom of heaven. (107)

The clergyman can not afford to take even his own parishioners merely on their own word in such matters as the desire to adopt a child. He owes it to the child, as well as the couple and the entire parish, to seek to discern the true fitness of the couple for giving the child the foundation for a happy and healthy life. The clergyman should satisfy himself that the couple are themselves happy people - happy together, sharing with one another, content as man and woman, with the prerogatives and/

and responsibilities of masculinity and feminity, neither emulating nor envying the opposite sex, satisfied with the way nature set them up, at peace with themselves and each other, they wish to fulfil and not destroy. They truly love each other and the desire for a child is that he might complete their home and their lives and not solve their problems with themselves and one another. The clergyman will likewise determine whether they are individuals who respect themselves, and hence other individuals, too. Such persons do not have to be dominated. They live full, active lives, but are not driven by aggressiveness and tension to assure themselves of their own worth through other's eyes. They will accord the child the same respect they have for themselves. They will leave him free to develop as an individual and will seek to cherish and protect his dignity as a human being. Such individuals have consideration and understanding for the feelings of others. They do not minimize nor ridicule the emotions of others. They do not demand that everyone should see and feel as they do about issues in life. They are truly grown-up people. (107)

If a couple has adopted one or more children there eventually comes the question involving how and when the child(ren) should be told about the facts of his (their) birth. Adoptive parents may seek out their parish minister for counsel, confused in their feelings, actually wishing to minimize or negate the fact of adoption - unaware that this may not be permanently possible. They/

They may not be sure of the attitudes of those who know the child has been adopted, or they may not be able to determine satisfactorly for themselves what people will say and think when they do learn. They may fear a stigma being attached to the child when it is known. Most important, they probably are actually worried about what to tell the child himself. They are not sure about how to explain to the child the meaning of adoption, how to answer the questions he might raise about his own parents. Though it may seem easier to ignore the whole problem, keeping the fact of adoption from the child is fraught with great danger. Sometimes the child learns about his parentage through another child who has used the information in anger and as a weapon to hurt the adopted child. This results in shock for the child. He is deeply hurt and there results a marked distrust of the adoptive parents who have so deceived him. When such a distrust is incorporated into the psychic structure of a child, his faith in these individuals who took him in but withheld the truth from him is not easily rebuilt. Unless adoptive parents 'come clean' about the child's adoption, if they are evasive and secretive, he can only conclude that something shameful and hidden concerning his birth has been kept from him. Because the child will mirror the feeling of his adoptive parents, not their words, they must become comfortable about the adoption. The most successful time to begin discussion with the child is when he is/

is very small (telling him he was a 'chosen' baby, perhaps). Thus he will not yet have introjected community prejudices and will find nothing shocking or strange in the calm, loving recital of his adoption.(108) Here, again, is one place where knowing the truth leads to freedom.

The presence of in-laws sometimes adds such a strain to a marriage that disharmony is the sure result. Whether the mother-in-law or father-in-law is the object of displaced hostilities (which the son-in-law or daughter-in-law may actually feel toward one or both of his (her) own parents but which cannot be consciously expressed because of a long standing taboo - the fifth commandment), whether the shrewd and exploitative mother (or father) sets her (his) head to interfere in her (his) son's (daughter's) marriage, or whether the husband or wife is neurotically possessive and so jealous and envious that he (she) cannot bear to see the other enjoy her (his) parents, the problem gets labelled 'in-law difficulty'. There are really three (six) very distinct and markedly different sets of intra-personal and inter-personal relationships, however. The best defense against a meddlesome in-law is a close bond between husband and wife (and also perhaps enough geography between the married children and 'home' to make only a yearly short visit the contact between the two families!). The unearthing and resolving of repressed hostility toward one's parents or the facing of one's/

one's possessiveness and growing up into mature living may require some professional help. The in-law difficulty may also centre in a doting, loving, spoiling attitude toward the grandchildren. The mother-in-law or father-in-law may not be able to accept the adult status of their own children. An exploitative mother may so dominate and control her married son or daughter that the son or daughter may go so far in doing her bidding as to make the marriage a frightening experience for both of them. Any number of reactions to this state may occur: one or both of the marriage partners may convert his inner conflict into symptoms of a (physical) illness - psychosomatic disturbance; extramarital relationships may develop; the refusal of one or the other to co-operate in conceiving a child may result; one or both of the marriage partners may come to the realization that under the circumstances there is little hope for a happy marriage and may look for ways to end the unsatisfactory relationship; and so on. If there are children one or more of them may become the scapegoat(s) for the repressed feelings the child's parents have toward the in-law(s). While the clergyman who is truly sensitive to the needs of his parishioners will not stand idly by while marital discord involving the presence of in-laws does rage, his best ministry will be in trying to prevent such discord rather than attempting to be a therapeutic agent (which he can be in many instances). He may be able to get those involved to accept professional help and he may be able to help in many situations

by/

by patiently looking for the real causes (the unconscious factors) and leading those who can follow to acceptance of their real feelings. Since his ministry is at best spiritual rather than purely psychiatric or in the nature of social work, forgiveness following confession of personal faults, and a willingness to begin anew to try to build a stable marriage relationship (even though the in-laws are not disposed of) will be targets for his dealing with his parishioners. This in no way minimizes the significance of the unconscious factors which figured in so heavily on the couple's difficulty. By way of prevention the clergyman can do one significant thing relative to the jokes and unkind remarks frequently made about mothers-in-law. He can point out that despite her reputation, she is frequently capable of mature, mothering devotion and friendship - perhaps even more so than one's own mother. For young adults about to be married a pessimistic anticipation that the mother-in-law will be an ogre may spoil what could otherwise be a cordial, loving, warm relationship. Because of the basic difficulty of displacing the hatred borne for parents, the mother-in-law will most likely continue to be the butt of hostility, jokes, and resentment - all without due provocation or genuine reason. Too, in the final sense it is the father-in-law who is responsible in most cases for the negative or positive behaviour of the mother-in-law, his wife. A re-emphasis on the importance of the father (who eventually becomes the/

the father-in-law) and his influence in the making of a home is evidently overdue. Here again the spiritual ministry of a devoted clergyman, a man who knows men and who can stand up to them on the street as well as in the pulpit, can go a long way in leading these men in becoming adequate fathers-in-law. (109)

If the parish minister does find it necessary or desirable to attempt to help those individuals who are involved in an act of adultery, his approach to the problem will be governed by many circumstances - whether a church leader or worker is involved, how the situation came to his attention, how many persons are actually involved, what factors really led up to the act, etc. The clergyman has several responsibilities, each of which must be carried out with care and sound judgment. He has a responsibility to the individuals directly involved, to those indirectly involved, an ethical responsibility, in some cases an administrative problem, a counselling responsibility (which cannot be carried out in an attitude of censorship, antagonism, or hostility), and the responsibility for bringing the resources of the Christian religion, including what the parish congregation through individual members and as a fellowship can do, to bear upon the situation. The pastor will be wise to remember that sexual behaviour in human beings is probably never purely and simply sexual in meaning, but always in some sense an instrument of emotional needs which may be of infinite variety and complexity. The motivations underlying the/

the act cannot be shrugged off as lapse of an otherwise faithful and loving husband or wife.(110)

Infidelity may have several causes. Sexual frigidity commonly results in marital unfaithfulness - the frigid wife looks for sexual satisfaction and the husband reacts to the frigid, unresponsive wife. From the psychiatric standpoint infidelity (though legally grounds for divorce) is usually the acting out of neurotic conflict. In some cases an individual is unresponsive with the mate who has assumed an incestuous significance in his (her) unconscious life. Frequently the motive behind adultery is associated with a sense of compulsion. A man may have to prove his potency with a woman other than his wife. Unconscious purpose rules many an act of unfaithfulness. Doing something forbidden lends the sensation of pleasure which results from the discharge of aggressive feelings. Some individuals may become aroused initially when sexual relations are surrounded by an aura of glamour and surprise (as would likely be the case in extra-marital relations). There may be unconscious feelings of genital inferiority which drive the individual to look for someone with small features (e.g., mouth and breasts) in the hope that her genitals would likewise be small. Some individuals may even seek extra-marital relations chiefly as a counter-measure to depression.(111) Whether the act of adultery has grown out of immaturity, character problems, neurosis (or psychosis), or a situational reaction, it will/

will require extreme care and wisdom in evaluating the causes and in giving help. Cold objectivity, unmarked by the heat of indignation or the cold condemnation of contempt, coupled with compassionate concern, must accompany the clergyman's personal concern with the spiritual matters or beliefs involved in the situation.(112)

While some couples may be childless and yet desire children, the clergyman will most likely have to deal with others who seek his help on matters of contraception and birth control. Technical medical advice and information is the responsibility of the gynaecologist and the clergyman may find times when referral of a couple, especially the wife, is proper. In those cases where the question of natural health and infant morbidity are foremost the decision of a competent medical person should be followed. Not only should the concern of the couple be given consideration, the consideration of the welfare of the child resulting from the union should also be carried out. There seem to be several instances where contraception or some other form of birth control (e.g., rhythm method) is desirable: (1) during the early months (first year, at least) of the marriage to enable the couple to adjust to the individuality of each other without the complications of a pregnancy upsetting the real adjustment: (2) after the birth of a child for a sufficient period to allow the mother to find herself again and to avoid her having two babies on her hands at virtually/

virtually the same time: (3) where the mother's health - physical or psychological - is definitely not suitable for bearing a child: (4) where the real possibility (medically probable) of the child's being born with a serious hereditary illness exists: and (5) where the home life the child would have is definitely not conducive to healthy, wholesome personality development.

In a sense the issue of contraception (birth control) hinges on the interpretation we give to the idea of sex and sexual experience. For those who hold that sexual experience is primarily (the Roman Catholic Church, for example) for the purpose of conceiving and begetting children, any form of preventing conception is normally wrong. On the other hand, if sexual experience is seen as an expression of love between those who love each other and share each other's lives, it is usually agreed that children (who are conceived by an act of love as well as an act of sexual expression) should be planned for. The psychological (and even spiritual) readiness of the woman who will bear the child, as well as the emotional climate of the home situation the child will be born into, must be determining factors.(113) From a Christian point of view it would seem that the moral issue is the same in the use of contraceptives as in the rhythm method. In either case the intention of the couple is to avoid conception without foregoing the marriage act, and Christian morality centres in motivation. The controversy over birth control is not simply

a/

a question concerning method. It is basically a question concerning the meaning of marriage and of the role of sex in marriage. There is even good reason for identifying birth control with responsible parenthood.(114)

Again and again the parish minister may be faced with some problem confronting the single young adult. In some areas (cities, as well as areas in Great Britain, for example) the proportion of single women to eligible men is decidedly against the woman. There seem to be three alternatives to the unmarried woman (or man, as far as that goes): (1) repression of the sexual urges which are natural consequences of being alive: (2) promiscuous involvement with a man or self indulgence through masturbation or homosexuality: and (3) sublimation of the sexual impulses. The first two alternatives are unsound and unwise from several standpoints. The third, sublimation, is not as easily achieved as is talking about it. Sublimation cannot be demanded from an individual as a moral duty. Obviously, different individuals have different capacities for sublimation. Where the clergyman is faced by an individual who has repeatedly failed in her (his) attempts to effect a satisfactory sublimation, referral to a professional specialist is the wise move. The clergyman can render a commendable service to the single woman (man) by helping her (him) realize some of the prerequisites for individual peace of mind (and soul). First, there is a need to achieve emotional maturity and realize (accept the/

the fact) that a real personal problem exists. The task the single person faces is that of remaining grown up in his work and friendships in spite of the barrier against normal sexual fulfilment. A second essential may be acceptance of the fact that marriage is unlikely. Thirdly, the single individual should not over-look the fact that no individual's life is entirely satisfactor and that sublimation and compensatory activities are necessary in any life. Married life may require more compensations than single living, and as much conscious effort. Marriage itself may result in exchanging one set of opportunities and problems for another. Marriage can be, and evidently frequently is, a situation best described as 'out of the frying pan into the fire'. (115)

The opportunities for ministering to young adults seem endless, but it is this never ending challenge of the parish ministry that makes the role of the parish clergyman such a vital one in the psychological and spiritual health of so many individuals and the families they constitute.

Ministering to Those in Middle Life.*

Most individuals are not aware of any passing through the doors from young adulthood to middle age. If the number of our days/

* Middle age is an arbitrary concept, used in this study to indicate those individuals between the ages of forty (more or less) and fifty-five (more or less). Some individuals are 'old' at thirty-five; others are still young at forty. Some are relatively young at fifty-five. Others are decidedly old at this age.

days are three score and ten, then thirty-five is the mid-point. Yet most individuals at thirty-five probably feel young enough to desire avoiding the idea of being middle aged. A person at forty may still feel 'quite young' and may be so in outlook, physical and psychic energy, and even appearance. The clergyman cannot easily draw a line between his parishioners and say these are young adults and those are now in the middle years. In many ways, his ministry to both age groups will be essentially the same. In terms of this study the significant difference will be that in ministering to young adults the clergyman will be dealing with young parents or parents-to-be, those single persons within the age range of young adulthood who may yet marry and become parents, and those who may remain single or who marry but have no children. Here his ministry's emphasis will be primarily preventive. In terms of giving a ministry to those in middle life he will be dealing usually with those who have already seen their children through the early formative years, who will have married children and young grandchildren, or who will have adjusted themselves to life and work without the involvement of children or even without marriage. The clergyman's ministry to those in middle age will still be preventive in some respects, but will have taken on a more therapeutic and definitely supportive character. When the middle years come upon the individual his personality development and psychic structure are much less amenable to change.

During/

During the middle years the central problem of the still developing character is to achieve a mature view of life and the universe. The meaning which the individual finds in all that has confronted him, his philosophy of life, may be an activity of the psychic structure which is as much an impulse as growth itself. This working out a philosophy is the self striving to relate to the whole (not to parts). Not only is it a striving to relate to persons or things or ideas (objects in the sense of depth psychology), it is also an effort to relate to all there has been, or is now, or ever shall be. A philosophy of life which measures up to personal and life satisfaction does not require vast mental powers as such. It has the characteristic mark - the profundity of simplicity. The philosophy of life which has considerable significance is somewhat like a pass key - can be seen and shown at a glance, and described in a very short time. The more it is used, the more doors it opens. (116)

Three factors determine the degree of maturity of one's philosophy of life. One involves the depth from which is derived the dynamic pattern of character one actually uses in striving to cope with life. This pattern is largely a matter of feeling and emotion, mostly hidden from self-awareness. It is laid down during the most formative years (early childhood), and makes its conscious appearance in the ways the individual explains himself to himself and to others. It is reflected in one's conscious thought,/

thought, his speech, and his interpersonal relationships. It carries over into what might be called his spontaneous philosophy of life, the meaning he actually gives to life and the universe as he confronts it, as he deals with the world of reality day by day. But there is not only a spontaneous philosophy in each individual's experience (or make-up), there is also an acquired philosophy, the meaning which one has been taught to give to life and the universe, something the individual is said to hold, profess, support, or defend. So, a second factor determining one's degree of maturity has to do with the integrity between his spontaneous philosophy and his acquired philosophy. Complete integrity probably does not exist in any individual's character structure. Civilized man, in particular, is quite susceptible to such discrepancy, but there is a fairly common attempt in middle life to work out one's own statement of his philosophy of life so as to get rid of this discrepancy between his philosophy and his character, and thereby achieve integrity (wholeness or unity within the self). This quest for integrity may take the individual in the direction of a more profound philosophy, or in the opposite direction. From the standpoint of the Christian religion, the profoundest and most mature view of life is that philosophy of positive relationship whose unconscious formula, conscious formulation, and articulate philosophy all are based on self-giving love, the ἀγάπη of the New Testament, or the mature/

mature love to which depth psychologists refer. Even in middle life a movement of the self (primarily the ego) toward integrity is a regenerative experience in both psychological and spiritual ways. (117)

During young adulthood the individual may not have been ready (psychologically and spiritually) to admit to personal awareness, still less to confess it to his clergyman or some close friend, the discrepancy between his spontaneous philosophy and his acquired philosophy. Many (pre)occupations and involvements in young adulthood probably consume the time one finds to 'sit down and think about things' in the middle years. The individual's spontaneous philosophy is his very own, but the acquired philosophy sprang in the first instance out of the formulas and formulations of his parents and teachers. If these formulas and formulations of his parents and teachers were not in line with basic reality, or if the attitudes which these persons manifested were not conducive to sound character development (though the facts they dealt with were basically sound), the individual most likely will have a marked discrepancy between his spontaneous and acquired philosophies. If he is truly willing to follow the quest for integrity even at the cost of intense personal suffering, he usually is able to move in the direction of increased harmony between the spontaneous and acquired philosophies. One of the clergyman's ministries to those in/

in the middle years involves challenging the individuals to seek itegrity, to work out their own salvation in terms of experiencing the regenerative surge accompanying the integration of the spontaneous and acquired philosophies.

The third factor determining the degree of maturity in one's philosophy of life is his capacity to deal with the unanticipated crises and reality. When the individual faces facts which do not fit into his philosophy, he may attempt (and succeed in his own mind at the time) to deny them, disregard them, or rush past them hoping somehow their significance for his life will be minor, or he may face the issues and deal with them 'like a man'. Stopping long enough to look the thing squarely in the face, and then allowing the situation which needs to be mastered to take him into a deeper philosophy of life with which he could adequately deal with such unanticipated reality is the wisest course to take. Such an experience leads one to plumb a depth of reality which he had not previously known. The confrontation in middle life by some fact, set of conditions, or situation which does not fit one's philosophy of life sets up a crisis which cannot be avoided. It demands judgment. Behold, it is judgment day! In the moment of the confrontation, one of the gravest, most serious temptations of middle life is upon the individual. He has to decide whether to protect his peace of mind by hurrying past the unanticipated reality, or else to cling/

cling to his inadequate philosophy, attempting to shut off from sight and thought whatever fails to fit.(118) Life would be relatively easy for all people if it were not for reality! But who would want to live in an 'unreal' world?

The New Testament offers several examples of individuals who could not face unanticipated reality, choosing rather to have life as they wanted it instead of facing the demand which God placed before them for genuine living. The professed disciples of Christ seemingly did not feel so keenly about following Him once they learned where He really had to go, and the urgency of His mission (Matthew 8: 19-22; Luke 9: 57-62). Herod had John the Baptist imprisoned and then beheaded because John had confronted Herod with the reality of his adulterous living (Matthew 14: 3f.; Mark 6: 17f.). Peter began to sink when he took his eyes off Christ and began to concentrate on the boisterous waves when he attempted to walk on the water - there seemed to be a great discrepancy between Peter's spontaneous philosophy and his acquired view of life (Matthew 14: 28f.). Again, Peter did not want to face the fact of Christ's going to Jerusalem to his eventual crucifixion (Matthew 16: 22, 23; Mark 8: 32, 33). Peter, James and John did not want to leave the mount of transfiguration and face the valley of service (Matthew 17: 4; Mark 9: 5; Luke 9: 33). The rich young ruler did not want to consider the needs of others if this meant doing something worthwhile for them as a part of the good life (Matthew: 19: 16-22; Mark 10: 17-22; Luke 18: 18-23)./

18-23). James and John did not want to sit in a common seat in the kingdom - they wanted to sit on the right and on the left hand. Their mother seemed to agree that her sons should be favoured a bit, too (Matthew 20: 20-28; Mark 10: 35-45). Judas could not envision the type of kingdom Christ actually meant to found - thus he betrayed Christ (Matthew 26: 14-16; Mark 14: 10, 11; Luke 22: 3-6). When Judas actually saw what he had done, he tried to undo his evil deed. When he could not do this, he could no longer live with himself. Suicide ended his dilemma, perhaps, but there remained his basic problems, the discrepancy between his spontaneous philosophy and his acquired view (Matthew 27: 3-5). In this sense Judas never was a well integrated personality. He never had been made whole. Pilate attempted to wash his hands of the guilt he really felt over agreeing to hand Christ over to the mob, though he actually found no cause to do so other than his own fear of going against the people (Matthew 27: 15-25; Mark 15: 7-15; Luke 23: 13-24; John 18: 28-19: 13). The wounded man beside the road from Jerusalem to Jericho did not fit into the scheme of things in the thinking of the priest and the Levite (Luke 10: 31, 32). Even Paul wanted his thorn in the flesh removed - this situation of unwelcome reality - but he finally discovered the way to face it. He came to the place where he could close the gap between his spontaneous philosophy and his acquired view of life so that they were one. The integration of this/

this situation took him deeper into reality (Cf. II Corinthians 12: 6-10).

The middle years can prove threatening or they can prove to be promising. Whether these years are times of great contentment and peace of mind or periods of increased anxiety and tension, moods of depression, irritability, bitterness, agitation, pessimism, and a host of physical ailments, not to mention neurosis or psychosis, cannot be determined solely by the physical changes accompanying the middle years. The basic cause for tension here is the same as for any other time in life - emotional immaturity and threat. Middle age, however, does have its own special problems which add to the anxiety and tension and undermine the emotional security one does enjoy. Middle age seems to come without warning - the active years of the young adult may end abruptly. Where her family has been her whole life the woman who suddenly finds the nest empty may discover there is very little to fill the emptiness she is experiencing. The menopause, the disturbing change of life, may bring with it the thought that she is no longer a full woman. She may hold the mistaken idea that this ends or greatly reduces her sexual interest and gratification. The knowledge that the bearing and mothering of children is coming to an end may be severely upsetting. By mid-life the man may have achieved success in his chosen career. The dreams and visions have become a reality - what remains in life to/

to spur one on, what goals remain? When drive and inspiration fade, they may be replaced by a feeling of aimlessness, despondency, and hopelessness. Most individuals can take gracefully and with resignation the decline in physical activity which accompanies age, but many have real difficulty in handling the threats to self-esteem common in middle age. Middle age can become such a dead end that it is filled with all sorts of tension, bitterness, frustration, remorse, and resentment. (119)

The fact that nearly two-thirds of the male suicides and more than one-half of the female suicides (in the United States) occur after the forty-fifth year of life indicates that for a majority of these individuals life probably began to move inexorably into its constricting and contracting phases when the vague and ill-defined hopes of youth and young adulthood came to be replaced by the enforced harsh view of the realities experienced in the middle years. Though the total number of attempts at suicide is not shown, of those reported, in men over fifty, two out of three known attempts succeed. In men under twenty-five, only one out of six (reported cases) succeed, and, in women under twenty-five, only one in eighteen (reported cases) succeed. The suicide rate (all ages) is three times as high for men as for women. Though the reasons for this are undoubtedly complex, the basic reason probably is that man's worthfulness and, in some manner his self-respect, is tied up with his relation to the external world (job, his golf or fishing, etc.). The woman's worthwhileness/

worthwhileness and self-respect is probably sustained by her presumed care of house and husband (regardless of how many labour saving appliances he has managed to secure for her). Whatever the reason for the taking of one's own life (ill health, domestic difficulties, and so on), in suicide there is an extreme form of discrepancy between what the individual suspects he is in terms of his total life situation and what he feels he should be. (120)

Of course, there are thousands of persons who endure the middle years without ending them in suicide. But there are other ways of showing one's inability to meet the real demands of living. Alcoholism, illnesses which reflect the tension one has lived under for several years, marital discord and divorce, 'nervous breakdown', mental illness - these provide the escape the inadequate personality needs. Though there is no real ground for saying that a definite change occurs within the individual's psychic structure at forty (or any arbitrary year in middle life), there does seem to be a different outlook on life develop in most individuals some time during the middle years. It may come as a result of the death of a parent - suddenly the individual in middle life feels much older. For many the death of one or both parents bring a deeper sense of insecurity (though some may feel a sense of release when domineering or possessive parents die) and anxiety. Those who have/

have been dominated too long find it very difficult to dispense with the dominator. The anxiety which was already there is uncovered. Frustration, rather than fulfillment, is the lot of many. The frustration leads to cynicism. By the time the middle years are well upon the individual he is quite conservative in outlook, less inclined for changes of any kind. (121)

During the middle years the libidinal ties which tie two people together may begin to weaken, and self-centred demands come more strongly to the surface. In the over-forty age group stronger tendencies toward being 'free' are encountered, and escaping the bondage of married life becomes a paramount desire. The most characteristic single aspect of the quest for divorce in later life is the lack of understanding that healthy and happy marriage relationships can endure only where both partners aspire to new attitudes toward each other. (122) The reason why so many individuals come to a dead end in middle life (not only in their marriage, but in job and even social and spiritual activity) is not that their energy is all used up, but because they lack an adequate stimulus to spur them on. (123) Unless the individual's own inner life becomes deepened, he will not adequately meet the crises of the middle years. (124) Even the matter (so simple in youth and young adulthood) of getting a good night's sleep gives way too often to the insomnia resulting from some deep and growing sense of insecurity. Separation anxiety,/

anxiety, a feeling of isolation and aloneness in life, steals over one's being.(125)

A very distressing, personal experience for many in middle life comes with the climacteric, or the involutional period. The change of life which comes to women usually between the ages of forty-five and fifty or fifty-five ends the menstrual cycle and the ability to conceive children. It is usually about ten years later in life (i.e., between fifty-five and sixty-five) that men begin to suffer potency disturbances and may experience some difficulty in sexual performance. While a large majority of all women and practically all men pass through their change of life without any interruption in their daily routine, the unconscious dread of the involutional period and the resultant fear of the change of life are experienced by countless individuals. The individual's emotional reactions to the change of life reflects his entire emotional life history. If he has enjoyed enough personal satisfactions to have experienced a measure of peace and fulfillment, he is likely to experience no real difficulties in adjusting to the bodily (and glandular) changes occurring during the involutional period. It is quite possible that Western culture is so sexually oriented that we are afraid of middle age. The involutional changes force the individual to acknowledge his changing capacities and arouse considerable anxiety and insecurity. Ironically though, many women/

women begin to enjoy their sexual experiences only after the menopause has relieved them of the perpetual dread of pregnancy. Because many people do not seem to recognize that the menopause may extend over a period of two or three years, a couple may have a child years after they seemingly 'had their family'.(126) The clergyman can be of great help in these instances by helping the couple look on the birth of this child as much like a normal birth experience as possible.

The clergyman will encounter individuals in the involutional period in his daily ministry. It will often be the case that he will observe the person's stress before the person himself has recognized his need for help (either medical or psychiatric). Many individuals will be deeply hurt by their friends' lack of understand of their behaviour. The individual's experiencing of difficulty may be heightened by lack of understanding on the part of his wife (or her husband). Some individuals may express their tendency toward overactivity by becoming involved in church work to the point of neglecting their homes (as the case of women) or their jobs (in the case of men). Occasionally a woman (especially) will express her inability to be in a crowd or sit through a worship service by apologizing to the pastor. Recognizing that this person is already feeling guilty, the clergyman can show understanding by saying that he knows that the feelings are very real. He may simply suggest that she

sit/

sit near an exit and leave whenever she feels the need to do so. An experienced church worker may suddenly suffer fright in some public performance (teaching or leading in some manner). Insisting that the person continue his (her) work may force that individual into the embarrassing position of explaining the reasons for his (her) intense feelings. A dedicated man may become lax in his morals, suffering a break down in character. While the clergyman may desire to 'leave well enough alone' and avoid attempting to help a parishioner in such circumstances, a very definite part of the shepherd's task is seeking the one 'lost' sheep while the ninety and nine (if the percentage is ever so high) are in the fold. The clergyman can (and should) offer help which will not be accompanied by a condemnatory attitude. A woman may come to her pastor with suspicions of her husband which have no basis in fact. Mild paranoid tendencies accompanying the change of life may be behind such groundless fears (and it could happen to a man, too). There will even be individuals who are very concerned with having committed 'the unpardonable sin' or with having lost their relationship to God. Since such feelings are almost always connected with mild or severe depression, the clergyman should not attempt to deal with such persons (except to help them realize that their religious concerns are symptoms of their emotional condition) unless he can do so in close co-operation with a medically oriented individual.

Since/

Since a depression is no respecter of persons, it is not necessarily a reflection upon an individual's religious life. In cases where depression is a central condition, the clergyman will render his best ministry in getting the individual to accept specialized help in the early stages of the depression. Because a depressed individual is potentially capable of suicide, acting at the earliest possible opportunity to get the individual professional help (perhaps through a member of the family being alerted), is the wisest course. The clergyman should guard against making dogmatic assertions in such cases but he should express his concern about the individual's will to live as he suggests the need of professional help. In many instances the clergyman will be able to capitalize upon the individual's desire for new experience (especially true as regards the creative urge in women). Some individuals can be utilized in completely new places of responsibility within the church so that their creative ability, initiative, and originality are released in a service that allows no prolonged opportunity for the individual to feel (or be) depressed. Because the middle years (like adolescence) produce changes within the individual which are conducive to finding a new way of life, the clergyman can guide many in spiritual experiences which will enable them to build up resources for old age. If an individual passes through the middle years without experiencing a spiritual rebirth, the/

the chances are very slim that he will ever experience a repentance toward God and faith in Christ, a change in the direction of his loyalties. (127)

While the individual is most active (in young adulthood), the inner striving of emotional difficulty can so often be hidden and over-compensated. What has been ignored or repressed - pushed back and kept under for several years - must emerge eventually. Broadly speaking the middle years constitute that period which gives the disturbed hidden inner self its opportunity to thrust forward once again into consciousness and demand attention. The individual is so busy with the major practical social tasks during young adulthood that it seems relatively easy to ignore the problems which lie within the personality structure itself. (128) If there is difficulty during the middle years, the conclusions usually point to one basic factor: the foundations of a secure, solid, effective and self-confident personality, a strong ego, were not laid down successfully in childhood. (129)

Unless the middle years become a gateway to new meaning in life, to creativity and inspiration, to many years of enjoyable living, they can become a dead end and can be filled with tension. When old goals have been achieved and old interests have all but vanished, new interests must be cultivated and new goals set up. There is hardly any limit to the gateways leading to renewed usefulness and purpose in the middle years. New interests, new avenues of service to one's church and community, all sorts of wholesome/

wholesome recreation, hobbies, even a new business or a new job are possible. Some women may even desire to resume a kind of work they gave up when the family was started (and they may find their husbands the greatest obstacle to this new interest).(130)

Experiencing good personal relationships strengthens the individual's ego. Good personal relationships are especially necessary in the lives of those who, though emotionally disturbed in childhood, possessed enough innate force, energy, and good intellectual abilities, with some gifts in particular directions, to be able to play all their trump cards in the struggle to overcome the inward feelings of misgiving and unsureness about themselves. They were able to keep at bay these subtle, inner naggings of the sense of being an inadequate person by a ceaseless forging ahead to new achievements and victories. To escape the fears of failure in active living during the middle years such individuals may become hypochondriacs. Good personal relationships are also very essential to the individual who has hidden from self-knowledge his or her very marked dependence on other people. When people begin to face the death of family members and friends of long standing (say, at about fifty) they have forced upon them how very deeply they have depended for their emotional security on others and an unchanging supportive environment. Good friendships, good marriages, good social and religious experiences have no substitutes. The only real reason why specialized help (e.g., psychotherapy)/

psychotherapy) is needed for the more disturbed, seriously ill personality is that accurate understanding of the mental complexities of the individual is necessary if the therapeutic impact of a new and good relationship is to be brought to bear on the unconscious, yet fundamental fears and hates.(131)

While the clergyman and the parish congregation are responsible for coming to understand the personal problems of the older unmarried, for example, and trying to render a specific ministry to these individuals,(132) the significance of family relationships makes the most important ministry to those in middle life that which takes into consideration these relationships. Middle-aged people are likely to be flanked on the one side by their adolescent (and somewhat later, young adult) children and on the other by their own aged parents and other relatives for whom they feel some responsibility. Here are actually three age levels and three facets of complex family life which are liable to produce some painful situations. If all the individuals involved were sufficiently mature there would be no unmanageable or outstanding problems. But such is rarely the case. In some sense every individual is dependent upon others. Where there is too marked and unyielding a trend toward independence it usually signifies a neurotic character trait, an over-compensation for the feelings of childhood dependence and weakness which are being denied and repressed. Dependence, in the sense of needing contact with others/

others without whom the individual cannot properly live a personal life, is actually an innate, permanent factor in human nature. What has significance is whether the individual depends on others in an immature, childish or even infantile manner or whether he depends on others in a mature way, possible only where a strong, sufficiently self-reliant, stable ego has developed from sound foundations in very early childhood. Mature dependence is the need for others for personal communion, co-operative activity, mutual emotional and intellectual stimulation, and the equal give and take of genuine love: immature dependence is the need for others to take care of oneself because his own psychic structure does not have a basic feeling of its own strength. (133)

Where the middle-aged parent is faced with children who are in transition to young adulthood he has to demonstrate great insight and understanding toward the child who may be developing the appearance and some of the reality of independence at an age when he actually still feels deeply within himself much more emotionally dependent upon, and much more anxious about the eventual or possible separation from, the parents than he realizes or cares to admit. This frequently leads to behaviour which makes adolescents very awkward and difficult to deal with because they are continually having to fight down and over-compensate for separation anxiety and the feelings of insecurity they experience as they are remorsefully pushed out and away from home/

home and parents. Those who seemingly realize this least are the most capable and gifted. Often their attitudes are overly negative, and they express an open opposition, argumentativeness, and rebellion against even those minimum obligations which belonging to a family group entails. What hurts is the fact that the parents have most likely contributed to and even precipitated this situation. Though discipline in the home is a crucial matter at any stage of development, when the individual reaches adolescence it is then wise to allow the more carefully handled personal discipline to become replaced by friendship (between parent and child). If discipline seems still necessary, it should be that which arises out of the steady and reasonable parental example in constructive living, firm yet friendly holding to the few genuine essentials, and the recognition that the adolescent needs to be trusted with increasing personal freedom so that he may learn how to exercise individual responsibility. The middle-aged parents of adolescents need to understand that their children's tendencies to over-assertiveness are really due to the inner emotional difficulties they are encountering in trying to be more independent than it is yet possible for them to feel deep within themselves. This over-assertiveness should be received with friendly understanding (by the parents) of a kind which takes the tensions out of situations and avoids battles of will. Middle-aged parents cannot afford to become alienated

from/

from their children any more than the children can afford becoming estranged by emotional isolation from their parents. (Juvenile delinquency is one of the outgrowths of this 'break'.) (134) Yet it is only in appearance that the ties of long emotional standing seem to be broken. The break on the conscious level only marks the continuance of the relationship which is accompanied by repressed anxiety in the unconscious. Since the adolescent is at the place where breaking away to independence is natural, the middle-aged parent needs especially to accept the fullest responsibility for helping the child attain independence in such a satisfactory manner that the early parent-child relationship is replaced by adult friendship involving emotional equality and mutual respect. This will give the adolescent the best known condition for entering upon his adulthood without unnecessary anxieties. It will likewise give to the middle-aged parents equally good conditions for moving on into the later middle years free of the anxieties resulting from the fears of isolation. (135) The clergyman and the parish congregation leaders, in their work with youth and their parents, would be taking a wrong course to attempt to manipulate parents and their adolescent children into a surface harmony. The approach must be such that provision is made for both sides to look within the other's stronghold and encounter each other's world. Such actual encounter is desirable where both parents and adolescent children can be led to/

(136)

to want to do so for the mutual advantage involved.

As regards the young adult and his older middle-aged parents, the children are no longer children nor even adolescents (but young adults), so the relationship is capable of being much less one-sided. Whereas the adolescent (engrossed in his own struggle to attain maturity) should not be bothered at all with his parents' problems, it seems reasonable to expect that young adults should be much more able to understand the problems of their older middle-aged parents. Yet the very fact that their children are now (young) adults - which means chiefly that they should be capable of giving intelligent and sympathetic understanding, as well as taking it - may result in the older middle-aged parents being betrayed into expecting and even demanding too much. While the children were adolescents struggling for emotional independence, the parents manifested a secret dependent need marked as possessiveness. The struggle of the parents had behind it the unconsciously emerging insecurities of middle life which were consciously expressed as the desire to exercise power over their children. In later life this need to exercise power may possibly give way to an emotional possessiveness which is smothering and interfering to the children who are now young adults. It is only natural that the parents should live to some extent in their children as the later middle years come on. The parents need to feel that these children welcome, understand,

and/

and return this interest. Yet the ideal relationship is that where the parents are emotionally stable enough to be able (and happy) to remain in the background. (137)

Though their interest in their children is probably the chief thing which saves them from becoming too self-centred, older middle-aged people should still possess sufficient vitality of their own and should have active interests of their own to live for. While their now grown children are a powerful source of healthy attachment to life, this must be kept in proper perspective. Even where a couple has been childless they can have a good relationship with younger persons who are an intimate part of their family life. While it is relatively easy to draw a picture of how things ought to be, it too often proves the case that in real life there is

> a set of disturbed family relationships in which individuals are so caught up that we come to think more in terms of the ill family than of the ill individual. Probably the commonest situation to be encountered is the direct version of the dependence versus independence conflict on the one hand; children who have had to fight too hard for independence and have grown up to have as little as possible to do with parents, while not recognizing how strong their hidden attachment to them is; and on the other hand, parents who do not recognize that they are secretly over-dependent on their children (because of their own early insecurities) and are driving them off by trying to go on possessing them and running their lives for them after they have grown up. (138)

Misunderstanding/

Misunderstanding can be cleared up only as those involved are frank about them and openly desire to bring to bear some real knowledge and insight about the problem.(138) Rifts deepen with passing of time. One ministry the parish congregation through the clergyman and its leaders is in position to render involves leading those who have experienced the disturbed family relationships (which have resulted in painful rifts) to accept their own personal part of the blame, confess it, be willing to seek reconciliation with those others involved, and then come together for the actual growing of the solution.

Reconciliation is a significant aspect of the cure of souls - not only regarding the individual's relationship to God, but also his relationship to his fellow man, especially to those of his immediate family. The condition which Christ laid down for being able to experience the forgiveness of God (i.e., forgiving others, even one's family, their trespasses against oneself - Matthew 6: 14, 15) holds true in this situation. Nevertheless, the emotional involvements probably make forgiving one's family for some real (or imagined) injustice much more difficult. This will make effecting a reconciliation between members of a family (father and son, mother and daughter, child and both parents, etc.). More difficult than a reconciliation between two unrelated individuals. But the real man of God does not seek the easiest tasks for they do not offer the greatest benefits to the lives of his parishioners. He seeks opportunities to be an agent of reconciliation, even

those/

those complicated and stubborn family relationships which try his very soul, but which, when resolved, bring healing and restoration of fellowship to several persons at once because they are all caught up in the emotional ties of a family constellation.

Erikson characterizes the central problem of the middle years as 'generativity versus stagnation'. The individual in middle life needs the ability to lose himself in the meeting of bodies and minds which leads to a gradual expansion of ego interests and of libidinal cathexis over that which has been generated and accepted as a personal responsibility. Generativity can be defined as the primary interest in establishing and guiding the next generation (or whatever may have become in given cases the absorbing object of a parent-like responsibility). A regression from generativity to an obsessive need for pseudo intimacy occurs where this enrichment does not succeed. The emotional state of the individual will be punctuated by moments of mutual repulsion and there will frequently be a prevailing sense and objective evidence of individual stagnation and interpersonal impoverishment. (139)

Life that involves a meaningful existence is treasured by each individual. Because of this love of life the middle-aged are reluctant to face the time when the inevitable relaxing of one's hold on active life must be accomplished. Yet this should be done intelligently - in such a manner as not to obstruct the path/

path of the younger generations and yet so as not to have to sacrifice all genuine incentive for continuing to live.(140) The future belongs to those who prepare for it, and the middle years are the time to prepare for one's declining years. The parish church can be an ally in this process of preparation by helping the individual achieve an adequate meaning and purpose in living during the latter half of his earthly existence.

Ministering to the Aging and the Aged.*

A ministry to the aged at its best is hardly more than a supportive one. This does not make it less important, however. To feel that he has been forgotten and put on the shelf is a fairly common experience of the person in senescence. In many instances he is quite justified in feeling neglected, unwanted, a burden - because he has been made to feel that way by his children and others whose rightful place it is to provide for his care during his declining and last years. The incapacition of feeblesness (both physical and sometimes mental) which is accompanied by a greatly lessened activity places time on the aged individual's hands so that it often hangs there heavily. The inevitable death which lurks in the shadows becomes more and more menacing to many. Though it is every individual's right to be 'well' dead when the proper time for death arrives - i.e., lived/

* Individuals fifty-five (more or less) and over.

lived a full and wholesome life and is not afraid of death or dying, too many elderly individuals approach death as a welcomed end of their misery. It is seen as a way of escape and not as the door to a nearer presence of God. While it is this escape there is an undercurrent of fear on hand which is linked up with guilt and anxiety over past living. Though the individual knows very little about what the future holds for him, he may have deep-rooted fears resultant from a fantasy of the wrath of God. Of course, if he approaches his death as an unrepentant rebel, he does face the wrath of God. At the same time he may be guilt-laden because of past sins. To die without having experienced the forgiveness of God does constitute a tragic death. One of the chief services the clergyman can render the aged is to lead him to recover his identity and worth and see him also experience the healing forgiveness everyone needs for having 'made a mess out of my life'. It is indeed rare to find a person who is aware of his declining years who does not feel the need to unburden himself by 'confessing', perhaps at length, his past. When this need is manifest, the clergyman can render a signal service to that individual in a ministry of understanding listening.

But, of course, the individual does not leave the middle years one day and enter old age the next. There is a gradual aging, a gradual decline and many possible combinations of biological,/

biological, chronological, and psychological age are to be found among those who are now thought of as the aging and the aged. Though the process of aging is beyond the individual's control, how it affects him is something he can largely determine for himself. If the individual recoils from the whole idea of aging (which is no longer an achievement of the privileged few but the destiny of most individuals) because he envisions himself as becoming penniless, friendless, helpless, and even pitiful, because he thinks no one cares whether he lives or dies, then he has allowed what he thinks the disadvantages of old age are to outweigh the advantages (which he has minimized or never come to realize).(142) One of the tragedies of aging is that the older the individual gets the less he thinks he has to live for. When many retire from active employment they have nothing to do and there is no room for them in the smaller houses their children live in. They have no place to go and their will to live suddenly decreases.

The observation and suggestion of Maurice Chevalier is as appropriate a contribution to the solution of growing old gracefully as can be found anywhere: "Growing old is inevitable for all of us. The clever thing is to accept it and always plan your next move well in advance".(143) As the individual passes middle life and moves toward old age, he has the task of achieving the simplification of life in its physical, material, and spiritual aspects/

aspects so that the psyche may progress with increasingly less impediment toward its chosen destiny. This simplification of life involves distinguishing the more important from the less important and getting rid of the less important or relegating it to the margin of life, while elevating the more important to the focus of feeling, thought, and action. The standard which prevails in this simplification is contained within the individual's philosophy of life, especially his spontaneous philosophy. The simplification itself will prove thorough-going or superficial, depending upon the level at which the individual's view of life was worked out in his earlier years. While the simplification of life at a more profound level than one has lived it throughout his earlier years is well within the range of possibility at any point within the final phase(s) of life, it must be borne in mind that old habits die hard, and that a way of life adhered to for more than one-half of one's existence will not yield simply at the snap of a finger. The task which churches, as well as other social agencies and organized medicine, face in giving a meaningful ministry to the aging and the aged is no longer one where what to do with the 'few' older people is to be considered. The aging and the aged now constitute an entirely new force to be reckoned with, an almost entirely new problem to be met and solved. Continued character growth beyond the middle years is imperative because of the marked trend toward a much longer life than/

than people enjoyed a half century ago.

The sacredness of human personality makes the ministry to the aging and the aged a work of faith and love as much as is the ministry to the young. Since the situation has now altered to where retirement from active employment is all but forced upon thousands (this effects men more than women, but a husband's retirement most likely means less routine activity for the wife), emotional disorganization occurs in countless lives when they 'suddenly' reach sixty-five. The role of work in the psychological economy of the individual is such that retirement creates an immense void. A couple who may have been able to accept each other as long as the man was away at work for the larger part of the day may face, upon his retirement, serious incompatibilities in their relationship. The substantially reduced standard of living which occurs in so many cases results in a considerable loss of self-esteem. The work which also gave the man ample opportunity to sublimate aggressive and destructive impulses, and counteracted feelings of guilt while giving rise to virtuous feelings, is suddenly replaced by the psychological complications of retirement. Though recent social security reforms have made the lot of the aging and the aged much more secure from the standpoint of adequate housing, financial needs, medical care, retirement planning, and even suitable recreation, the most fundamental need of older people goes unmet. This fundamental need

is/

> is for intimate, affectionate contacts in a stable group, just as the need for the child is for a wholesome family and the adolescent for the society of his contemporaries. The companionship and social life that go with marriage are cherished aspects of the institution. But suddenly in old age men and women long accustomed to the satisfactions of group life, especially within the framework of the family, become isolated and unneeded. The religious leader will have to address himself to this situation in order to restore and keep alive treasured family values for the aging. (145)

The clergyman may be in doubt as to how he should approach older people in ministering to them. If he is a much younger person (as is so often the case), he may feel very reluctant to attempt to minister face to face. Whatever the approach, when he seeks to minister to older persons, his approach will be

> an outgrowth of his basic attitude toward persons. If his pastoral relationships arise from a deep sense of fellow feeling and profound respect and appreciation for that which is unique in each person, this will be manifest in all that he says and does. And the older person will be aware of the spirit the pastor manifests and be ready to respond accordingly. If the pastor prefers the young and handsome, the strong and vivacious, this too will be manifest in his reluctance to enter into the sufferings of the sick, the aged, and the bereaved. But if his interest in older persons is one of genuine appreciation, they will become to him as alive with interest as the youngest when he discovers their patience in adversity, their courage in the face of loss, and the inner beauty that is so often most radiant in older people. (146)

It is very common to note the emphasis placed on the ability

to engage in youth work when a congregation is searching for a new minister. The idea is usually expressed in the following manner: "We want a man who will be good with the children and young people, and one who will visit the sick." Now these are highly desirable qualities, but what parish can forsake the total congregation's needs (from the yet unborn but already conceived child to the individual whose funeral will be to-morrow) for a specialist who majors on children, youth, and the sick. There is unquestionably a pressing need on hand for a rethinking of the (total) role the clergyman is most needed for in the parish ministry. (147)

As regards the specific ministry to older people, what is no doubt needed most is an awareness of the (psychological and spiritual) needs of the aging and the aged. Older people themselves so frequently repress an awareness of their own needs, and deny any need for help because of the anxiety which the needs arouse. Clergyman, too, frequently repress an awareness of the needs of their older parishioners and experience considerable resistance in working with them for a variety of emotionally charged reasons. Until this awareness of the needs of older people is welcomed by both the aging and the aged and those who should minister to them this repression of the consciousness of the specific needs will continue. A strong determination to hear the whole matter of what the social, as well as medical and/

and biological, sciences have to say on behalf of the needs of older people will go a long way in reversing the tendency to deny by repression an awareness of these needs. Next should come some awareness of the resources available for older people and some skill in mobilizing these resources.(148)

The local parish organization has an important role to play (through its clergyman and other workers) on the team of workers with the aging and the aged, provided it takes pains to understand older people as well as how it can best make its own unique contribution. In order to know what role the local church could have, an analysis of the functions of religion is necessary, with (at least) the following operational fulfilments being its goal: (1) Religion attempts to come to terms with ultimate reality, to discover the meaning of life. In doing so it represents a search for ultimate values, holding that persons, and not things, are more valuable than anything else, trying to demonstrate that love is better than hate, that man is an end in himself and never a means - the institution the means to serve the end, the individual; (2) In this attempt to come to grips with reality, religion faces the limitations of life and seeks to find meaning in delinquency, disease, disability, and death. It acknowledges finiteness and ministers to persons so as to enable them to live with mystery by and through faith; (3) Religion provides a channel for the individual's expression of/

of gratitude for life's innumerable blessings, even though many of these gifts came unearned and unsought. It enables a person to celebrate his joys and his triumphs with all the artistic skill at his command. While the individual seems often to be well equipped to complain of the losses aging and old age brings, religion can provide the individual with the symbols needed for celebrating the advantages and compensations of later maturity; and (4) Religion binds individuals together in a common commitment to values which it then strives to make operative in everyday life. A fellowship arises inevitably where there are individuals who share mutual views, and usually becomes structuralized in some institutional form where credal statements, ceremonies, and patterns of conduct express the values to which the adherents are committed. Religion makes genuine society possible, as well as providing the medium whereby life takes on significance and meaning. (149)

In relation to the community, the local parish (church) organization functions in two ways, or at two related, though distinct, levels. On the one hand it does those things which it is uniquely equipped to do by virtue of its very nature (and which it does not shirk if it is true to its function). Providing opportunities for worship, religious education, and pastoral care - these and other ministries reflect the affirmative framework of meaning which the local church seeks to make available/

available and relevant to all persons everywhere. This has direct bearing upon the health (especially psychological and spiritual) of later maturity. On the other hand, the local church does those things which need doing and which it chooses to do either because no other agency is doing them or because the church sincerely feels it can do them better than other agencies at that particular time. With these principles in mind, the specific role of the local church in community planning for meeting the needs of older people may be stated as follows: (1) Set up goals and values which may give moving force, purpose, and direction to community planning. This may operate directly as the church decides to take the lead in assessing community patterns and resources and in proposing desirable goals (perhaps in counsel with experts on the various problems older people face), or as the members of the church bring their ethical and religious ideals into their responsibilities as citizens of the community; (2) Take the lead in stimulating community planning so that the goals and values deemed worth promoting and achieving are implemented. The idea here would be to strive so that community relations would not be in conflict with the quality of the relations which prevail within the local church fellowship. Social conditions can be analyzed and evaluated from the standpoint of their effect upon what the church stands for and what it is attempting to do in the local (as well as the larger) community; and/

and (3) Co-operate with other agencies in securing the necessary resources which the aging and the aged need to handle their person (inner) conflicts creatively, to resolve their tensions successfully, to achieve satisfactions adequately, and to find support and security as long as they are needed.(150) The unique situation of older people in the present cultural conditions in Western society to-day must be recognized. The local church must co-operate with community agencies most willingly in order to see the needs of these persons met as fully as possible.

The clergyman's role in regard to an aging population is certain to increase in importance as the problem increases. The approach which he should take involves two somewhat broad forms of action: one is microscopic in nature, while the other is telescopic. The microscopic approach necessitates the facing of the problem and an attempt to understand the physiological, psychological, and sociological implications. Though it is no doubt difficult to appreciate the vast complexity of growing old without experiencing the phenomena first hand, an intelligent ministry to older people is virtually impossible without a deep understanding of the psychology of old age. Here the clergyman has no choice but to dig out the facts in the available literature and also strive to come to understand intimately as many of the older people in the parish as he possibly can. It will be necessary to see clearly all of the contributing factors as/

as regards the deteriorative processes of aging. The breaking of emotional and libidinal ties must be dealt with because very little has been done for older people beyond a concern for their physical security. In terms of the telescopic outlook, preventive measures, however inordinately absurd it may seem, must be instituted (151) to help individuals during their younger years to build spiritual walls which will withstand the psychological shock of aging. Perhaps some of those older persons in the parish could be used to great advantage in helping younger persons build their lives for future living.

An appreciation of the loss in production which occurs as the individual ages, (152) knowing something of the drain on personal stamina and endurance which aging and susceptibility to disease can effect, appreciating incurable and terminal illnesses (or diseases) in terms of the individual's reaction to his situation, (153) knowing what lies ahead during retirement and even being able to guide individuals in the planning they should undertake for retiring, (154) knowing the characteristics of the mind of the aging and the effects of senility, (155) understanding something of the anxiety which is common in senescence, (156) knowing the emotional needs of older people and seeing clearly his role as leader of the parish religious life (157) - these are some of the significant aspects of the clergyman's educational and empirical equipment necessary for carrying out an effective ministry to the aging/

aging and the aged members of the parish constituency.

The specific pastoral care of the older people in the average parish setting calls for detailed understanding of the problems peculiar to aging and old age and the multiform reactions of these individuals to their life situations. Many individuals will continue such an active church life that the ministry to them will continue to be what it essentially was even while they were younger. Many persons have such a good grip on life and have sufficient energy (mental, physical, psychic, and spiritual) to remain 'on top of their problems' right down to the end of life. This does not allow the clergyman to check them off his list, however. If he is wise he will see in such individuals unlimited talent for many aspects of the parish programme, one phase of which should be a life enrichment programme for the aging and the aged. (158)

Much of the parish clergyman's ministry to older people may never go beyond that of pastoral care, the personal ministry to them as individuals, but occasions for pastoral counselling will arise from time to time. The aging person frequently becomes more of a problem to his immediate family than he is to himself. (15
The guilt which is usually aroused by placing an aged parent in a custodial home becomes a crisis experience for which the son or daughter will need pastoral care and possibly even counselling. Several obstacles may stand in the way of realizing the/

the intimate interpersonal process involved when the older person is counselled with.(160) In many instances, however, the clergyman's ministry of pastoral care will lead naturally to that deeper, more intimate relationship between a parishioner with a personal problem and an understanding clergyman who has never violated the individual's sacredness by trying to force himself onto the person (regardless of how obvious it seems to the clergyman that the parishioner needs to talk or go over an issue which has never really been held up to the light long enough to determine its content accurately). For example, as the clergyman takes his tape recorder (with last Sunday's services magnetically recorded thereby) for the elderly, and perhaps shut-in person to listen to, he may have opened a door - or had it opened to him - because he went to minister to a person whose primary need to belong to a group who understood had not been realized for months because of his own condition. If there never is a formal counselling relationship (there may be no need for it), the older person has been ministered to, his self-esteem has been greatly restored, his ego strengthened, because someone cared enough to take time for him.

One of the most crucial problems encountered in ministering to older people revolves around the matter of facing death realistically. Associated with this is the added burden of grief and loss which the death of a loved one brings.(161) The wish to/

to deny the reality of death is seen on every hand in the ever present reluctance to talk about death except in whispered tones and then out of earshot of the individual who may be facing this terminal experience of earthly life. All sorts of evasion and subterfuge are utilized. There is frequently a hardened convention in operation, a genuine conspiracy of silence, making it very difficult if not impossible for the critically ill individual to talk about his impending death.

The clergyman and others will want to avoid the other extreme - being so determined to talk with the individual about his coming death, and have him talk about it, that the doctor's efforts are overrun and the person's will to live undermined. Though the idea of the impermanence of life should have worked its way into the thinking and feeling of all people, this knowledge is still in the category of those things which people know <u>about</u> but do not <u>know.</u> Intellectually the fact is an accepted one, but the feeling knowledge is absent.(162) It is known in theory but not in fact, or at least it is a hard fact that people reject in countless ways, in instance after instance choosing rather to use well calculated language which indicates the ego is trying hard to 'accept' the fact while trying very desperately not to have to deal with the full reality of it. Death has become 'passing away', but it still is as much d-e-a-t-h as it ever was. Mausoleums and elaborate crypts, elegantly furnished/

furnished chapels of rest, soft music and boutonniered pall-bearers, the craftiest procedures in cremation, and the array of half-hearted and even purely false smiles which 'friends' flash at the grieving family so often assist the faltering ego to extend the delaying action it is fighting.

There are times when death seemingly cuts a promising life short, too short! we think. Yet death need not be viewed as unrelieved calamity. When it comes as the coronation or culminatic of a life well lived, it is indeed wasteful and even cruel to prevent the individual having opportunity to summarize, take an inventory of the past, and express his sincere love and affection to and for those who will yet remain to carry on the living of life when he steps into a new dimension of existence and experience. Some of the most worthwhile living of an individual's whole experience in life can be lived in the certain shadow of the imminence of death. Many who live in the shadow of death deeply appreciate an opportunity to talk freely about the great event. Unless the individual has an opportunity to demonstrate his courage in the face of the most staggering fact of all earthly reality, he will be denied the opportunity to prove his faith.(163) Many who seem to have a faith to live by do not have a strong enough faith to die by. The clergyman who has not brought his parishioners around to face the reality of death, who has not taken full advantage of the opportunities which/

which are his on many occasions to demonstrate and teach the Christian attitude toward death, has indeed done the parish a great injustice.

Though the clergyman has a vital ministry with older people, his outstanding opportunity still remains that of leading people to "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;" (Ecclesiastes 12:1). His best ministry is preventive - always.

Directing and Utilizing the Energies of the Parishioners

The adult who is to engage in some aspect of training up a child in the way he should go (Proverbs 22:6) must have gone that way beforehand. This is especially true as regards the supervision of the emotional and spiritual development of the child. The adult who does not enjoy good emotional and spiritual health cannot deal adequately with the child simply because he (she) is handicapped by the lack of wholeness which is the epitome of emotional and spiritual well-being. The blind (or partially blind) cannot lead the blind and those with logs in their eyes cannot see how to remove specks of sawdust from another's eyes (Luke 6: 39-42). Marked intra-psychic conflicts and immature spiritual experiences are to be considered as disqualifying impediments to working with children and youth (as well as adults) as regards their emotional and spiritual development.

The/

The selection and training of the lay people in the parish congregation for work in the total church programme is no small task. The psychological, as well as spiritual, health of those who teach and lead in various activities must be considered before allowing these individuals to assume the responsibility of religious education and supervision of other activities. While it is generally agreed that those who do teach and lead in the various parish activities should be individuals of exemplary character, very little real attention has been paid to the emotional health of these workers. Too often the individual is used because he volunteers to 'do whatever I can to help out'. This is not to belittle volunteers in the parish programme, but much more care must be given to the selection of leaders and worker for all phases of the programme of worship, education, and other activity in the local parish setting.

Because the individual with neurotic tendencies or traits experiences a minimal amount of loss of contact with reality (in other words, 'he is all there'), clergyman and the selection committees or boards (or special workers where a church has a staff rather than the one paid worker, the clergyman) having the task of selecting, training and placing those selected in some teaching or leadership job - then supervising all phases of parish activity - easily overlook the emotional maladaptations which are due to unresolved unconscious conflicts in the workers' lives.

As/

As regards the selection and training of teachers and other workers for directing the religious education and other parish activities for children and youth, depth psychology has a few things to say. In the first place, the importance of love and of a positive object relationship between the child and the teacher as a basis for learning through introjection and identification necessitates that extreme care be exercised when selecting workers for children and youth. Because the child learns by incorporating not only what the teacher teaches but also all aspects of the teacher's personality, the emotional health of the worker is very significant. If the teacher or other worker is a rigidly obsessional character, or is sadistic, or too inhibited - whatever the imbalance in the psychic structure, the child will tend to incorporate it along with the content of the formal instruction or direction. These incorporations may be of benefit to the child, especially if they are the opposite of the parent's characters which the child has already incorporated. If such incorporations reinforce the pathological character of the parents, the effects may be quite harmful. From the standpoint of the process of identification, it is necessary that the teacher or other worker be a desirable model. At times the child is going to be overwhelmed by the feelings of the phallic level of object relationships. If the teacher or other worker whom the child is in regular contact with is still operating on the phallic level because his internal prohibitions or his real/

real environment prevent his attaining the genital level, the emergence of the phallic level in the child will be unconsciously encouraged. When this does occur the process of identification ends and the child no longer learns. Though notorious 'crushes' occur in public schools where the child is in close contact with the teacher for several hours each day, and for five days each week, something of the same can and does result even in the church school and other parish activities where the leader's personality is such as to encourage these fixations or regressions. (164)

Though a suggestion that all teachers and workers with children and youth should undergo a personal psycho-analysis would probably bring the fire of heaven down on the clergyman's head, efforts on his part to help those who do work with children and youth achieve added self-understanding could pay even greater dividends than his personal ministry to the children and youth. Leading those who are being used in the youth work to overcome personal difficulties and to acquire a greater measure of self-direction and critical and psychological independence, as well as a more mature outlook on all of life, may be even more important than seeking to equip them with the Bible knowledge and other educational foundation (though this, of course, is essential) usually considered necessary for teaching and directing the parish activities. The younger the children are who are being taught and led in parish activities, the more important/

important it is for those who do the leading to be well-balanced personalities, individuals whose character development does not have the marks of obsessional, sadistic, inhibited, or other detrimental characteristics.

Depth psychology would suggest at least the following criteria for personality and character development by which teachers and other workers with children and youth could be selected: (1) A good teacher or worker must be imaginative. He must have intuition - an unconscious ability to sense what is going on in another individual's emotional life and in another's unconscious. This involves the unconscious capacity to put oneself in the other's place. It may be that all individuals have this capacity in some degree, but not all permit themselves to be influenced by it, perhaps for neurotic reasons; (2) A teacher or other worker needs empathy. This ability differs from intuition in the sense that it is the unconscious capacity not only to put oneself in the other individual's place but also to recognize consciously what the other's unconscious feelings and ideas are and to help him with his problems. This quality seemingly increases with experience. Any worker understands better what another is feeling if he has gone through a somewhat similar experience; (3) A well-equipped teacher or other worker should have an adequate social life. Neurotic inhibitions which prevent the individual from enjoying and experiencing the company of/

of others (and not real limitations - situational, and the like) prevent the person from being able to deal adequately with the problems of everyday living which really makes any individual's life what it is. Even the problems of every-day life must be dealt with as practically as possible in Bible classes and other activities in the parish setting. Giving a parishioner some responsibility with children and youth in order to help the individual overcome what seems to be 'shyness', for example, may be an injustice to the children involved; (4) The well-equipped teacher or other worker should have an adequate recreational life. Teachers and youth workers are very much exposed to the instinctual temptations arising from the unconscious of those with whom they work. Children and youth are much freer than adults in their direct expressions of anger, cruelty, destructiveness, envy, exhibitionism, hatred, jealousy (especially sibling rivalry), masochism, oral eroticism, ridicule, sexual curiosity, and the rest. This relative freedom offers a sometimes overwhelming unconscious temptation to the worker to do likewise. The worker's defense mechanisms, particularly that of repression, have to do double duty, working overtime so as to prevent him from descending completely to the level of the children. If the worker did give in, he would no longer be an adult and therefore not an acceptable teacher. The worker who becomes embroiled and overwhelmed by the emotional problems of the children and youth cannot/

cannot lead them anywhere but down. If the worker's defense mechanisms have continually to work overtime there is the very real possibility that they (his defense mechanisms) may become too rigid and the gulf which already separates child or adolescent from the adult worker becomes unbridgeable because the rigid defenses prevent the worker's continued understanding of the children and youth and their reactions to life situations. When the children and youth begin to get on the worker's 'nerves', he is compelled more and more to force them to stop what they are doing lest his own unconscious drives erupt suddenly and overwhelm him. Too, the church setting, because it involves things sacred, is not necessarily free of those situations which provoke intra-psychic struggles on the worker's part. Jealousy of other workers - whether unconsciously heterosexual or homosexual, fear of and desire to be favoured by the Sunday School superintedent, department leader, etc., or hatred (never openly expressed or even acknowledged) of and unconscious rebellion against the clergyman or other general church leader, being included in or excluded from some 'inner circle' of workers - these have emotional significance for individual workers and can lead to upsetting intra-psychic struggles. The worker's capacity to adjust may be severely burdened. Adequate recreation will provide one significant avenue for the direct expression of instinctual drives. Aggressive childish play, games of a very competitive/

competitive nature (the more competitive and childish, the better), any recreational pursuit which tends in the direction of the play of children and youth - these are more important for teachers of children and youth than for those who work with adults. Some who work with children and youth will be limited in their recreational pursuits by reality, others for neurotic reasons. Perhaps it is even the church's responsibility to provide those suitable opportunities (or at least encourage them) for their workers; (5) the teacher also needs interests outside his normal or regular work. The woman who is 'chained' to being a housewife with no other interests whatsoever may not be the individual to select for teaching a class of school-age (or younger girls, for example. The individual whose interests are centred entirely on one pursuit may suffer from a neurotic character restriction. He may have unconsciously restricted his ego in order to defend himself against his instinctual drives. He avoids intra-psychic conflict by using enormous quantities of psychic energy which would otherwise be available for daily life to hold his repressions together. While recreation and interests are not identical, recreation and interests allow for the satisfactory discharge of psychic energy. In wholesome recreation the individual is directly expressing instinctual desires and the discharge of energy. Interests are the result of sublimation, and the more interests the worker has, the more his/

his pregenital instinctual drives have been sublimated and thus become a source of value beyond that of a discharge of tension. Reality, of course, imposes many restrictions on us all, but the limitations resulting from the defense mechanism of ego restriction are quite another thing. The individual with a restricted ego is not a good model for children and youth; and (6) The well-equipped teacher should have the capacity for an adequate sexual life. The sublimation of genital sexual desires is exceedingly difficult. Direct gratification is obviously the natural way for achieving gratification for one's genital sexual desires. Where this does not occur, the intra-psychic equilibrium can be severely upset and in certain cases even pathological defense mechanisms develop. These may eventually produce neurotic symptoms and appear as a form of neurotic illness or a neurotic character disorder. Therefore it is a good possibility that a married teacher or worker with children and youth will be a more adequate leader and model for them than an unmarried person. In assessing the capacity of an individual (unmarried, or even married, but not well-adjusted in the marriage) for an adequate sexual life it is necessary to ascertain whether the individual is prevented by a real external limitation (in the case of a married person) or moral and religious convictions (in the case of an unmarried individual) and whether it is self imposed because of neurotic conflicts. It is one thing to refrain from sexual experience/

experience on the grounds of genuine moral and religious convictions, or even some physical limitation. It is quite another thing to do so because of neurotic conflicts. (165)

The well-equipped worker with children and youth should possess a psychic flexibility which expresses itself in all phases of his life. Environmental limitations are aspects of practically every individual's life. They are to be considered normal and therefore not necessarily handicaps to effective service in parish activities. Intra-psychic problems, however, severely limit an individual's ability to perform the normal functions of daily life. When leading in activities for children and youth is considered, intra-psychic conflicts render the individual unsuitable for such leadership. This does not rule out the individual doing a worthy and acceptable service in some other aspect of parish life. How to utilize the person whose psychic structure is decidedly rigid does constitute a problem in local church administration, but it seems far better to have an adult or two with his feelings hurt than to have an entire class or group of children or youth whose emotional and spiritual growth is thwarted because the person who leads them does not constitute a good model for them to idenity with and whose (conscious and unconscious) responses to life are not good material for the learning, growing person to introject.

Training/

Training up a child in the way he should go is first of all the responsibility of the parents. Unless the church has the active, intelligent co-operation of the parents, much effort will be wasted even when adequate church workers for children's and youth activities are available. But as parents and workers are united in striving wholeheartedly to provide the child with an atmosphere conducive to healthy emotional and spiritual development, being willing to make adjustments in terms of their own personality growth - where such are necessary for the child's, as well as the parents' or worker's sake, high hopes for healthy individuals to develop - who love both God and fellow man - can be entertained and realized.

As regards the specific activities which would result most profitably in healthy emotional and spiritual development, the activity to be engaged in will depend to a great extent on the emotional level of the individual. Where Bible study and religious education are concerned, bringing the individual face to face with full reality in terms of his level of development is of primary importance. Leading the child step by step to experience for himself - and thus have first hand knowledge of what it means to love one's neighbour as himself and to love God with one's heart, mind, soul, and strength - is the goal. If the individual's acquired philosophy of life is to correspond with his spontaneous philosophy, reality must be dealt with at each stage of the individual's development.

Churches/

Churches have a medium in the nursery school which could be used for great gain toward fostering wholesome emotional and spiritual development of the parish children. Some communions (notably Lutherans and Roman Catholics) seem to be much more aware of their opportunity, as well as their responsibility, than others. It would seem that for a group of churches in a given area to pool their efforts toward establishing and maintaining a nursery school with adequate staff (from the depth psychological as well as the spiritual standpoint) would be of decidedly more consequence for an ecumenical movement than any effort involving ecclesiastical dons who would probably not dare consider directing their energies toward small children. Yet the effort which is being expended chiefly on and with adults in the present ecumenical movement - with all the good it seems to be accomplishing - is actually concerned with those who have already become bound to ecclesiastical tradition and whose psychic structure has incorporated 'convictions' which seems irreversible. Little children are bound to no such credal foundations. If the goal is the union of all individuals into one world (Christian) Church, it would seem that the effort should be directed toward those who are most impressionable and who would be able to respond to the efforts toward union (or unity) with fewest inhibitions toward theological differences.

The special value of the nursery school involves at least these/

these things: (1) adequate space where children can have enough freedom to express naturally their individual characters. The child needs real, active experience; (2) appropriate play material, graded in terms of the child's emotional, as well as physical, level; (3) skilled help for the children in their own efforts to learn and understand, and in their struggle with their anti-social impulses. The child needs security, as well as opportunity for self-assertion and independence; and (4) the companionship of other children of similar ages. The key person in the nursery school is the worker who must

> know what is the right word to say to the shy or inhibited child, the angry and destructive child, to have the right answer ready for an intellectual problem, to see when to introduce the child to a new piece of number apparatus, to understand when to interfere and when to leave alone, when to check defiance or stop a quarrel, and when to allow the child to solve his own problem, when to encourage and when to remain silent, . . . not a wisdom that comes simply by nature. Certainly it rests upon natural qualities. The nursery school teacher no less than the mother must have love and sympathy, natural insight, and the patience to learn; but children need more than this in their struggles with the many problems . . . They need true scientific understanding as well as mother-wit and mother-love. The nursery school teacher can often help where the mother would fail. On the other hand, the good nursery school teacher will see the problem from the mother's point of view and can often help her as much as the child. She is not there to take the place of the mother, but to serve both mother and child. Very often the intensity of the child's more difficult feelings about his mother and his brothers and sisters is lessened by the mere fact of having a friendly nursery school helper as well, especially if she is a person of knowledge and insight, . . . (166)

The/

The child learns and grows emotionally, as well as spiritually, as he becomes involved in what is being done. (This principle holds true for individuals of all age groups, and is as significant for an adult Bible study class as for the nursery, as meaningful in worship as in a parish social function, or in recreational pursuits - admittedly, formal learning in a classroom is different from the learning (hearing) what God has to say through the medium of worship, and what the individual experiences through the cathexis of his participation in some social or recreational event.) Participation, involving much more than a simple physical connation, means to become a part of the situation. The high point when the individual, class (group), or congregation 'comes alive' occurs when the needs of the individual, class (group), or congregation are met by experiences within the Christian community. (167)

These experiences may include the formal instruction of the Sunday School, the less formal activity of other instruction in Christian living (e.g., the 'missionary' activities of all age groups within the parish, as well as the face to face ministry of the clergyman when dealing with a specific parishioner), worship services, the avenues of audio-visual education, social and recreational activities, observance of baptism and the Lord's Supper, weddings, funerals, committee meetings, and the like. Where there is an activity of any kind involving one or more parishioners,/

parishioners, the parishioner(s) must be led to participate in a meaningful way. From the use of pictures, toys, and mock-ups with smaller children to the use of word pictures and more abstract methods where adults are involved, the task of the clergyman, teacher, or other leader is to enable the individual to participate in the most meaningful manner for his age (emotional as well as spiritual) level.

Worshipping together as a family is indeed significant. But having opportunities to play together as a family group along with other family groups, as well as in age groups, is also significant. From the standpoint of depth psychology the central task in all phases of the care of souls is that of bringing or leading each individual to come to grips with full reality (in terms of his ability to do so), to lead and minister to the individual so that he develops and maintains a stable ego structure. This will involve helping the individual to learn how to handle his aims and impulses as well as how to approach and respond to God. It will mean providing (some) opportunities for the individual to express his aggressive, destructive, hostile impulses in an acceptable manner (through appropriate recreation or even some hobby or constructive activity involving the expenditure of physical energy) as well as providing a sanctuary in which to approach God through worship. Until the parishioner comes to be a doer of the Word, and not a hearer only, his spiritual/

spiritual development (which always involves his emotional development in some significant manner) is nothing like mature. And the Lord delights in a <u>full grown</u> individual.

Notes on Chapter VI

(1) Benedek, Therese, "Personality Development", in Dynamic Psychiatry, edited by Franz Alexander and Helen Ross (Chicago: The University of Chicago Press, 1952), p. 100.

(2) Hall, Calvin, S., A Primer of Freudian Psychology (Cleveland and New York: The World Publishing Company, 1954), pp. 122, 129.

(3) English, O. Spurgeon, and Gerald H.J., Emotional Problems of Living (London: George Allen & Unwin, Ltd., 1947), p. 429.

(4) Erikson, Erik H., Childhood and Society (London: Imago Publishing Co., Ltd., n.d.), p. 12.

(5) Benedek, Loc. cit.

(6) Erikson, op. cit., p. 229.

(7) Benedek, op. cit., pp. 101-105.

(8) Ibid., p. 104.

(9) Ibid., pp. 105, 106.

(10) Erikson, Loc. cit.

(11) Ibid., p. 230.

(12) Ibid., pp. 230, 231.

(13) English and Pearson, op. cit., pp. 308-313, 316-322.

(14) Benedek, op. cit., p. 106.

(15) Ibid., pp. 106, 107.

(16) Ibid., pp. 107-111.

The viewpoint taken throughout this thesis is generally that of the individual as seen by dynamic psychology. Thus, an ever-changing personality must be reckoned with in dealing with any individual, whether the person involved is infant, young person, adult, or the one near death. The individual is a biological (as well as sociological and spiritual) creature whose motives and drives, coupled with his highly individualized/

individualized needs, provide the stimulation for the ever-changing personality he is at any time. The human personality is never static long enough to enable a picture or characterization of it which will necessarily be true the next hour or the next day. From birth to death the individual is influenced by shaping forces of a social kind, chief of which are the human environment of childhood and the family circle. At the centre is the individual in everyday life - a creature of hopes as well as fears, loves as well as hates, frustrations amid fruitful struggles, failures punctuating his triumphs.

Foremost among the leading ideas of dynamic psychology (where the ideas of Freud are central) is the notion of the constant play of impulse beneath and through the rational conscious, goal-directed activities of everyday life. The central place is given to motivation rather than rationality, to drive rather than intellect. Beneath the surface of awareness lies a zone of teeming emotion, urge, fantasy, from which spring the effective driving forces as well as various disrupting agents in our behaviour. The understanding of behaviour by finding out how it is motivated even though the operation of the motives be devious and unconscious, continues as a leading idea in dynamic psychology.

A second leading idea involves the adjustment and defensive mechanisms, the system of checks and controls the individual ego develops and utilizes in dealing with his unconscious, impulsive strivings. So often the neurotic behaviour of an individual is symptomatic of the effects of overworked defenses rather than the disguised expression of impulse. Thus, many of the features of an individual's everyday behaviour may actually be aspects of an elaborate defense system built up over the years as protection against anxiety, then rendered automatic and unconscious through long practice.

A third major tenet is that the earliest learnings are extremely important in the shaping of personality. The first five years (more or less) of life are seen as the period in which the paramount problems of impulse and adjustment or defense receive their vital first solutions. Parental attitudes have an extremely important influence upon the developing personality. Emotional rejection, zealous over-protection, tyrannical dominance, and the atmosphere of uncertainty created by parental friction and the break-up of the home cause untold damage. Conversely, a combination of genuine love and the firm yet gentle and kindly discipline of parents who work at their jobs as parents is seen as the pattern/

pattern most conducive to healthy development. Whatever striving the individual may experience and rely upon in solving his own conflicts must be considered as indicative of underlying motives which may be conscious or unconscious realistic or archaic, integrated or full of contradiction. The dangers that are being avoided, as well as the goals which are being sought, have a bearing on individual behaviour. (White, Robert W., Lives in Progress: A Study of the Natural Growth of Personality (New York: The Dryden Press, 1952), pp. 9-14).

(17) White, op. cit., pp. 19-21.

(18) Freud, Sigmund, Group Psychology and the Analysis of the Ego, translated by James Strachey (London: The Hogarth Press and the Institute of Psycho-Analysis, 1922), p. 4.

(19) White, op. cit., p. 21.

(20) Sherrill, Lewis Joseph, The Struggle of the Soul (New York: The Macmillan Company, 1951), pp. 72, 73.

(21) Allport, Gordon W., The Individual and His Religion: A Psychological Interpretation (London: Constable Publishers, 1950), pp. 58-61.

See also the following (intended as a representative list) for a characterization of healthy religion (religious experience) and many of the psychological involvements in a mature religious outlook:

(1) Carrington, W.L., Psychology, Religion, and Human Need (London: The Epworth Press, 1957), pp. 42f. Characteristics of 'Abundant Life' are discussed.

(2) Clark, Walter Houston, The Psychology of Religion (New York: The Macmillan Company), Chapter 11, "Criteria for a Mature Religion", pp. 240-257. See also Chapter 8, "Two Roads to Religious Growth - Healthy Mindedness and Suffering", pp. 154-187, for a characterization of healthy religion.

(3) James, William, The Varieties of Religious Experience: A Study in Human Nature (New York: The Modern Library, 1902), Lectures IV and V, "The Religion of Healthy-Mindedness", pp. 77-124.

(4) Johnson, Paul E., Psychology of Religion, revised and enlarged (Nashville: Abingdon Press, 1959), pp. 93-97. Discusses religious maturity.

(5)/

(5) Loomis, Earl A., Jr., The Self in Pilgrimage (New York: Harper & Brothers, Publishers, 1960), xv + 109 pp. This book is well described as a penetrating study of stratagems for the healing of sickness and the maintenance of health, derived from the combined insights of religion and psychology (Kenneth E. Appel in the Foreword, p. x). In each of the seven chapters Dr. Loomis, Professor of Psychiatry and Religion at Union Theological Seminary in New York, studies a significant aspect of selfhood from the psycho-dynamic standpoint. He concludes that psychoanalysis, in itself, cannot help man achieve a full understanding of himself. It may, however, prove - and prove in our time - to be the catalyst that releases the dormant power in the classical and religious disciplines concerned with mankind (p. 9). Man's image of God and his image of himself are somehow always linked together (p. 13). The basic ingredients of selfhood are individuality, interrationship with other selves, each has a central organizing tendency, and each is moving in some direction (p. 35f.). The individual is defined by communication (which may also be called reflection). The individual learns about himself by noting the feelings he arouses in others (p. 56). Selfhood has meaning only in community where the individual is accepted and valued (p. 80). As long as communication occurs between the separate dimensions of the self, wholeness results (relatively, at least), and the individual is himself (p. 81). In communion the parts are rightly related to the whole - good and evil, corporate and individual, divine and human (p. 95). When the self is in communion, it is in pilgrimage (p. 104).

(6) McKenzie, John G., Nervous Disorders and Religion: A Study of Souls in the Making (London: George Allen and Unwin, Ltd., 1951), pp. 172f. Gives a characterization of psychologically healthy religion.

(7) McKenzie, John G., Nervous Disorders and Character (London: George Allen & Unwin, Ltd., 1946), ix + 94 pp. A series of four lectures constituting a study in Pastoral Psychology and Psychotherapy. The writer presents some of his conclusions regarding the relationship between nervous disorders and character structure. He acknowledges his indebtedness to the writings of Erich Fromm and Karen Horney.

(8) Oates, Wayne E., "Mature Relationships", Pastoral Psychology, Vol. V, No. 49: 10-16, December, 1954. This is a pastoral homily on I Corinthians 13, dealing with the process of building a mature relationship to God and to the abiding community.

(9)/

(9) Oates, Wayne E., The Religious Dimensions of Personality (New York: Association Press, 1957), pp. 266f. Discusses the stages of religious maturity.

(10) Oates, Wayne E., Religious Factors in Mental Illness (New York: Association Press, 1955), Chapter One, "The Hindering and Helping Power of Religion", pp. 1-30.

(11) Oates, Wayne E., What Psychology Says About Religion (New York: Association Press, 1958), 128 pp. Separate chapter discuss religion as bondage to idols or freedom for growth, as childishness or a way to maturity, as a sickness or a way to health, as an illusion or a way to reality, and as the search for ultimate meaning in life.

(12) Overstreet, Harry A., "Living on the Spiritual Frontier", Pastoral Psychology, Vol. III, No. 27: 45-52, October, 1952. Sets forth the thesis that individual salvation can be achieved only as the individual becomes concerned with the salvation of others.

(13) Smith, Elliott Dunlap, "The Attainment of Maturity", Pastoral Psychology, Vol. VIII, No. 71: 25-32, February, 1957. Contends that human relations can be mature and ennobling only when the individual so involved is both fully and honestly himself, and also accords responsive, freedom-giving considerations to what others feel and think.

(22) Johnson, op. cit., p. 94.

(23) Ackerman, Nathan W., The Psychodynamics of Family Life: Diagnosis and Treatment of Family Relationships (New York: Basic Books, Inc., 1958), p. 4.

(24) Sherrill, op. cit., pp. 74, 75.

(25) Ibid., pp. 75, 76.

(26) Ephron, Harmon, "Mental Hygiene in Social Reconstruction", American Journal of Orthopsychiatry, Vol. X, No. 3: 459, July, 1940.

(27) Fromm, Erich, The Fear of Freedom (London: Kegan Paul, Trench, Trubner & Co., Ltd., 1942), p. 18.

(28) For an analysis of some of the issues involved in this fight for and flight from freedom, see Becker, Carl L., New Liberties for Old (New Haven: Yale University Press; London: Humphrey Milford: Oxford University Press, 1941), xvii + 181 pp..

Not/

Not only does the issue of personal freedom have its many psychological involvements, it also presents what could be the number one issue in political philosophy to-day. See Maritain, Jacques, The Rights of Man: And Natural Law (London: Goeffry Bles: The Centenary Press, 1944), 63 pp.

(29) Dershimer, Frederick W., "A Study in the Cause and Prevention of Functional Mental Disease", American Journal of Orthopsychiatry, Vol. VIII, No. 2: 302, April, 1938.

(30) A study of these psychological factors based on the findings of certain psychometric techniques which would lend some help is Terman, Lewis M., assisted by Paul Bettenwieser, Leonard W. Ferguson, Winifred Bent Johnson, and Donald P. Wilson, Psychological Factors in Marital Happiness (New York: McGraw-Hill Book Company, Inc., 1938), 474 pp. In terms of this survey the ten background circumstances most predictive of marital happiness were superior happiness of parents, childhood happiness, lack of conflict with mother, home discipline that was firm - but not harsh, strong attachment to mother, strong attachment to father, lack of conflict with father, parental frankness about matters of sex, infrequency and mildness of childhood punishment, and premarital attitude toward sex that was free from disgust or aversion. The individual who could give a 'Yes' response to these ten items was considered "a distinctly better-than-average marital risk". Reviewed by Ira S. Wile, American Journal of Orthopsychiatry, Vol. IX, No. 1: 253, 254, January, 1939.

(31) Morris, J. Kenneth, Premarital Counseling: A Manual for Ministers (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1960), pp. 15, 142-159.

(32) Ibid., pp. 97-123.

(33) Peterson, James A., Toward a Successful Marriage (New York: Charles Scribner's Sons, 1960), p. 64.

(34) The clergyman would profit considerably by giving some diligent study time to a book such as that of Groves, Ernest R., Gladys H. Groves, and Catherine Groves, Sex Fulfillment in Marriage (New York: Emerson Books, Inc., 1942), 319 pp. The primary purpose of the book is to provide information and guidance for those about to be married. The second chapter in particular is a translation into everyday English of the best psychiatric and psychoanalytic information as to how attitudes formed during childhood and adolescence may affect adult sex behaviour and may turn the personality development toward health or neurosis. Reviewed by Phyllis Blanchard, Character and Personality, Vol. XI, No. 2: 176-17 December, 1942.

(35)/

(35) Morris, op. cit., p. 177.

(36) Mace, David R., Marriage Counselling (London: J. & A. Churchill, Ltd., 1948), pp. 115-118.

(37) Ibid., pp. 118, 119.

(38) See Levy, John, and Ruth Monroe, The Happy Family (New York: Alfred A. Knopf, 1938), 319 pp. This is a frank and humorous treatment of many of the factors involved in the truly happy marriage. The candidness with which the authors bring out the various ages and stages of sex interest, their analysis, and the unconscious subterfuges resorted to by the individual in connection with them is quite comprehensible. Diseased attitudes and the wholesome reactio which should replace them are singled out. A good amount of space is given to the matter of recognizing a proper sense of values. Frequently the writers show how the interpretations individuals make of certain acts and emotions are not as they actually are, but as the individual involved would have them. Striking examples of the give-and-take which constitutes the happy family are plentiful. The parent-child relationship is well covered. Reviewed by V. Sloane, American Journal of Orthopsychiatry, Vol. IX, No. 3: 660, 661, July, 1939.

(39) Mace, op. cit., pp. 119, 120.

(40) Ibid., pp. 120, 121. H.R. Mackintosh, The Christian Experience of Forgiveness (London: Nisbet & Co., Ltd., 1927), says that the effect on an unformed character of the repeated assurance of forgiveness without regard to penitence is undoubtedly to foster egotism and its bevy of attendant vices. Forgiveness in the absence of repentance would demoralize. Such forgiveness is by nature of the case impossible. Pardon is not a think like money, which can be bestowed or withheld at random. Pardon is God's taking us back into fully unhampered communion with himself. It is His inauguration of a relationship between Him and us in which the perplexity and confusion of the bad conscience have vanished, and which in His purpose is characterized by mutual trust. Not only does the individual trust His loving good-will, but with incomprehensible grace He trusts even the individual to go out and be His representative among His other children (pp. 238, 239).

There/

There may be a turning from sin which is in no sense a turning to God. It is not enough for the clergyman to persuade people, by satire and inventive, that they have made fools of themselves and missed the happiness they might have had. Such handling of their need may produce a sense of degradation which is almost wholly self-regarding, or at best aesthetic. Repentence then becomes no more than an apology to oneself. Men repent only when their experience open their hearts in the direction of God's reconciling love and melts something of the hardness within (p. 239).

With respect to the statement that the selfish individual looks on people much as he does things, as but means to the end he desires or demands (p. 512 of the thesis), Martin Buber, I and Thou, Second Edition, translated by Ronald Gregor Smith (Edinburgh: T. & T. Clark, 1959), says: "without It man cannot live. But he who lives with It alone is not a man" (p. 34). The individual who looks on others chiefly or solely as something to experience and make use of is living hardly more than an animal existence.

(41) Mace, op. cit., p. 121.

(42) Helpful analyses of several different types of marriage conflict which have been brought about because of these hidden needs and desires will be found in such books as Tashman, Harry F., The Marriage Bed: An Analyst's Casebook (New York: University Publishers Incorporated, 1959), 303 pp. Guntrip, H., Psychology for Ministers and Social Workers (London: Independent Press, Ltd., 1949), pp. 281-288. The writer concludes that when the human (personal) relationships (as marriage is) are not used as a medium for, and a stimulus to, character development, then they are being used as a blind search for wholeness and integration which is at the same time an unconscious escape from the real challenge (p. 288); Paterson, op. cit., pp. 64f., deals with many of the adjustments couples have to make (i.e., setting the patterns and expanding the dimensions of their relationship, living with money, expressing affection sexually, etc.) and presents several examples out of those couples he has helped as a marriage counsellor. See also Werner, Hazen G., Christian Family Living (New York: and Nashville: Abingdon Press, 1958), pp. 96-108, for an analysis of many of the factors which lead to better understanding between husband and wife.

(43)/

(43) See any one or all of the following for additional helpful discussions of the nature and actual performance of marriage counselling in the parish setting:

(1) Astley, M. Royden C., "Fidelity and Infidelity in Marriage", Pastoral Psychology, Vol. IX, No. 90: 39-40, 42, 44-50, January, 1959. The writer holds that inconstancy and infidelity in some degree threaten every marriage and will occur in most. When this occurs it requires on the part of the clergyman-counsellor vast care and wisdom in evaluating the causes and in giving help. Answers must be sought with cool objectivity, not with the heat of indignation or the cold condemnation of contempt. Some of the moral and theological considerations are discussed.

(2) Benda, Clemens E., "Divorce From a Psychiatrist's Point of View", Pastoral Psychology, Vol. IX, No. 86: 25-38, September, 1958. (This entire issue is a special treatmen of "Divorce, the Church, and the Minister", and the theme is concluded in additional articles in the October, 1958 issue.) Dr. Benda states that the most characteristic single item in the quest for divorce in later life is the failure to understand that marriage relationships can endure only if both partners aspire to new attitudes toward each other. He points out the fact that a strong religious affiliation is a safeguard against an unhappy marriage for some. He discusses some of the marital tensions common during the twenties, thirties, and after forty. He sees divorce as only one among various solutions of an unbearable life situation. Those who condemn divorce for religious reasons or because of principles should remember that other roads of escape, such as alcoholism, perversions, delinquency, racketeering, and aggressive social behaviour are equally unacceptable. Is not divorce often a cleaner and more dignified solution than those forms in which human beings thrive at the cost of others?

(3) Bridgman, Ralph P., "Marital Discord, Divorce, and Reconciliation", Part I, Pastoral Psychology, Vol. IX, No. 86: 16-22, 24, September, 1958. This writer sees divorce as essentially a funeral ceremony. He asks whether divorce is to be preferred to unending discord. He states that marital discord and estrangement always retard and often reverse processes of personality fulfillment, yet it is seldom the answer to the marital conflict. He gives a discussion of how divorces are secured in the United States to-day.

(4)/

(4) _____, Part II, Pastoral Psychology, Vol. IX, No. 87: 25-26, 28-32, October, 1958. The writer discusses how a few courageous jurists are experimenting with ways for humanizing the divorce courts, facilitating lasting reconciliation, and (when, after consideration, clients continue in divorce litigation) easing the adversary process. He concludes that pastoral understanding and church co-operation would vastly strengthen these efforts.

(5) Carrington, op. cit., pp. 271-280. The writer discusses the importance of good marriage counselling in terms of what has been done nationally in Great Britain. He also discusses the training a marriage counsellor should have and presents the general aims of marriage counselling. The most common causes of marital discord are classified into three groups ('from without inwards'): external or environmental factors, disturbed relationships between the partners (including sexual, personal, and spiritual incompatibility), and internal personal factors.

(6) Cole, William Graham, "The Church and Divorce - Historical Background", Pastoral Psychology, Vol. IX, No. 86: 39-44, September, 1958. The writer begins with the Biblical background and presents the point of view of such leaders as Augustine, Thomas Aquinas, Luther, and Calvin. He states that the developments since the Reformation show Rome having stiffened her position and the attitudes in Protestant communions have gradually become more relaxed.

The Church of Scotland, for example, has passed an Act Anent Re-marriage of Divorced Persons permitting ministers to lawfully solemnize the marriage of a divorced person whose spouse is still alive. The clergyman must make a full inquiry into the facts of the case before coming to a decision. Facts specially noted for inquiry are: the life and character of the parties; the grounds and circumstances of the divorce; the well-being of any children involved; whether any other clergyman has refused to solemnize the marriage, and whether one or both belong to a denomination that has different rules in this matter; whether there is danger of scandal if the re-marriage is solemnized, and what shoul be the moral and spiritual effect of a refusal. The determinative factor is to be that there has been sincere repentance where guilt has existed in the past on the part of a divorced person seeking remarriage. In all cases the final decision rests with the individual clergyman and he cannot be forced to solemnize a remarriage./

remarriage. Cf. Easton, Joseph S., Editor, The Church of Scotland Year-Book, 1960 (Edinburgh: The Church of Scotland Committee on Publications, 1960), p. 15.

(7) Ellzey, W. Clark, "How to Keep Romance in Your Marriage", Pastoral Psychology, Vol. V, No. 47: 43-50, October, 1954. The writer holds that the greatest threat to romance in marriage is immaturity. He discusses signs of immaturity, how affection can be used as bribery, how drinking may be a substitute for growth, and what he calls "piggy back" religion. He concludes the article with a characterization of maturity.

(8) Hiltner, Seward, The Christian Shepherd: Some Aspects of Pastoral Care (New York and Nashville: Abingdon Press, 1959), Chapter IV, "Shepherding the Family", pp. 57-77. The writer states that the family influence on the creating and sustaining of the form of the individual's selfhood is the earliest and the most powerful of all social relationships. He takes up the subject of what could be termed preventive pastoral care with respect to the clergyman's ministry to families. He maintains that all but a very few marriage problems are first individual and personal problems.

(9) Hiltner, Seward, "Pastoral Counseling on Marriage", Pastoral Psychology, Vol. V, No. 47: 7-9, October, 1954. The writer contends that marriage counselling has both a priestly and a pastoral function.

(10) Howard, Judson D., "Consultation Clinic: Marital Conflict", Pastoral Psychology, Vol. IX, No. 87: 50, 51, October, 1958. A case of severe marital conflict, how one pastor dealt with it, and the reply of a teacher of pastoral psychology are included.

(11) Johnson, Paul E., Psychology of Pastoral Care (New York and Nashville: Abingdon-Cokesbury Press, 1953), Chapter Five, "Marriage Counseling", pp. 129-160. The writer contends that the pastor is engaged in the discovery of love, and as a leader of the Christian fellowship is devoted to the unfolding of unselfish love among the members of his parish. He discusses some of the hindrances to entering freely into marriage counselling and treats the question of how the pastor shall counsel the young couples who are approaching marriage. Distress signals which may reveal marital difficulties in their early beginnings are discussed: absent-mindedness, aggressive joking, apathy and inertia,/

inertia, compulsive activity, clash and taboo, loss of common interests, and other defensive tactics. There is a concluding section on how the pastor gets started in and carries on marriage counselling as an integral part of his parish ministry.

(12) Linn, Louis, and Leon W. Schwarz, Psychiatry and Religious Experience (New York: Random House, 1958), Chapter 5, "Religion in Sex and Marriage", pp. 117-145. The authors hold that the family is the proving ground of marriage. They discuss the clergyman's opportunity in premarital counselling, marital counselling (with numerous illustrations from actual counselling situations), interfaith marriages, and the problems of the unmarried.

(13) Loper, Vere V., "Christian Ties Hold Homes Together", Pastoral Psychology, Vol. VIII, No. 79: 9-14, December, 1957. This writer contends that when parents are having difficulty with each other, it is not enough to avoid divorce for the sake of the children. Unless these parents can build a Christian home, they may do the children infinite harm by staying together in a quarrelsome, bitter relationship to each other.

(14) Lovell, Roberta, "Group Counseling in Family Living", in Counseling and Learning Through Small-Group Discussion, compiled by Helen I. Driver (Madison, Wisconsin: Monona Publications, 1958), pp. 390-395. This is a discussion of the counselling and guidance services given those having family and personal difficulties by a local Family Health Centre in California.

(15) Menninger, William C., "Tensions in Family Life", Pastoral Psychology, Vol. IV, No. 33: 11-18, April, 1953. This writer discusses the fact that the family bears the brunt of the demands and pressures of our changing world. He concludes that the individual's mental health, his satisfaction in life, his feelings about himself and those around him, are dependent on two things: the success with which he has learned to manage his personal hostilities (aggressive drives) and his capacity to love.

(16)/

(16) Southard, Samuel, "The Pastor as Marriage Counselor", in An Introduction to Pastoral Counseling, edited by Wayne E. Oates (Nashville: Broadman Press, 1959), Chapter 13, pp. 151-169. This writer states that counseling men and women in marital conflict raises unique issues in theology, ecclesiology, church administration, and psychology. The relevance of theology hinges on the fact that Christianity is a family religion. Christians view marriage as a spiritual relationship. In the ecclesiastical sense it is a concern of the church as an institution. From the psychological standpoint marriage is the most intimate and complex of adult interpersonal relationships Because the pastor has the promising advantage through his pastoral office of dealing with all members of the family, he can rely upon several resources in dealing with the disturbed home situation. The writer treats the management of interpersonal relationships, discussing some of the methods the pastor may utilize in paving the way for counselling, and deals with some of the dyhamics of the personal involvements. This writer concludes that marriage counselling may give the pastor a perspective from which he may see many other aspects of family relations which should also be included in his overall spiritual ministry.

(17) Winter, Gibson, "Love and Conflict", Pastoral Psychology, Vol. IX, No. 81: 33-36, 38-40, February, 1958. This writer sees a crisis in marriage as a turning point in the relationship. If it is promptly found and resolved, it leads to genuine intimacy. If it is allowed to go unchecked, the marriage is in danger. Just as God can bring forgiveness into the individual's life, so can He cause the fabric of the marriage relationship to know His forgiveness and the marriage to be revitalized. When husband and wife are bound together in forgiveness, the covenant of intimacy is renewed.

Some denominations have prepared handbooks for their clergy and other workers. An example of this effort is seen in that prepared by the Reformed Church in America. See Granberg, Lars I., Chairman, Donald K. Blackie, and Robert C. Vanderham, A Handbook of Marriage and Family Counseling (Grand Rapids and New York: Christian Action Commission, Reformed Church in America, 1957), 43 pp. This handbook contains several sections: the first five are descriptive listings, an annotated bibliography, of approximately seventy selected/

selected books and pamphlets relevant to the field of marriage and family counseling as approached by a Christian minister. Section I gives general works, Section II deals with special problems, and Section III the counselling procedure. Section IV lists pastoral care materials and Section V describes materials slanted toward the development of a Christian theology of marriage and the family. Additional sections refer to selected pamphlets, a suggested reading programme, preliminary proposals toward a pre-marital counselling programme, various resources for maintaining a continuous programme of marriage and family training, and a personal word to the pastor.

See also Oates, Wayne E., Where to Go for Help (Philadelphia: The Westminster Press, 1957), Chapter 4, "Marriage Conflict", pp. 55-60. This well-known professor of the psychology of religion lists various agencies and resources which the clergyman or person in trouble may turn to in the United States.

The British clergyman would profit by becoming acquainted with the work of the Marriage Guidance Councils.

(44) The clergyman would benefit greatly by some of the more recent studies of a sociological and psychological nature dealing with the family in its many involvements. Studies on marriage and the family would give a broad perspective, while he would have to determine the mores of the local parish to know specifically how the people viewed marriage and family living. See Gurin, Gerald, Joseph Veroff, and Sheila Feld, Americans View Their Mental Health: A Nation-wide Interview Survey (New York: Basic Books, Inc., 1960), Chapter IV, "Marriage", pp. 84-116. This study treats the degree of satisfaction with their marital relationship those interviewed reported. The feelings of gratification and the experience of major difficulties and problems are the aspects of role adjustment singled out for study. Marriage is seen by most people as a central life adjustment area. The relevance of sex, age, and education differences was determined. There were no dramatic differences between the sexes. It was found that feelings of inadequacy and problems progressively decrease with age, with the resultant conclusion being drawn that over the years there tends to be an increasing adaptation to the marital partner and to the distresses in the marriage. Some dramatic educational differences were evident, with the degree of happiness related/

related strongly to the educational level of the respondents. Those at higher educational levels reported greater marital happiness, but, although happier, they also admitted more inadequacies and problems in their marriages. Numerous tables showing how the three variables operated are included. A concise and very enlightening summary concludes the chapter.

For a helpful discussion of the causes of tension in marriage and some down to earth suggestives on overcoming these instances of emotional stress and strain, see Stevenson, George S., and Harry Milt, Master Your Tensions and Enjoy Living Again (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1959), Chapter 16, "Marriage and Common Sense", pp. 219-237.

(45) Tashman, op. cit., p. 303.

(46) The clergyman may feel very inadequate about marriage counselling and therefore shun all opportunities for helping couples through trying times. If his inadequacy is basically lack of objective knowledge concerning marriage and family life, he must make it his business to become informed in terms of his and his parishioner's needs for counselling and guidance. If his inadequacy stems for the most part from lack of self-understanding, then his problem is even more critical. The clergyman is not immune to marital conflict and may, in fact, experience it frequently. If this is the case, any attempt to deal with his parishioners would arouse considerable anxiety and cause him to look for every possible means of escape so that his own conflict would not be heightened by that of his parishioners. The clergyman will find help in a special issue of Pastoral Psychology, Vol. XI, No. 106, September, 1960, dealing with the theme "The Minister and His Own Family". There is a rapidly growing body of literature written especially for the benefit of the clergyman in terms of helping him to help others. Numerous treatments of the clergyman's fitness for counselling and guidance are readily available. The following are representative of this literature: (Since much of the marital conflict is fed by personal (intra-psychic) conflict as well as inter-personal difficulty, the clergyman will in many instances discover that he must render personal counselling prior to or in conjunction with the socalled marriage counselling.)

(1)/

(1) Bier, William C., "Goals in Pastoral Counseling", Pastoral Psychology, Vol. X, No. 91: 7-13, February, 1959. The proximate goal in pastoral counselling may be psychological but the ultimate goal is religious. It is the effective combination of these two that constitutes the characteristic feature of pastoral counselling as distinguished from other types of counselling.

(2) Bletzer, Russell R., "The Minister as Counsellor", Pastoral Psychology, Vol. VIII, No. 72: 28-34, March, 1957. The minister becomes a counsellor by virtue of his profession, and not by seeking out this specialized area of work.

(3) Bletzer, Russell R., and Ernest E. Bruder, "The Consultation Clinic: Should the Minister Make Weekly Appointments?", Pastoral Psychology, Vol. VIII, No. 72: 47-49, March, 1957. The conclusion is that the clinically trained clergyman (at least one full year of clinical work) who has developed considerable awareness (either through personal counselling or healthy maturation) of his own interpersonal operations should be prepared to see troubled people through a number of visits. However, when such people have been seen about twelve times without any significant resolution of the problem, it is probable that the problem is beyond the competence of even the clinically trained clergyman. Such a demand on his time is unjust, and referral of the troubled person to a specialist is called for. The parish minister can not do intensive psychotherapy and continue to be a pastor to all of his parishioners.

(4) Bonnell, John Sutherland, "The Practice of Counseling in the Local Church", Pastoral Psychology, Vol. XI, No. 101: 24-30, February, 1960. While the clergyman ought to have understanding of the disciplines of psychotherapy, it is still more important that he know the vast resources of religion as they relate to persons facing trouble, inner discord, and temptation.

(5) Bonnell, John Sutherland, "Why Parishioners Should Bring Their Problems to Their Pastor", Pastoral Psychology, Vol. VII, No. 70; 52-54, January, 1957. There is a right way and a wrong way of telling the parishioner abou the resources of the ministry - what they are and how they can be utilized. A clergyman of wide experience tells how he does it.

(6)/

(6) Bonnell, John Sutherland, "The Use of Prayer in Counseling", Pastoral Psychology, Vol. IV, No. 36: 40-41, 44-46, September, 1953. Any discussion of (the use of) prayer in counselling should take into account religion's therapeutic value in physical and mental well-being. Prayer helps the individual to come to grips with reality. Prayer offers the counsellor vital help in bringing those being counselled with the assurance of Divine forgiveness and release from the sense of guilt. The prayer of affirmation and mediation is effective therapy when counselling persons who are under severe tension and anxiety. Yet one of the chief obstacles to our receiving the fullest benefit from prayer is failure to receive the answer.

(7) Bruder, Ernest E., "Present Emphases and Future Trends in Clinical Training for Pastoral Counseling", Pastoral Psychology, Vol. XI, No. 103: 33-43, April, 1960. Healing agencies are likewise committed to do all they can to advance the cause of social or preventive psychiatry. It is only in the clinical situation that real learning about what goes on between people can be achieved. Because informed clergymen can make worthy contributions to the whole realm of mental health and mental illness problems there is justification for some form of governmental supported clinical training programmes. Objectives and adequate standards are discussed.

(8) Curran, Charles A., "A Catholic Psychologist Looks at Pastoral Counseling", Pastoral Psychology, Vol. X, No. 91: 21-28, February, 1959. To understand the feelings and reactions of another individual at the deepest level is an immeasurably more complex, profound, and delicate type of understanding than simply knowing the meaning of the words the person uses.

(9) Dahlberg, Edwin T., "The Pastor as an Amateur Counselor", Pastoral Psychology, Vol. XI, No. 101: 31-36, February, 1960. The clergyman is in a strategic place to help solve the overwhelming problems that shadow the lives of people in Western culture. Many thousands of people are broken spirits. Yet the clergyman must understand his true role of priest, shepherd, and teacher, and not psychiatrist, physician, or brain surgeon.

(10)/

(10) Dodd, Aleck D., "Counseling - Step by Step (Part I)", Pastoral Psychology, Vol. VI, No. 58: 27-34, November, 1955. "Part II", Pastoral Psychology, Vol. VI, No. 59: 40-52, December, 1955. These two articles enable the reader to follow the step-by-step process involved in the counselling interview. The aim of the counsellor is to move along with the counsellee - endeavouring to understand fully, and to experience vicariously every mood, feeling, impulse, and thought expressed in his presence, and to assist the counsellee to lay aside life-long held defenses. There is an anlysis, interpretation, and self-criticism of both the counsellor's and the counsellee's activity in the interview. While the counsellee was a person in middle age, the principles involved would hold true generally for dealing with any adult presenting a problem of marital conflict. The problem here revolves around marital and family difficulty.

(11) Elder, James Lynn, "The Attitudes of the Pastoral Counselor", in An Introduction to Pastoral Counseling, edited by Wayne E. Oates, pp. 53-65. The clergyman's attitudes will determine his objectives, methods, and motives. (This book is a common textbook bringing together such abiding insights and conceptions of the pastoral counsellor as have been incorporated within the programme of all the theological seminaries of the Southern Baptist Convention, U.S.A.) Other aspects of pastoral counselling dealt with are the heritage and the emotional health of the pastoral counsellor, the pastoral director as counsellor, the purpose of the church and its counselling ministry, the processes and procedures of counselling (making the contact, keeping confidences, budgeting of time, exploratory or short-term interview, the process of multiple-interview counselling, recurrent problems of long term counselling calling in the help of other counsellors, and ways to learn pastoral counselling), pastoral counselling and the ministry of the Word of God in Christ (pastoral counselling and the communication of the Gospel, the experience of prayer, the interpretation of Scripture, and Christian doctrine), and pastoral counselling and the educational intentions of the church (personality development, the educational ministry of the church, the processes of group counselling, counsellor training of prospective group leaders, counselling the discouraged group leader, and counselling other counsellors).

(12)/

(12) Fairbanks, Rollin J., Samuel Southard, and Aaron L. Rutledge, "The Consultation Clinic: Keeping Records in Counseling Situations", Pastoral Psychology, Vol. VI, No. 61: 43-48, February, 1956. The process of setting up and maintaining records is clearly explained.

(13) Fairbanks, Rollin J., Roy A. Burkhart, and Russell L. Dicks, "The Consultation Clinic: Time for Counseling", Pastoral Psychology, Vol. V. No. 43: 55-58, April, 1954. How to find the time to carry on a counseling programme is discussed and many suggestions are sensibly proposed.

(14) Fritze, Herbert P., "Pastoral Counseling with a Patient in Psychotherapy", Pastoral Psychology, Vol. XI, No. 105: 43-48, June, 1960. The clergyman must prepare himself if and when he counsels with a parishioner who is in psychotherapy by consulting the therapist so as to acquire some knowledge of the parishioner's problem and conflict as well as the essence of the therapeutic process.

(15) Hiltner, Seward, "The Literature of Pastoral Counseling - Past, Present, and Future", Pastoral Psychology, Vol. II, No. 15: 20-28, June, 1951. Pastoral counsellors should know their heritage as well as the insights of what is genuinely new. The principles which should inhere in the future literature are summarized.

(16) Hiltner, Seward, "Psychotherapy and Counseling in Professions Other than the Ministry", Pastoral Psychology Vol. VII, No. 62: 8-14, March, 1956. Those who do counselling in the professional sense have a common task. The time is near when more agreement on scientific concepts is possible. This should result in an orchestration of professional knowledge and skills.

(17) Hinsie, Leland E., Rollin J. Fairbanks, and Walter Stokes, "The Consultation Clinic: How to Refer", Pastoral Psychology, Vol. V, No. 48: 47-50, November, 1954. A sample letter of referral, the purpose of such a letter, and general guide lines for what to tell the consultant are given. If at all possible the clergyman should have a personal acquaintance with those he expects to have his parishioners consult.

(18)/

(18) Howard, Judson D., "Pastoral Experiences in Interpersonal Groups", Pastoral Psychology, Vol. VI, No. 53: 25-30, April, 1955. The experiences of clergymen in interpersonal relationships prove that the pastor is, or should be, on occasion, a skilled and understanding father as well as administrator. Concern for the loss felt when a member of the group (family or other) is separated by any circumstances is right and good.

(19) Hulme, William E., "When People Will Not Come to the Minister for Help", Pastoral Psychology, Vol. VI, No. 52: 26-33, March, 1955. When people are not conscious of their need for help the clergyman can use another parishioner to help arouse the feeling of need so that the parishioner in need takes the initiative, he can exercise patience in waiting for the parishioner's condition to worsen to the point that he does seek help, and he may go to them (but only with the shepherd's heart motivating him!). Because the clergyman is a representative of the Wonderful Counselor, he can depend also on being 'led' to go in times of need.

(20) Hulme, William E., "How to Set Up a Counseling Program in Your Church", Pastoral Psychology, Vol. II, No. 20: 43-48, January, 1952. Sound suggestions of steps the clergyman can take to encourage his people to come to him are set forth.

(21) Johnson, Paul E., op. cit., Chapter Three, "Responsive Counseling", pp. 69-102. Counselling is defined as a responsive relationship arising from expressed need to work through difficulties by means of emotional understanding and growing responsibility. Each of the concepts (responsive relationship, expressed need, emotional understanding) are discussed at length. 'Whose responsibility?' is also treated.

(22) Johnson, Paul E., "The Pastor as Counselor: Discussion of the Findings of the Commission in the Ministry", Pastoral Psychology, Vol. VII, No. 62: 25-28, March, 1956. The clergyman deals especially with the larger perspectives of life. The meaning and purpose of all of life, the goals for which individuals strive, the values most worth while, and the attitudes by which the individual can give his best are among the clergyman's chief concern.

(23)/

(23) Johnson, Rollin A., "Initiative in Counseling", Pastoral Psychology, Vol. III, No. 30: 27-33, January, 1953. The uniqueness of pastoral counselling is seen in the fact that the clergyman can and must take the initiative in many cases instead of waiting for the parishioner to come to him.

(24) Lehrman, Nathaniel S., "The Normality of Sexual Feelings in Pastoral Counseling", Pastoral Psychology, Vol. XI, No. 105: 49-52, June, 1960. The clergyman must recognize his own feelings in pastoral counselling without feeling guilty about them. There is indeed a fundamental difference between thoughts and deeds, and only as the clergyman recognizes and accepts his own feeling will he be able to use himself constructively in his work.

(25) Luccock, Halford E., "The Church Is Not an Observation Ward", Pastoral Psychology, Vol. XI, No. 101: 14, 15, February, 1960. Although a steadily growing knowledge of the human psyche and its functioning and the resources of the Christian faith have been brought together at significant points of need, the local parish (church) must not become a clinic in abnormal psychology in the clergyman's attitude toward his role in the cure of souls.

(26) Mace, op. cit., Chapter Fourteen, "The Equipment of the Counsellor", pp. 92-99; Chapter Fifteen, "The Personal Fitness of the Counsellor", pp. 99-106; Chapter Sixteen, "The Selection and Training of the Counsellor", pp. 106-114. Although these chapters were written, as was the entire book, especially with the work of the marriage counsellors in Marriage Guidance Council work (Great Britain) in mind, the principles laid down apply generally to the clergyman's efforts to deal with marital conflict. The chapter headings are self-explanatory.

(27) Madden, Myron C., "Evangelism in Counseling", Pastoral Psychology, Vol. VII, No. 69: 27-30, December, 1956. The clergyman will 'naturally' communicate the Gospel, if he is a faithful evangel, even though he is counselling with an individual in place of preaching to a congregation. While counselling is not preaching, it is a demonstration of the Christian revelation to the person being helped.

(28)/

(28) Mailloux, Noel, "Religious and Moral Issues in Psychotherapy and Counseling", Pastoral Psychology, Vol. VII, No. 62: 29-31, March, 1956. (This is an additional discussion on the findings of the Commission in the Ministry.) There are few emotional involvements (disturbances) in the parishioner's life which have no repercussions on his attitudes towards values. (Further comments by two clergymen, a teacher of pastoral counselling, and a noted psychiatrist are added in pp. 31-35.)

(29) Merrill, George C., "The Essence of Counseling", Pastoral Psychology, Vol. VII, No. 67: 26-28, October, 1956. Only as the clergyman leaves the easy road of glittering generalities and promising panaceas and struggles over the rocky path of specific understanding of a specific individual with a specific problem can he hope to become truly effective in his pastoral counselling.

(30) Murphy, Carol. "The Ministry of Counseling", Pastoral Psychology, Vol. VIII, No. 79: 15-26, 28-32, December, 1957. This essay is an effort to bring together two parallel endeavours - a living religion of the Holy Spirit with a recent movement in therapeutic counselling which is the result of a deep respect for the human spirit. All that religion asks of psychotherapy is that God be given a chance to will and to do of his good pleasure in the individual.

(31) Oates, Wayne E., "The Findings of the Commission in the Ministry", Pastoral Psychology, Vol. VII, No. 62: 15-22, 24 March, 1956. The clergyman can never lose sight of the uniqueness of his role as a religious counsellor and therefore must continually evaluate the effectiveness of his counselling in terms of the spiritual benefits to the parishioner, as well as the psychological and social improvements. An examination of the clergyman's role as counsellor, the kinds of persons counselled with, collaboration with other professional counsellors, the education of the clergyman for counselling, and an evaluation of the clergyman as counsellor constitute this report on the Commission's findings.

(32) Oglesby, William B., "Evangelistic Results of Effective Counseling", Pastoral Psychology, Vol. VII, No. 65: 25-30, June, 1956. Pastoral counselling has far reaching theological implications. It is much more than just a technique or methodology as some would believe. The theological dimension of pastoral counselling needs to be clearly set forth for theologic education.

(33) Rogers, Carl R., "Dealing with Interpersonal Conflict", Pastoral Psychology, Vol. III, No. 28: 14-20, November, 1952. This is an analysis of the therapeutic process and its applications to interpersonal conflict. The writer contends that insight develops spontaneously if the permissiveness of the counselling relationship is real and if emotional release has been achieved. Part II, Pastoral Psychology, Vol. III, No. 29: 37-44, December, 1952, continues the emphasis that the client-centred therapeutic approach offers the possibility of a solution of social conflict through the release of constructive forces within.

(34) Southard, Samuel, "Impatience in Pastoral Counseling", Pastoral Psychology, Vol. X, No. 98: 49-50, 52-54, November, 1959. When impatience is seen by the clergyman as a natural human response to the daily pressure of his parish ministry, it can be accepted and controlled If the clergyman accepts himself unconsciously as a god, he will be so impatient with his own impatience that he will not allow it to reach consciousness.

(35) Stettner, John W., and Samuel Southard, "The Consultation Clinic: How to Set up a Church Counseling Program", Pastoral Psychology, Vol. VII, No. 67: 51-54, October, 1956. The steps to be taken, the methods used to get people to use these services, the amount of time to give to this, the question of stated hours, what records should be kept, and helpful books for the clergyman are discussed. Two of the keys to an effective counselling programme are careful sermon preparation (which reflects the pastor's sincerity and thoroughness, his philosophy of life, his application of Scripture to life situations, and the specific instruction he can give on life's crises) and systematic visitation (which will show the clergyman whether he is ready to undertake a counselling programme).

(36) Sullivan, Harry Stack, "Basic Concepts in the Psychiatric Interview", Pastoral Psychology, Vol. V, No. 48: 39-46, November, 1954. Though the clergyman in the parish setting will rarely, if ever, conduct an out and out psychiatric interview, he can learn from this article that it is alertness to such things as intonation, rate of speech, difficulty in enunciation, rather than by preoccupation with the words spoken that makes the interview meaningful.

(37)/

(37) Wright, Robert Roy, and Carrol A. Wise, "Reader's Forum: Theology Questions Counseling", Pastoral Psychology, Vol. VI, No. 52: 49-56, March, 1955. A book editor contends that counselling does not seem to be aware that it should question itself about the nature of the counsellee (i.e., whether the individual is considered a mechanism to be adjusted to an obtainable standard of mental health), what is the nature of the reality the individual must be helped to face, and the nature of the counsellor (how active should his role in counselling be). A professor of pastoral psychology responds to the query and concludes that where genuine love is mediated (whether by secular or a religious counsellor) healing results.

(38) Yoder, H. Walter, "The Pastoral Counselor and the Church" Pastoral Psychology, Vol. IX, No. 92: 14-17, March, 1958. The pastoral director and counsellor, who is also senior minister, of a local church tells of the emphasis and programme in that church. Its major emphasis is the pastoral counselling programme with the aim of the congregation being the establishment of a close, deep, growing, personal experience with the pastoral director on the part of each parishioner, and the extension of the counselling service to the entire surrounding community.

(39) Yoder, H. Walter, "Solving Personal Problems in a Church Group", Pastoral Psychology, Vol. VI, No. 53: 31-36, April, 1955. Instead of adding a new 'therapy' group the clergyman can make already existing groups more therapeutic.

(40) Yoder, H. Walter, Carl J. Scherzer, and Paul E. Johnson, "The Consultation Clinic: When Is a Problem Serious Enough for Pastoral Counseling?", Pastoral Psychology, Vol. IX, No. 82: 51-53, March, 1958. Some of the conclusions given are: (1) that a problem is serious enough if a parishioner asks for counselling, (2) that neither a third person nor the pastor can judge when a problem is serious enough, and (3) that many problems serious enough to justify counselling can not be dealt with until the parishioner himself is ready to seek help and reveal his problem.

Pastoral counselling is therapeutic in purpose, as well as preventive and at times supportive. When the help given involves an adult who is (potentially) a parent, the results should have preventive value in terms of rendering the person more able to meet the needs of his children. Other activities which the clergyman/

clergyman engages in are also therapeutic (e.g., preaching which leads to personal self-understanding for the parishioner and which should, again and again, lead to his experiencing the forgiveness of God) and likewise would have preventive value, too. The clergyman though not basically a psychotherapist, must, in this present time when psychotherapy is an accepted medium for giving the help a host of people need, acquaint himself with the rudiments of various psychotherapeutic emphases. The following will prove helpful by way of introduction:

(1) Frankl, Viktor E., The Doctor and the Soul: An Introduction to Logotherapy, translated by Richard and Clara Wilson (New York: Alfred A. Knopf, 1955), xxi + 280 pp. The writer contends that psychotherapy must recognize man's spirit, that there is no such thing as a psycho-therapy unconcerned with values - only one blind to values. He states that he does not propose a new therapeutic process to replace existing psychotherapy (ies), but to complement it (them) by forming a picture of man in his wholeness. This includes the spiritual dimension. The major portion of the book deals with the theme "From Psychoanalysis to Existential Analysis".

Frankl affirms the clinical validity of the hard-earned scientific results of psychoanalysis. He takes these findings and develops an auxiliary kind of therapy for a body of definable difficulties of sufferin people whose troubles have hitherto been treated by a restricted psychoanalytic approach. The existentially sick individual is one whose life has lost or never achieved a basic meaning and purpose. At the heart of the book is the conviction that suffering is bearable only when it is meaningfully related to valid spiritual reality, that God is reality, and that the spiritual destiny of man involves his orientation to and confrontation of God. The book has genuine devotional quality. (Reviewed by Wayne E. Oates, Pastoral Psycholog Vol. VII, No. 65: 65, June, 1956.)

(2) Menninger, Karl, Theory of Psychoanalytic Technique (New York: Basic Books, Inc., 1958), xv + 206 pp. The writer examines the essential dynamics of the inter-personal situation involved in a two-party contract, the analysis of an individual by a psychoanalyst. He applies these dynamic principles to the treatment situation, pointing out the pressures and values which can be mobilized to favour communication by the patient to the listening therapist, and the extent to which these/

these are followed by gratifications and frustrations which alter the balance in such a way as to determine a progressive course. The reactions of both patient and therapist to each other in the interactive process are carried systematically and successively to a point where separation of the two is logical. Such familiar phenomena as transference, regression, repression, resistance, interpretation, and insight are examined in a perspective which gives them clear meaning.

(3) Rogers, Carl R., Client-Centered Therapy: Its Current Practice, Implications, and Theory, with chapters contributed by Elaine Dorfman, Thomas Gordon, and Nicholas Hobbs (Boston: Houghton Mifflin Company, 1951), xiii + 560 pp. The writer sees the counsellor as being a mid-wife to a new personality. The book involves both a theory of therapy and a theory of personality. Dr. Rogers states that his approach to therapy "would not have been possible without the appreciation of man's unconscious strivings and complex emotional nature which was Freud's contribution to our culture" (p. 4). The aim of the book is to bring together the clinical thinking of those who are engaged in client-centred therapy, and thus present a cross-section of a developing field of therapy, with its practices and theory, indicating the changes and trends which are evident, making comparisons with earlier formulations, and, to a limited extent, with viewpoints held by other therapeutic orientations.

(4) Walker, Nigel, A Short History of Psychotherapy: in Theory and Practice (London: Routledge and Kegan Paul, 1957), xii + 185 pp. The writer considers his work a history of one particular sub-division of remedial medicine, the semantic method of communicating with the patient instead of treating his body. The therapies dealt with are Freudian psychoanalysis (both the primitive and later methods), Jung's analytical psychology, the individual psychology of Adler, Roger's non-directive therapy, post-Freudian psychoanalysis, suggestion and conditioning, and group psychotherapy. Short appendices dealing with child psychotherapy and psychosomatic medicine are also included.

Note 101, Chapter IV, pp. 347-349 is an emphasis on the total work of the parish ministry, including the ministry of counselling.

(47)/

(47) Peterson, op. cit., p. 253.

(48) Ibid., p. 104.

(49) Young, Richard K., and Albert L. Meiburg, Spiritual Therapy: How the Physician, Psychiatrist and Minister Collaborate in Healing (New York: Harper & Brothers, Publishers, 1960), pp. 125, 126. See also Johnson, Paul, Psychology of Pastoral Care, pp. 161f. for a discussion of the coming of a baby and the family adjustments made necessary by this new dimension in the family relationship. See also (Anonymous Writer) , and O. Spurgeon English, "The Consultatic Clinic: Fathers are Parents, Too", Pastoral Psychology, Vol. IV, No. 37: 45-49, October, 1953. A clergyman (whose name was withheld at his request) writes in favour of the father being present even at the delivery of the child. A child psychiatrist agrees that the father's presence could (not necessarily would) result in a stronger emotional bond between him and his wife, as well as between him and the child right from the beginning.

(50) Young and Meiburg, op. cit., pp. 126, 127. Because a majority of the childbirths in Western culture take place in a hospital, the clergyman needs to know enough of hospital procedure to be able to extend pastoral care to the mother while she is still confined there. These two writers who are well versed in the hospital ministry offer some well-proven suggestions on how to extend pastoral care to the hospitalized mother. (pp. 127-131). They also offer timely suggestions on ministering in cases of a stillbirth or malformed child (pp. 131-134).

(51) See Oates, Wayne E., The Revelation of God in Human Suffering (Philadelphia: The Westminster Press, 1959), Chapter 13, "Parenthood and the Necessity of Suffering" and pp. 133-143, for a homily on the spiritual (and psychological) meaning of parenthood.

(52) Linn and Schwarz, op. cit., pp. 118, 119.

(53) Reynolds, Bertha C., "The Church and Individual Security", American Journal of Orthopsychiatry, Vol. III, No. 1: 45, 46, January, 1933.

(54) Ibid., p. 46.

(55)/

(55) See the suggestions on improving church leadership set forth by Rogers, Theodore, "Reader's Forum: Improving Church Leadership", Pastoral Psychology, Vol. VIII, No. 77: 49-52, October, 1957. The writer describes the step by step procedure used by the church to which he ministered to meet its need for competent leadership.

See also Maclennan, David A., "Church Officials and Pastoral Care", Pastoral Psychology, Vol. II, No. 17: 34-44, October, 1951. Pastoral leadership and his relationship to church officials and workers is a means to the end of guiding individuals into a satisfying and constantly enlarging spiritual experience. The writer discusses some tested and proven ways of accomplishing various objectives in promotion and general church endeavour which will save the clergyman from becoming a casualty of impatience or a resigned upholder of the status quo.

(56) A helpful analysis of the present status of the family, its needs and opportunities, can be gained from Eliot, Martha M., "The Family To-day: Its Needs and Opportunities", Pastoral Psychology, Vol. VII, No. 64: 23-28, 30-32, May, 1956.

(57) See two articles on this theme: Burkhart, Roy A., "The Church Program of Education in Marriage and the Family", Pastoral Psychology, Vol. II, No. 12: 39-46, March, 1951. The second article (same subject): Vol. II, No. 18: 10-14, November, 1951. The first article treats the theme of 'From the Wedding to the Coming of the First Child'. The various personal and interpersonal adjustments of the marriage are adequately discussed and simple but fundamental principles for guiding the couple in establishing that kind of relationship which will give them mutual satisfaction in the early days of marriage and also prepare them for the coming of the first child. Some constructive steps which the clergyman (and church) should take on the couple's behalf are also listed. The second article deals with the theme 'From Birth to Twelve', discussing the psycho-sexual and religious development of the individual from the time he is born until he reaches that frontier between childhood and youth. The matter of attitudes - parents toward children, and children toward life - is singled out as being a central and crucial aspect of family life education. Four goals for a church programme of education for marriage and the family are given: (1) that each individual have the chance to fulfil his own destiny, to achieve his maximum potentiality: (2) that each individual have the opportunity to learn to relate himself lovingly not only to his parents and siblings but also to other persons within the community: (3) that each individual grow to/

to the place where he knows right from wrong; and (4) that each individual come to live by some deep authority within himself.

(58) Burns, James H., "What It Means to be Divorced", Pastoral Psychology, Vol. IX, No. 86: 45-48, 50-52, September, 1958.

(59) Polatin, Phillip, and Ellen C. Philtine, "Children and Divorce", Pastoral Psychology, Vol. IX, No. 87: 33, October, 1958.

(60) Bonnell, John Sutherland, "Counseling with Divorced Persons", Pastoral Psychology, Vol. IX, No. 86: 11-15, September, 1958. This writer outlines certain specific things the clergyman may be able to do for and with the divorced person.

See also Mace, David R., "The Pastor and Divorce", Pastoral Psychology, Vol. IX, No. 86: 9, 10, 64, 65, September, 1958. The clergyman's dilemma is discussed and the attitudes of the church toward divorce are outlined. The positive steps the clergyman and his parish can take (or should take) are listed.

(61) Ernst, Morris L., "For Better or Worse", Pastoral Psychology, Vol. II, No. 20: 36-41, January, 1952.

(62) Young, Leontine, "Why Does a Girl Become an Unmarried Mother?", Pastoral Psychology, Vol. IX, No. 83: 42-49, April, 1958. The answer to this question can only be sought in the past life of the girl, and, like every individual, she responds dynamically to her particular life situation in terms of her home and childhood experiences. The question is what particular combination of factors and circumstances produces that psychological development which finds its expression in an out-of-wedlock child (p. 49).

(63) Young and Meiberg, op. cit., 134-138.

(64) See Oates, Where to Go for Help, pp. 73-75, for suggestions on what the couple or the mother should never do and the things which should be done.

(65) Stinnette, Charles R., Faith, Freedom, and Selfhood: A Study in Personal Dynamics (Greenwich, Connecticutt: The Seabury Press, 1959), pp. 28, 29.

(66)/

(66) Greer, Ina May, "Roots of Loneliness", Pastoral Psychology, Vol. IV, No. 35: 27-29, June, 1953.

(67) Carrington, op. cit., p. 218, 219.
See also Rice, Otis R., "Pastor-Parishioner", Pastoral Psychology, Vol. III, No. 25: 54, June, 1952. We know only too well how lonely some people are to-day and how much of the aridity of life springs from the fact that there is no easy give-and-take in social situations. New York City, despite its rich offerings, is one of the loneliest places in the world. People can be lost among the multitude and no one seems to care (p. 49). This could be equally true of many, perhaps, most, cities the world over.

(68) Oates, Religious Dimensions of Personality, p. 262.

(69) Ibid., pp. 262-265.

(70) Johnson, Paul E., "The Lonely Person", Pastoral Psychology, Vol. VIII, No. 75: 41-48, June, 1957. The quoted section is from p. 43.

(71) Guntrip, H., Psychology for Ministers and Social Workers, Second Edition; (London: Independent Press, Ltd., 1953), p. 101. This writer devotes three chapters of his book, pp. 101-164, to developing and presenting his ideas on 'The Problem of the Anxious Mind'. He deals with the social and cultural sources of anxiety, recognizing the neurotic aspects of the character and personality of individual men and women, and understanding the maladjusted personality. He sees neurosis as a strategy of living, and as a strategic reaction to life it has two characteristics retreat and regression. He shows why the neurotic cannot keep face to face with life - namely because he has an immature, underdeveloped character. The strategy of retreat from life which is forced on a personality reduced to desperation by what seems to be the insoluble problem of an inner contradiction, a conflict of motives, attitudes, and wishes, in which the mind feels driven in opposite directions, torn apart, by the forces of love and hate, is the neurotic's fundamental, but unconscious, attitude toward life. Many of the individuals who wonder why they do not get along well with people in general never recognize the latent attitudes of fear, suspicion, and hostility with which others are met. There is an intermixture of hostility and anxiety. The chief characteristics are (1) insecurity, leading to general apprehensiveness and the worry habit, (2) isolation, giving rise to longings and compulsive cravings and for personal contacts, along with a fear of making/

making them, (3) helplessness, showing as fear of responsibility or risk, feelings of inadequacy or inability to cope with people or situations, panic in face of quite simple problems, general lack of confidence; but helplessness may be also felt towards oneself in face of the internal dangers of an unstable mind, fears of disintegration, loss of will power and inability to direct one's life, fears of loss of self control, and of the explosive force of impulses, (4) hostility, revealed in critical, depreciatory, irritable attitudes toward others, sullen, resentful, black moods, depressions, and finally (5) passivity, due in part to reluctance to expose the small, weak, helpless self to the dangers of life in an unfriendly world, and still more to the need to suppress the hostile and resentful feelings that rise up against people and circumstances, so that in fighting these down the whole personality is subdued and repressed and becomes unable to release itself in vigorous and confident activity.

(72) Morris, C.W., "The Terror of Good Works", Pastoral Psychology, Vol. VIII, No. 76: 25-32, September, 1957.

(73) It is not intended that the impression shall be conveyed that the clergyman in a local parish ministry should attempt to deal with all of the emotional and mental disturbances his parishioners may experience. There will be those instances when the clergyman's wisest course will be consultation with a competent psychiatrist whom he has come to know (if at all possible). When it is necessary and wise to refer an individual (or make it possible for someone in the individual's family to get the person to a specialist), it does not mean desertion. The clergyman is still responsible for and should continue the pastoral care of the individual wherever this is possible and is not contrary to the advice of the professional person to whom the individual is referred. Helpful guidance in determing the clergyman's course of action for dealing with these disturbances (in adults of all ages) are offered by Menninger, Karl, Charles V. Gerkin, Robert A. Preston, Carrol A. Wise, and Smiley Blanton, "The Consultation Clinic: Counseling With Neurotics", Pastoral Psychology, Vol. VI, No. 57: 50-53, October, 1955.

In those cases where the clergyman has a background of clinical training he may begin to deal with many of the problems his parishioners present. But even here he can easily overstep the limits of his own competence. He will need to know how far he can go in dealing with the neurotic or the individual he thinks is neurotic. See some further suggestions on how far one should go by Becker, Russell, William C. Menninger, and Carroll A. Wise, "The Consultation Clinic:/

Clinic: Counseling with Neurotics", Pastoral Psychology, Vol. II, No. 20; 49-50, January, 1952.

(74) Guntrip, op. cit., pp. 161, 162.

(75) Ibid., 163, 164.

(76) Freud, Sigmund, Psychopathology of Everyday Life, translated by A.A. Brill (London: T. Fisher Unwin, 1914), vii + 342 pp. Freud contends that everyday life is fraught with a psychopathology not severe enough to upset one's psychic equilibrium for any appreciable length of time, but that such things as the forgetting of proper names, foreign words, the order of names or words, one's childhood and concealing memories, mistakes in speech and in reading and writing, forgetting of impressions and resolutions, erroneously carried out actions - these 'unintentional' acts - prove well-motivated, determined through the consciousness of unknown motives.

(77) Michalson, Carl, "Faith for the Crisis of Anxiety", Pastoral Psychology, Vol. IX, No. 82: 18, 19, March, 1958.

(78) Bergler, Edmund, "Homosexuality: Disease or Way of Life?" Pastoral Psychology, Vol. VIII, No. 75: 49, June, 1957.
For a criticism, and replies to the criticism, of Bergler's views, see _____, Edmund Bergler, and Paul B. Maves, "Reader's Forum: Homosexuality: Disease or Way of Life?", Pastoral Psychology, Vol. VIII, No. 79: 51-55, December, 1957. The name of the clergyman writing the criticism was withheld at the Editor's suggestion.

(79) Ibid., p. 50. For a discussion of how, during the course of psychosexual growth and development, homosexuality becomes the individual's 'adult' adjustment in terms of sexuality, see Hiltner, Seward, "The Consultation Clinic: On Homosexuality", Pastoral Psychology, Vol. VI, No. 56: 44-49, September, 1955.
See also Ploscowe, Morris, "Homosexuality, Sodomy, and Crimes Against Nature", Pastoral Psychology, Vol. II, No. 18: 40-48, November, 1951. The following characterization of homosexuality is particularly interesting: it is the preference by an individual for a person of the same sex as a sexual companion, afflicting both men and women. It is encountered in persons in all walks of life and in all professions or occupations. It may afflict longshoremen as well as college professors, barbers or beauticians as well as ministers or members of Congress, labourers as well as captains of industry, waiters as well as prize fighters. It is not recognizable by physical signs alone (p. 41). This/

This writer is a widely experienced jurist who concludes that homosexuality is a process of development - not purely a matter of individual choice.

(80) In addition to Hiltner's article, further help can be gleaned from the following:

(1) Henry, George W., "Punishment", Pastoral Psychology, Vol. VI, No. 55: 31-42, June, 1955. This is an inquiry into what purpose punishment serves in society's attempt at rehabilitation. The bulk of the article treats the case of a clergyman who was arrested, charged, and convicted (though not imprisoned) on a 'morals' charge.

(2) Hugen, M.D., The Church's Ministry to the Older Unmarried (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1958), pp. 96-99. The writer contends that homosexuality is one of the personal problems of the older unmarried (over thirty). He feels that some individuals are of such disposition or psychic make-up that under other circumstances their sex drive would be directed towards the opposite sex.

(3) Menninger, William C., George G. Merrill, and Robert Sterling Palmer, "The Consultation Clinic: More on Homosexuality", Pastoral Psychology, Vol. IX, No. 81: 46-49, February, 1958. The discussion is primarily the response of the psychiatrists to a request from a clergyman (name withheld at the Editor's suggestion) who wanted help in dealing with a woman in his parish whose son had received letters from other boys. The language of the letters caused the mother to feel her son was a homosexual.

(4) Millet, John A.P., George W. Henry, and Alfred A. Gross, "The Consultation Clinic: On Homosexuality", Pastoral Psychology, Vol. VI, No. 56: 49-53, September, 1955. These psychiatrists respond to a clergyman's request for helping him understand and help a young woman of his parish. The woman was contemplating marriage and this posed an additional problem involving also the prospective husband.

(81)/

(81) For a discussion of the related function of the church, the psychiatrist, and society in dealing with the homosexual, see Roberts, David E., "On Homosexuality", Pastoral Psychology, Vol. VI, No. 55: 43-45, June, 1955.

The matter of giving specific help and counselling to the homosexual is discussed by Henry, George W., "Pastoral Counseling for Homosexuals", Pastoral Psychology, Vol. II, No. 18: 33-36, 38, 39, November, 1951. The clergyman may in his anxiety for ethical and social conformity, unconsciously, and sometimes all too consciously, reflect the publicly scornful and condemnatory attitudes in his half-hearted dealing with homosexuals. Maudlin sympathy is just as unsatisfactory an approach, because condescension is worse than forthright condemnation. Helping the individual recover his self-respect is one goal. Unless the parishioner is helped to face himself with a certain amount of equanimity, he is already defeated.

Additional suggestions on how to deal with homosexuality between youth and young adults in the parish (and involving, two women - church workers) are given by Millett, John A. P., Phillip P. Rocke, Walter R. Stokes, Sandor Rado, Camilla M. Anderson, and Seward Hitner, "The Consultation Clinic: The Church and the Homosexual", Pastoral Psychology, Vol. II, No. 18: 49-57, November, 1951.

(82) Bigham, Thomas J., "Pastoral and Ethical Notes on Problems on Masturbation", Pastoral Psychology, Vol. XI, No. 105: 19-23, June, 1960.

(83) Booth, Gotthard, "Masturbation", Pastoral Psychology, Vol. V, No. 48: 18-19, November, 1954.

(84) Kreyer, Virginia, "The Ministry and the Handicapped", Pastoral Psychology, Vol. VII, No. 64: 50, May, 1956.

(85) Ibid., p. 45-48. For additional discussion of how to minister to parents of a malformed child, see Young and Meiburg, op. cit., pp. 133-134. An indecisive type of grief plagues the parents. They want to love and accept the child but are deeply grieved over his deformity. The guilt they consequently may feel, whether real or imaginary, establishes the need for counsel and confession. The parents need comfort and support, rather than psychological exploration. Giving these parents information about how to see their child's needs met and introducing them to other parents who have malformed children will prove a vital ministry.

(86)/

(86) Lennox, William G., "What the Minister Should Know About Epilepsy", Pastoral Psychology, Vol. VI, No. 54: 42, May, 1955.

For additional help on the matter of epilepsy, see Lennox, William G., and Andras Angyal, "The Consultation Clinic: Question on Epilepsy", Pastoral Psychology, Vol. VI, No. 54: 51-54, May, 1955. The question involves a single man of thirty-one years and the discussion involves the psychological factors associated with the illness (but emotional factors are not credited with causing the epilepsy).

(87) Kreyer, op. cit., pp. 51, 52.

(88) Dicks, Russell L., "The Place of Religion in Modern Medicine", Pastoral Psychology, Vol. VIII, No. 77: 23, 24, October, 1957.

(89) Dicks, Russell L., "The Art of Ministering to the Sick", Pastoral Psychology, Vol. III, No. 28: 13, November, 1952.

(90) Oates, Wayne E., "The Inner World of the Patient", Pastoral Psychology, Vol. VIII, No. 73: 17-18, April, 1957.

(91) Westberg, Granger E., "The Needs of the Whole Man", Pastoral Psychology, Vol. VI, No. 55: 46-52, June, 1955.

See also Elia, Andrew D., "Spiritual Needs in the Care of the Patient", Pastoral Psychology, Vol. VIII, No. 73: 19-26, April, 1957. The writer contends that all those who minister to the sick are actually co-workers with God in the act of restoring the sick to health. The total personality of the sick person is to be considered and varied avenues of thought are necessary to get at and minister to the needs of the suffering person.

(92) Scherzer, Carl J., "Ego Injury in Illness", Pastoral Psychology, Vol. VIII, No. 73: 31-32, 34, April, 1957.

See also Young and Meiburg, op. cit., Chapter Eight, "Spiritual Therapy for the Surgical Patient", pp. 110-124.

(93) Young and Meiburg, op. cit., Chapter Seven, "Spiritual Therapy for the Patient with Anxiety and Conversion Reaction", pp. 100-109.

(94) Menninger, William C., "Alcoholism: A National Emergency", Pastoral Psychology, Vol. IX, No. 83: 8, April, 1958.

(95)/

(95) Lolli, Giorgio, "The Addictive Drinker", Pastoral Psychology, Vol. II, No. 13: 27, April, 1951.

(96) Straus, Robert, "Problem Drinking and Community Responsibility Pastoral Psychology, Vol. IX, No. 83: 14, 15, April, 1958.

(97) Lolli, op. cit., p. 23.

(98) Mann, Marty, "The Pastor's Resources in Dealing with Alcoholics", Pastoral Psychology, Vol. II, No. 13: 16, 17, April, 1951.

(99) Foster, Floyd E., Marty Mann, and Otis R. Rice, "Alcoholism", Pastoral Psychology, Vol. IX, No. 83: 23, April, 1958.

(100) Reidenback, Clarence, "The Pastor and the Alcoholic", Pastoral Psychology, Vol. IX, No. 83: 10, April, 1958.

(101) Wiltenburg, W.J., "The Bible and the Attitudes of Ministers on Drinking", Pastoral Psychology, Vol. IX, No. 83: 37, April, 1958.

(102) Rice, Otis R., "The Contribution of the Minister to the Treatment of the Alcoholic", Pastoral Psychology, Vol. II, No. 13: 35-38, 40, April, 1951. Among the resources listed and discussed are: (1) the privileged relationship the clergyman has with his people, (2) the sense of belongingness or fellowship of the worship and social life of the church, (3) a sound and usable theology which enables an individual to work out a sound philosophy of life, (4) the sense of God's existence which the clergyman can convey, (5) private and corporate prayer, (6) the social and group activities of the parish, and (7) suitable literature which may be given the individual's family and sometimes the individual himself.

(103) For a discussion of some of the factors involved in the process of counselling with the excessive drinker, see Brooks, Charles F., Harry M. Tiebout, Marty Mann, and John L. Nixon, "The Consultation Clinic: Counseling with the Alcoholic", Pastoral Psychology, Vol. II, No. 13: 41-44, 46, April, 1951.

(104) An analysis of the conversion experience accomplished through the act of surrender required in the recovery characteristic of the work of Alcoholic Anonymous is given by Tiebout, Harry N., "Conversion as a Psychological Phenomenon (In the Treatment of the Alcoholic)", Pastoral Psychology, Vol. II, No. 13: 28-34, April, 1951.

(105)/

(105) Tiebout, Harry N., "Surrender Versus Compliance in Therapy", Pastoral Psychology, Vol. IX, No. 83: 25, 26, 28, 33, April, 1958.

(106) Ibid., p. 25.

(107) Young, Leontine R., "Emotional Factors in Adoption", Pastoral Psychology, Vol. III, No. 25: 31-37, June, 1952. The quoted section is from pp. 34, 35.

(108) Young, Leontine R., "Adoption - When and How to Tell the Child", Pastoral Psychology, Vol. V, No. 49: 35-37, December, 1954.

(109) See Tashman, op. cit., Chapter 14, "The Mother-in-Law", pp. 265-281, and Chapter 15, "The Shamed and the Unloved", pp. 283-298, for an analysis of some of the likely problems arising from the presence of the mother-in-law and the father-in-law.

See also Duvall, Evelyn Millis, "In-Laws in Your Life", Pastoral Psychology, Vol. V, No. 49: 39-42, 44-46, December, 1954. This writer discusses many of the sociological factors involved when there are in-laws in one's experiences.

(110) Hiltner, Seward, Robert E. Elliott, Thomas H. McDill, Ray Schultz, John T. Shaffer, Carl E. Wennerstrom, and Joseph S. Willis, "Pastoral Symposium: A Case of Adultery", Pastoral Psychology, Vol. VI, No. 54: 23-26, 28-30, 32-34, May, 1955; Part II, Vol. VI, No. 55: 11-22, June, 1955. This pastoral symposium is a detailed analysis of a pastoral interview centring around an actual living episode in the life of a parish minister.

(111) Kubie, Lawrence G., "Psychoanalysis and Marriage: Practical and Theoretical Issues", pp. 24, 27, 32: Eidelberg, Ludwig, "Neurotic Choice of Mate", pp. 61, 62; Eisenstein, Victor W., "Sexual Problems in Marriage", op. 107, 108, 120; in Neurotic Interaction in Marriage, edited by Victor W. Eisenstein (London: Tavistock Publications Limited, 1956).

(112) Astley, op. cit., pp. 44-50.

(113) Menninger, Karl, "Psychiatric Aspects of Contraception", Pastoral Psychology, Vol. V, No. 49: 27-30, 32, 33, December, 1954.

Mead, Margaret, "Spiritual Issues in the Problem of Birth Control", Pastoral Psychology, Vol. IV, No. 34: 39-44, May, 1953.

(114)/

(114) Hulme, William E., "A Theological Approach to Birth Control", Pastoral Psychology, Vol. XI, No. 103: 28, 30, April, 1960.

(115) Huber, Milton J., "Counseling the Single Woman", Pastoral Psychology, Vol. X, No. 93: 11-18, April, 1959.

See also Jones, R. Lawrence, _____, and Clara Thompson, "The Consultation Clinic: The Unmarried Woman", Pastoral Psychology, Vol. X, No. 93: 43-45, April, 1959. The problem facing the unmarried woman who desires marriage and sexual experience, but who is left 'on the shelf', is raised by a clergyman. The unmarried respondent wrote of 'the hurt feeling deep inside because nobody has chosen us to be a partner in building a home'. She also gives some help by relating how she overcame some of her own problems by deliberate action. She relates the constant turmoil she experienced as long as she dated the men who were not interested in marriage (at least not with her) but only in satisfying their own desires. The psycho-analyst points out the three deprivations the woman who does not marry suffers - sexual satisfaction, male companionship, and the satisfaction of the maternal drives.

See likewise King, Eric R., William E. Hulme, Phillip Polatin, Myron T. Hopper, and Aaron L. Rutledge, "The Consultation Clinic: Sexual Containment for the Unmarried", Pastoral Psychology, Vol. X, No. 93: 46-52, 54-56, 58, April, 1959. A clergyman requests information for helping a young man who comes to him for help with the personal problem of sexual containment. The responses include (1) looking for hidden factors (unconscious) in the young man's personality make-up as he is counselled with, (2) leading him to develop emotionally satisfying relationships (3) forms of sublimation of the sexual impulse, (4) helping the young man overcome any undue sense of guilt he may have over his seemingly uncontrollable impulses, and (5) helping him see that others before him have overcome equally strong urges. Aaron L. Rutledge gives an extended discussion of the problems which face any young man (or woman) as he is maturing. He discusses the forms of sexual expression an individual can engage in, then gives the compromise solutions. The discussion ends with suggestions on how a couple can by conscious, deliberate effort and planning intensify their physical love for one another gradually, allowing it to lead up to its culmination in marriage and complete sexual expression.

(116) Sherrill, op. cit., pp. 100, 101.

(117) Ibid., pp. 102-126.

(118)/

(118) Ibid., pp. 126, 127.

(119) Milt, Harry, "Middle Age - Threat or Promise?", Public Affairs Pamphlet No. 294 (New York: Public Affairs Committee, Inc., March, 1960), pp. 1-8.

(120) Hiltner, Seward, "Suicidal Reflections", Pastoral Psychology, Vol. IV, No. 39: 33, 36-40, December, 1953.

Helpful discussion of the clergyman's role in a case of attempted suicide and when it actually occurs can be seen in the following: (he will also be helped to understand grief reactions) -

(1) Hendin, Herbert M., "What the Pastor Ought to Know about Suicide", Pastoral Psychology, Vol. IV, No. 39: 41-45, December, 1953. The writer contends that the clergyman can prevent suicide by intervening in advance when a dependent individual loses the person he depends upon.

(2) Irion, Paul E., "Toward an Ethical Understanding of Grief Situations", Pastoral Psychology, Vol. IV, No. 39: 19-24, 26, December, 1953. The writer holds that it is entirely consistent with the Christian position to feel and express grief because of loss, separation, and loneliness.

(3) Lindemann, Erich, and Ina Mae Greer, "A Study of Grief: Emotional Responses to Suicide", Pastoral Psychology, Vol. IV, No. 39: 9-13, December, 1953. These writers discuss how the bereaved person searches the days before the death of the loved one looking for evidences of his own failure to do all that he could have done to insure the latter's survival. The emotional reactions to the loss are listed and described. The writers conclude that the survivors of a suicide are likely to get 'stuck' in their grieving and go on for years in a state of cold isolation.

(4) Oates, Wayne E., "The Funeral of a Suicide", Pastoral Psychology, Vol. IV, No. 39: 14-17, December, 1953. In addition to giving concrete suggestions about appropriate Scripture and other aspects of the funeral service, the care of the bereaved family is adequately discussed. This writer concludes that the most valuable function the clergyman can have is as counsellor in the detection of signs of suicidal intent before they become fully grown.

(5) Southard, Samuel, "The Minister's Role in Attempted Suicide", Pastoral Psychology, Vol. IV, No. 39: 27-32, December, 1953. This article illustrates some of the signs of suicide which the clergyman can recognize and upon which he can act. Distinguishing between a depressed person who can handle his emotions and the person/

person whose depression is symptomatic of a deeper personal conflict will enable the clergyman to offer a more adequate religious support where it is most needed.

See also Irwin, James K., _____, Harold Leonard Bowman, Earl A. Loomis, Jr., and William F. Rogers, "The Consultation Clinic: The Pastor and Suicide", Pastoral Psychology, Vol. IV, No. 39: 51-54, December, 1953. These writers present an analysis of the clergyman's duties at the time of a suicide, including the funeral and counselling with the family of the individual.

(121) Tizard, Leslie J., and Harry J.S. Guntrip, Middle Age (Great Neck, New York: Channel Press, 1960), pp. 22-47. Some persons accept the signs (for men said to be baldness, bifocals, and bulging of the stomach) of middle age gracefully, while others seem reduced to unesthetic attempts to conceal them. A woman is forced to use more make-up to cover up the wrinkles and coarsened skin, dye her hair to hide the greying ones, and force herself into more discomfort by wearing a foundation garment entirely too small for her statistics. Though it is better to wear glasses during the middle years than walk beside a guide dog a few years later, some refuse the professional care of their eyes. Pretending to be able to see and hear as well at forty-five as one did at twenty-five is utter foolishness if there really is impaired sight or hearing.

(122) Benda, op. cit., p. 35.

For an extended discussion of some of the marital and family life problems of the last half of life, see Peterson, op. cit., Chapter Eleven, "The Last Half of Life", pp. 232-252. His suggestion of some general goals for the husband and wife in their middle years is well worth noting. The couple in their middle years will

(1) Change from parents to friends of their children, thus enabling those young adults to grow in their capacity for independence and decision-making;

(2) Try to substitute new and meaningful activities between them to give them the emotional satisfactions that came previously from mothering and fathering their young;

(3) More and more substitute the satisfactions of mental and cultural life for many physical activities of younger years, but still maintain appropriate recreational pursuits that are essential to health and happiness;

(4)/

(4) Substitute social bonds and satisfactions for the sexual emphasis of their younger years, nevertheless enjoying to the full, without pressure, an active physical intimacy;

(5) Try to grow in their spiritual or philosophical life so that they may accept the loss of friends and parents by death and face courageously their own inevitable demise;

(6) While they substitute wider friendships and service activities to take the place of those who have been previously central in their affections, they will still maintain a positive relationship with their children, parents, and relations; and

(7) While being cognizant of the pace of change, take educational and cultural opportunities to grow so that they can continue to live in their age and adequately to serve their contemporaries.

(123) Tizard and Guntrip, op. cit., p. 58.

(124) Ikin, A. Graham, "Psychological Problems of Maturity", Pastoral Psychology, Vol. V, No. 43: 49-54, April, 1954.

(125) Tizard and Guntrip, op. cit., p. 67.

(126) Polatin, Phillip, and Ellan C. Philtine, "The Change of Life", Pastoral Psychology, Vol. IV, No. 3:: 43-49, April, 1953.

(127) Young and Meiburg, op. cit., Chapter Ten, "Spiritual Therapy During the Involutional Period", pp. 140-149.

(128) Tizard and Guntrip, op. cit., pp. 81-89.

(129) Ibid., p. 98. Guntrip gives an extended treatment of ego development in the following pages, laying down the mother-child relationship and the expanding object relationships of childhood amd adolescence. If a child acquires a basic unsureness and sense of weakness, fear, inadequacy, insecurity, and ineffectiveness early in life this becomes more and more a problem to him as he grows older. By the time the middle years have been reached, the individual may appear far more self-confident on the outside than he actually is on the inside. He has learned how to hide his unsureness and nervousness, sometimes even so well that it is even hidden from himself. Yet deep within himself there is a part of him that feels afraid, powerless to cope, overwhelmed/

overwhelmed by the immediate environment, and in short much less capable of dealing with the real issues of life than it may seem. While this internal unsureness is not a realistic reaction to real life, present day circumstances, it is a genuine response of the individual. It is a legacy of the past, an emotional uprush from childhood, from a time when he as yet felt anything but strong, definite, real and adequate in himself. It is the re-emergence of the child hidden away inside (pp. 100-108).

(130) Milt, op. cit., pp. 8-20.

(131) Tizard and Guntrip, op. cit., pp. 109-122.

(132) For an analysis of the social problem of the older unmarried (those over thirty), the personal problems of the older unmarried, and the specific forms of the church's ministry to these individuals, see Hugen, op. cit., Chapter II, "The Social Problem of the Older Unmarried", pp. 21-52; Chapter III, "The Personal Problems of the Older Unmarried", pp. 53-102; and Chapter IV, "The Specific Forms of the Church's ministry to the Older Unmarried", pp. 103-120.

(133) Tizard and Guntrip, op. cit., pp. 123-125.

(134) See Gerkin, Charles V., "The Pastor and Parents of Delinquent Children", Pastoral Psychology, Vol. VI, No. 57: 8-13, October, 1955. The writer recognizes delinquency as a crisis situation but feels that it can be used as an opportunity to help individuals (parents and their delinquent children) examine the deeper meaning of their relationship to one another and with God.

See also Thalheimer, Ross, and Benjamin I. Coleman, "What Can the Church Do About Juvenile Delinquency?", Pastoral Psychology, Vol. VI, No. 57: 29-32, October, 1955. Among the courses of action which the church can take these writers suggest parent and community education, as well as remedial instruction, psychological testing, psychological guidance, and referral information.

(135) Tizard and Guntrip, op. cit., pp. 129-133.

(136) Ritchie, Clinton M., "A Church at Work with the Teen and His Parents", Pastoral Psychology, Vol. XI, No. 109: 38, 39, December, 1960. The writer feels that the church in its ministry to youth can make them members, and provide them with a social life and fellowship, and can inspire them, but unless it helps them as persons to discover and treasure authenticity, unless it fosters reconciliation, it has failed them spiritually.

See/

See also an editorial by Hiltner, Seward, "Adolescents and Adults", Pastoral Psychology, Vol. XI, No. 109: 7-11, December, 1960.

(137) Tizard and Guntrip, op. cit., pp. 134-136.

(138) Ibid., pp. 136-138. The quote is from p. 138.

(139) Erikson, op. cit., p. 231.

(140) Tizard and Guntrip. op. cit., p. 143.

(141) Sherrill, op. cit., p. 129.

(142) Hart, Evelyn, "Making the Most of Your Years", Public Affairs Pamphlet No. 276 (New York: Public Affairs Committee, Inc., December, 1958), pp. 1, 2.

(143) Chevalier, Maurice, quoted by A.T. Welford, Ageing and Human Skill (London: Oxford University Press, for The Nuffield Foundation, 1958), p. 283.

(144) Sherrill, op. cit., pp. 130-132.

(145) Linn and Schwarz, op. cit., pp. 213-216, the quote being from p. 216.

(146) Johnson, Paul E., Psychology of Pastoral Care, p. 191.

(147) See, for example, Hiltner, Seward, "Religion and the Aging Process", Pastoral Psychology, Vol. V, No. 46: 23-31, September, 1954. He contends that the frontier of the church's ministry has shifted to older rather than younger people. One of the implications of the greatly increased older population is that some of the basic thinking about marriage and family life which has dominated Western culture must be redone in the light of this new situation. The facts that women usually outlive men and the widespread fear of arbitrary retirement age also present added spiritual problems. Hiltner attempts to set forth a dialectical 'theology of aging' which transcends both the sour and the sweet views of aging.

(148) Mayes, Paul B., "The Church and Older People", Pastoral Psychology, Vol. V. No. 46: 10, September, 1954.

(149) Mayes, Paul B., "The Church in Community Planning for the Aged", Pastoral Psychology, Vol. V. No. 46: 11, 12, September, 1954.

(150)/

(150) Ibid., p. 13.

(151) Strunk, Orlo, Jr., "Forsake Me Not", Pastoral Psychology, Vol. V. No. 46: 34-36, September, 1954.

(152) See Gumpert, Martin, "Old Age and Productive Loss", Pastoral Psychology, Vol. V, No. 46: 37-38, 40-44, September, 1954. The writer holds that inevitable physical and mental loss, connected with or caused by the process of aging, can take the character of productive gain for the individual as a whole. Though the older the aging person becomes the poorer risk he is from the viewpoint of expediency and efficiency, the two contributions of old age are made in terms of dignity and wisdom. Genuine enjoyment of life depends to only a minor extemt on physical stamina, so the curse which hangs over old age and its peculiar ways of living is based on a false sense of values about man's worth.

(153) See, for example, Cameron, Charles S., "What the Pastor Ought to Know About Cancer", Pastoral Psychology, Vol. V, No. 42: 9-13, March, 1954. Though the cancer problem, as well as other problems involving incurable and terminal diseases, is interdisciplinary in scope, the clergyman's contribution can be as large as he will make it. This writer considers it the clergyman's responsibility to increase his store of general information so that it include such information as is contained in his article, and in order that he might more intelligently shepherd his parishioners toward proper action in difficult situations. In the case of cancer, the intense emotional reaction of the individual who is threatened with an early, painful, lingering death has a violent disruptive effect on the personality. Resorting to the mechanisms of compensation and substitution are common responses as the person becomes resentful and assigns responsibility for his dire estate to some person or event. He may have a feeling of guilt and abjectly accept his cross as the result of divine wrath for some sin. The initial panic reaction of the individual may be identified with his feelings of depersonalization. By dissociation he splits into observer and observed, identifying himself with another cancer victim he has known. Thus all his behaviour is acted out for him, even to death. In time a remarkable serenity may come to this previously profoundly disturbed person. There is a successfully induced sublimation of the situation, and the prevailing attitude may be one of intensified effort toward better care of the family with intent of leaving more tender and affectionate memory. However, alleviation of the associated emotional strains is not/

not always possible. The person may assume an aggressive, hostile attitude toward doctors and even the clergyman. He may resort to flight, deserting medical help and other proffered concern. In some cases the alert clergyman can lead cancer victims in a religious experience that will bring purposefulness to the pain and in that way make it bearable.

See also Young and Meiburg, op. cit., Chapter One, "Spiritual Therapy for the Heart Patient", pp. 30-45. Since the pastoral care of heart patients is a recurring task of the clergyman, he needs to know something of the general characteristics of this illness: physical pain involved, anxiety in the face of imminent death, fear which may hinder normal recovery, anxiety giving way to depression during convalescence, loss of self-esteem, etc. The pastor's real ministry during the critical phase of the heart attack is with the individual's family.

(154) See English and Pearson, op. cit., pp. 396-400, for a discussion of retirement in terms of the individual's reaction to an inevitable life situation. The conclusion is that character changes of extreme degree are not necessarily inevitable as old age appears, depending on the rapidity with which degenerative changes are prone to take place in a given family and on the strength of personality integration as a result of home and environmental training.

See Close, Kathryn, "Getting Ready to Retire", Public Affairs Pamphlet No. 182 (New York: Public Affairs Committee, Inc., Seventh edition, 1960), 28 pp. She discusses the problems of retirement in terms of adjustment to change which cannot be avoided but which, with sound and imaginative planning, can make the period of retirement as meaningful as any other part of life.

See also, Hart, op. cit., pp. 3-28, for a discussion of some of the more important aspects of living once the age of retirement has come, including the shock of growing old and reaching sixty-five, maintaining health and financial independence, recreation, finding suitable housing, and one's relationship to family, friends, and the community.

(155) Linn and Schwarz, op. cit., pp. 218-220. For the most part the behaviour of older people becomes increasingly an exaggeration of lifelong patterns.

Maslow,/

Maslow, A.H., and Bela Mittleman, Principles of Abnormal Psychology: The Dynamics of Psychic Illness, Revised Edition (New York: Harper & Brothers, Publishers, 1951), Chapter XXXVI, "Problems of Aging and Reactions to Circumscribed Deficiencies", pp. 563-573. The disturbances of aging have two dynamic factors: (1) the direct effects of the physiological disturbances, and (2) the individual's reactions to these disturbances.

Shaffer, Lawrence Frederic, and Edward Joseph Shoben, Jr., The Psychology of Adjustment: A Dynamic and Experimental Approach to Personality and Mental Hygiene, Second Edition (Boston: Houghton Mifflin Company, 1956), pp. 378-380. The senile person is old culturally as well as biologically. The elderly person uses adjustment mechanisms determined by the personality development of his earliest years.

(156) Maves, Paul B., "Anxiety in Adolescence and Senescence", Pastoral Psychology, Vol. III, No. 27: 25-28, 30-33, October, 1952. The writer sees these two groups as having been caused endless frustrations - perhaps as a result of the anxieties of the dominant adult group. These two groups have been made the scapegoats upon whom the adults who predominantly rule society have piled some of the anxieties they have wished to escape. The affective state which accompanies anxiety and the defences the individual erects against this anxiety are clearly shown. The anxiety producing situations which older people face are listed. The role religion may play in reducing the anxiety of older people (as well as adolescents) is chiefly that of reaffirming those values other than the ones affirmed by an acquisitive society.

(157) Linn and Schwarz, op. cit., pp. 220-223. The emphasis on youth has resulted in a neglect of the elderly and the age difference which usually exists between the clergyman and the older person permits several devious attitudes to occur which greatly determine the real help which can be given.

See also Linden, Maurice E., "The Emotional Problem of Aging: Part II: The Promise of Therapy", State of Mind, Vol. II, No. 1: 2-6, January, 1958. This article is cited primarily as an example of the professional literature which is now abundantly supplied to general practitioners and others who care for the aging and the aged. If the parish clergyman did no more than read the literature some general practitioner or a specialist received (which had bearing on the emotional factors in illness and health) he would learn much of value to him in his personal ministry to older people. Journals now coming to medical persons frequently treat aspects of the individual's emotional life in/

in such a manner that the clergyman would do well to ask those medical persons with whom he has developed a working relationship to call his attention to articles bearing on this problem. The British Medical Journal and the Journal of the American Medical Association are two such well-edited journals.

The clergyman would also do well to check periodically journals like the British Journal of Medical Psychology and the Bulletin of the Menninger Clinic, as well as the American Journal of Orthopsychiatry, for much helpful information on the emotional problems people of all ages have to deal with. These journals can be said to be basically in line with depth psychology's approach to preventing or healing emotional difficulties, or supporting individuals during their emotional crises.

(158) See, for example Maves, Paul B., Martin Gumpert, and C. Ward Crampton, "The Consultation Clinic: The Minister and the Aged", Pastoral Psychology, Vol. V, No. 46: 51-53, September, 1954. Suggestions for life enrichment programmes for those sixty-five and over are offered in terms of how they can be utilized in several avenues of service in the parish programme. A five-point programme is suggested: (1) Have fun every wholesome way possible, (2) Give service at every opportunity, (3) Do work which is challenging, (4) Be strong in body and mind, and (5) Praise God in personal dedication.

See also Linn and Schwarz, op. cit., pp. 237-242, for suggestions for group programmes for older people.

(159) This problem is discussed by Ogg, Elizabeth, "When Parents Grow Old", Public Affairs Pamphlet No. 208 (New York: Public Affairs Committee, Incorporated, June, 1954), 28 pp. This is a frank discussion of what can be done for and with the aged parent.

(160) See Cedarleaf, J. Lennart, "Some Obstacles in Pastoral Counseling of Older People", Pastoral Psychology, Vol. V, No. 46: 15-22, September, 1954. It is very important to see quite early in the relationship just what the older person expects of the clergyman. It may be a genuine expectation of help from a religious worker, but it could be, for example, an expression of the need for infantile dependent gratification.

Cf. also Linn and Schwarz, op. cit., pp. 223-236, and Johnson, Paul, op. cit., pp. 190-192.

(161) The clergyman will, of course, encounter the need for ministering where a family or individual is bereaved and suffering grief in instances where other than an aged person has/

has died, and his ministry will be essentially the same for any occasion. Too often because the clergyman feels that the person(s) to whom he is to minister has had enough shock and is experiencing enough grief already he is overly sympathetic, overly considerate, overly gentle. On the one hand this leads people to feel that even the clergyman is afraid of death and grief, and on the other hand, he thus misses many opportunities to foster the grieving process in the proper manner. For a discussion of the grieving process, see Hiltner, The Christian Shepherd, Chapter III, "Shepherding Grief, and Loss", pp. 42-56. Though the grieving process may take many forms with different people, in all of them there must be the painful recollection of the deceased person, with an increased capacity to tolerate the image rather than a compulsion to avoid the image or repress everything into the unconscious. There must be a healthy movement of the grieving process.

See Young and Meiburg, op. cit., Chapter Eleven, "Spiritual Therapy for the Acutely Bereaved", pp. 150-161, for the appropriate role of the clergyman in cases of delayed or postponed grief reactions.

See also Osborne, Ernest, "When You Lose a Loved One", Public Affairs Pamphlet No. 269 (New York: Public Affairs Committee, Inc., July, 1958), 28 op. The writer discusses the emotional reactions to the death of a member of the family: the feelings of loss and grief, the numbing effect of bereavement, feelings of desertion and rejection, feelings of guilt, and anger. The role of mourning, the funeral, and the consolations of religion are included. How to help children cope with death is discussed at length.

For a symposium on the psychology of death and dying, see The Meaning of Death, edited by Herman Feifel (New York, Toronto, London: McGraw-Hill Book Company, 1959), xviii + 351 pp. The chapter which a majority of clergymen would appreciate most would probably be the one by Edgar N. Jackson, "Grief and Religion", pp. 218-233, although the clinical and experimental studies (part 4 of the book) deal with personality factors in dying persons, the role of the doctor, how to help the dying person be an individual human being, reactions to the concept of death, the relationship between suicide and death, and the phenomenon of unexplained sudden death - all studies with definite bearing on the cure of souls. Another part deals with the developmental orientation toward death - with a chapter on the child's view of death, one on time and death in adolescence, and one on attitudes toward death in/

in some normal and mentally ill populations. Part 1 on theoretical outlooks on death deals with the meaning of death and the role it plays in man's life from the positions of psychiatry, religion, and philosophy.

A special issue of Pastoral Psychology, Vol. VIII, No. 78, November, 1957, emphasizes the clergyman's role as regards the funeral.

Paul E. Irion writes on "The Ministry to the Bereaved", pp. 9, 10, and "Selecting Resources for the Funeral", pp. 33-40; William H. Oglesby, Jr., deals with "The Resurrection and the Funeral", pp. 11-16; Lowell H. Zuck deals with "The Changing Meaning of the Funeral in Christian History", pp. 17-26; William H. Rogers writes on "The Relationship of the Funeral to Counseling with the Bereaved", pp. 27-32; and David H. Moylar gives some general principles for guidance in writing "Contemporary Letters of Consolation", pp. 41-46.

(162) Beatty, Donald C., "Shall We Talk About Death?", Pastoral Psychology, Vol. VI, No. 51: 11, 12, February, 1955.

(163) Ibid., pp. 13, 14.

For additional discussion on this theme, see Elcombe, Arthur G., O. Spurgeon English, Granger E. Westberg, George V. Le Roy, and Russell L. Dicks, "The Consultation Clinic: Fatal Illness", Pastoral Psychology, Vol. VI, No. 51: 42-53, February, 1955. Two hospital chaplains, a psychiatrist, a dean of a medical school, and a professor of pastoral psychology give their answers to the question 'What is the role of the minister or chaplain in telling a parishioner that his illness is hopeless and that death is imminent?'

See also Cappon, Daniel, "The Psychology of Dying", Pastoral Psychology, Vol. XII, No. 111: 35-38, 40-44, February, 1961. It is this psychiatrist's opinion that it is never justifiable to tell a patient a fact about his dying that the doctor perceives from an adequate study, a fact he does not want to know consciously, even to hear. On the other hand, it is not warranted to withhold information from a patient in whom adequate study reveals the need to know and to be treated as a 'normal' adult. Even the reality of a fatal prognosis can be a relief from the agonizing ambivalence and struggle with the question of whether to know whether one has to face the great unknown (p. 44).

(164)/

(164) Pearson, Gerald H.J., Psychoanalysis and the Education of the Child (New York: W.W. Norton & Company, Inc., 1954), pp. 252, 253.

(165) Ibid., pp. 255-259.

(166) Issacs, Susan, Childhood and After: Some Essays and Clinical Studies (London: Routledge and Kegan Paul, Limited, 1948), pp. 62-73. The quote is from p. 72.

(167) Cully, Iris V., Children in the Church (Philadelphia: The Westminster Press, 1960), pp. 118-123.

CHAPTER VII

DEPTH PSYCHOLOGY AND THEOLOGICAL EDUCATION

Any treatment of DEPTH PSYCHOLOGY AND ITS BEARING ON THE CURE OF SOULS which seeks to present a rather full coverage of the relationship of depth psychology - the assistance it can and does render - to the task of ministering as a clergyman and as a local gathered community - a fellowship of believers in Christ as Lord and Saviour - cannot possibly avoid dealing with the implications of the findings and theories of that psychology for theological education. Since one of the major inherent purposes for the existence of theological schools is the preparation of persons for the parish ministry - the cure of souls in a local setting, those disciplines (systems of thought and practice bearing on human and divine-human relations) which claim, and in practice demonstrate their claims, to have discovered empirical facts relating to the behaviour - the feeling, thinking, and acting - of individuals, a knowledge which will in part enhance the understanding of the practitioner of the cure of souls so that he can accomplish a more adequate ministry, must be examined for the genuine help they can offer. Depth psychology, one of the 'characters' of classical psychoanalysis, claims to have discovered such facts about human nature by way of clinical investigation. Thus it seems fitting to consider the challenge which depth psychology offers, to investigate some of the empirical and theoretical/

theoretical concepts which seem to explain important facts about the human personality, and to examine the responsibility of the theological school to the theological student - particularly that individual whose vocational objective is the parish ministry. What can and should the theological school, in the light of the major findings of depth psychology, do for the theological student who intends to spend part or all of his useful life in the parish ministry so as to equip him, both theoretically and practically, for this role in contemporary life? This is a question which must be faced squarely, even though it does necessitate rethinking the conception of the parish ministry in the light of contemporary life and the changing needs of those for whom the cure of souls is intended. What was good and proper yesterday may not necessarily be bad and improper to-day, but it quite likely may be inadequate. If this is so, curriculum changes, admission procedures and requirements, and any other measures necessary to keep pace with contemporary life and its demands should be considered.

There are several facets to the key problem in theological education to-day. Any thought that depth psychology has and can provide the answer is not in keeping with what is intended in this examination of the bearing of depth psychology on the preparation of the person for the parish ministry. Whether the key problem is viewed as "that of providing and maintaining the most able corps of teaching theologians and theological teachers possible",(1) the matter of books, budget, and buildings (physical/

(physical equipment), or the recruitment and selection of enough students to justify the existence of (many of) the schools, depth psychology has something to say which at least should be considered long enough to discover its relevance or irrelevance.

Many of the problems in theological education represent difficulties encountered by educators in all kinds of teaching, such as the difficulties of reconciling the needs of individual students - having varying capacities, interests, and rates of individual growth - with the concerns, habits, and needs of the school. Other difficulties involve mediating a heritage of knowledge and making use of a tradition of learning so that the power of the present, contemporary life are not choked and thwarted but are so directed and released that the current generation of students (and those whom they will immediately serve as parish ministers) is not enslaved by the 'good' past, but is made the conservator, heir, and perfector of this heritage and tradition. Devoutly constant and persistently recurrent are the difficulties of discovering the oneness of wisdom through the many aspects of multiple knowledge, and fostering the integrity of the individual student while his many and varied needs are being met. Some of the problems are 'peculiarly modern but not peculiarly theological'. Examples of this are the debate which centres on the question of the relative weight which should be given to the general preparation for life on the one hand and to vocational preparation on the other, the problem presented by the increasing/

increasing specialization in subject matter, and the question of how much professional activity the teacher shall be encouraged to seek and follow. Other issues are more 'theological' in nature as regards the Protestant advance in education and the search for a more effective parish ministry. Foremost among these are

> the problems of a faith that seeks to understand itself with the aid of contemporary ideas; of the communication of the gospel in the modern tongue; of the interpretation of a Scripture from which new light constantly breaks forth while ancient illuminations are obscured by passing clouds or long eclipses; of the interrelations of faith and history, of revelation and reason, of theology and "secular" science and philosophy, of Church and State, of Church and economic society, of this world and the other. (2)

There are also special forms in which similar problems arise involving specific areas of action,

> as when religious education deals with Church-State and faith-history problems, or pastoral counseling encounters the question of the relations of psychiatry to religion; or when seminary administrations are concerned with the connections between their work and that of universities on the one hand, of parish churches on the other. (3)

The theological school is (one of) the intellectual centre(s) of the Church's life. To love God with the whole understanding is as much a part of the duty and privilege of the believer as is the love of neighbour by concrete deeds of kindness (Matthew 22: 35-40; Mark 12: 29-34; Luke 10; 25-28). Because there is no use of the intellect which is not an expression of love, theological education has as one of its primary responsibilities the direction of/

of the student's energies so that his love, as manifested in and by intellectual pursuits, shall be centred on and in those things which are (eternally) true, honest, just, pure, lovely, of good report (Philippians 4:8). If an individual's love is not directed toward God and neighbour, it is directed toward something else. The tendency toward narcissism might even prevail and the individual's love become directed toward the intellect itself.(4) Since the individual's energy with which to love anything depends upon the balance of his psychic energy, the task of theological education becomes, in part, but of course not exclusively, that of guiding the student in the utilization of his own psychic energy as he seeks to come to know how to love God and neighbour properly and to direct others (his future parishioners) in their efforts to render unto God an intelligent devotion and a worthy service through love of neighbour.

In motive and purpose the theological school has the same driving force and the same end as does the Church (universal) or the church(local): the motivation being the love of God and one's fellows implanted in mankind by way of creation, but now redeemed, invigorated, and redirected by the acceptance of the very good news of God's supreme love for the world, the purpose that of the increase among all mankind of the love of God and other persons, the attainment of abundant life (John 10: 10). To say that the theological school is (one of) the centre(s) of the intellect of the Church is certainly not to say that it is the whole/

whole intellect of the Church. The significant thing is that in all likelihood intellectual activity is most intensely centred in the endeavours associated with theological education as far as the Church as a whole is concerned. Through comparisons, abstractions, and the discovery of relationships coherent in the manifoldness of human experience increased understanding is sought. Through (constructive) criticism an effort is made to correct false ideas about Ultimate Reality and to rectify any inappropriate human reaction to that spiritual entity. Like all genuinely objective intellectual activity it is conducted in an atmosphere of constant conversation among many subjects, whose ideas of the common object and whose reactions to it are compared, criticized, and brought into relation to the central facts (what God has revealed concerning himself and his purposes). Theology, the central discipline in theological education, is one of the reflections of what goes on in the Church, as well as being an effort to discover and what God has said/systematize what this means - plus discover what the response of man has been, that kind of thinking directed toward God and man-responsible-before-God as its objects, a kind of thinking guided by love of God and fellow man. It should be intellectual activity guided by the purest of motives. It should have the characteristics of a pure science where all extraneous, personal, and private concerns are set aside while those engaged in the activity concentrate on the objects for their own (the object's/

object's) sake. (5)

Because depth psychology is basically a psychology of motivation, it seeks to explain why individuals think, feel, and act as they do. Because it is a psychology of the unconscious, dealing with thoughts, feelings, motives not readily discerned by the individual himself, it claims to be able to show something of how and why the individual came (comes) to do what he does (even his endeavours in theological education, either as teacher, administrator, or student) - reasons often completely outside the individual's immediate awareness of why he does what he does. Because the person in theological pursuits should have the purest of motives and because depth psychology is in the position to enable the individual to achieve increased self understanding, the relevance of (at least a part of) depth psychology for providing some of the insights to be used in the continuous re-examination which theological education should undertake seems well founded.

As (one of the) centre(s) of the Church's intellectual activity - animated by the Church's stimulus and incentive, directed by its intention, the theological school has the double function of being (and providing) the place or occasion where the church exercises its intellectual love of God and fellow man, and being (and providing) the community serving the Church's other activities by bringing criticism and reflection squarely to bear upon the administrative, educational, evangelistic, missionary, pastoral/

pastoral care, preaching, and worship functions of the church in the local, as well as its world-wide, setting. The refinement, re-examination, and undergirding of the cure of souls in the parish setting is a major concern of theological education. The challenge of depth psychology calls for a re-examination of some of the thinking which prevails in the traditional theology and the theological education making use of this theology. Some of the insights of depth psychology can enhance the understanding of human nature so essential to the purposeful advancement of theological education and to the improvement of the quality and effectiveness of the cure of souls in the parish setting. A faithful fulfilling of the responsibility of the theological school to the theological student whose vocational objective is the parish ministry - in the light of the assistance it can have from depth psychology - will surely result in more genuinely fruitful parish ministries.

The Challenge of Depth Psychology.*

Since the Reformation the main lines of Protestant thought have been almost completely oriented to the conscious level of man,/

* The thesis writer is not, of course, suggesting that the theological school should 'teach' the challenge of depth psychology - rather, it should respond to the challenge by incorporating into its course of studies, such content as would not only 'answer' Freudians on the negative view toward religious experience (which is genuine), but also utilize the insights of depth psychology in courses on religious education, pastoral psychology, homiletics, and even the philosophy of religion.

man, and in doctrinal matters, have led to an almost complete rationalization of doctrinal positions, either in the forms of liberalism or the various outgrowths of literalistic fundamentalism. In some senses worship has declined and in too many instances the sermon has become "the inflated climax of rhetoric and exhortation". Ministering to mankind in the realm of reason has been the chief approach, even though it is in this very realm of reason where the severest conflict prevails. The battle foes are the inherited, somewhat canonized, legendary past, and the much more scientific, rationalized mythology of the here and now. What has developed proves to be an impossible attempt to solve the raging conflict on a purely rational basis.(6) Depth psychology says that no lasting truce between the two foes can be effected so long as the efforts to resolve the issues are carried out on the strictly conscious level.

Depth psychology has proposed a new way to read human nature in that

> the center of gravity in man's being has been shifted; the meaning and value of his acts as well as his character are being reconsidered; a more thorough going and sophisticated disillusionment now extends to heights and depths unknown before; explanations of an empirical sort are reformulating the great realities of revelation and grace, reducing them to the frame of contingency. None of the disciplines operating in the articulation of religious reality can evade the thrust of this new factor in man's understanding of himself. Anthropology, Christology, soteriology, the doctrines of the fall, freedom, grace, revelation, and atonement are confronted by a level of man's life rendered transparent for the first time, requiring recognition,/

> recognition, evaluation, and inclusion in the redemptive process, and therefore in the theological articulation of man's reality. (7)

Along this line Paul Tillich has declared himself in essential agreement. He says:

> I do not think it is possible to-day to elaborate a Christian doctrine of man, and especially a Christian doctrine of the Christian man, without using the immense material brought forth by depth psychology. (8)

Another reflection of a similar nature holds that

> it cannot be doubted that theology gains by every new insight (my emphasis, E.V.R.) into the hopes and fears, the desires and aspirations of men; thereby a new sense of reality is imparted to our interpretation of the Gospel, a living Word of God which answers with a final relevance those wistful or despairing questions uttered in all ages by the human heart . . . (9)

It must be acknowledged that the advances made in Tiefenpsychologie, depth psychology, in the last half century have enabled students of human nature, whether they be psychologists or theologians, dramatists and novelists or sociologists and anthropologists, to have a means of getting at the soul of man, the essential individuality and personality of man, which seems easily more powerful than any previously provided. (10) Depth psychologists have convincingly demonstrated to us that our thinking, when it even appears to be very straightforward, is determined by our desires to a far larger extent than we had previously supposed. This convincing demonstration gave to nineteenth/

nineteenth century humanism a very unpleasant jolt (and some even hold that it gave it its final quietus). Depth psychology explains to us in detail how we dismiss and expel our less reasonable and less reputable desires from consciousness, repressing them into the unconscious (subliminal region of the mind). We do this in order that they may escape detection and that our thinking, most often the belated rationalizations of conclusions we have already made because of our desires, may likewise wear the outward appearance of frank and honest reasoning toward a conclusion which had in no manner been predetermined.(11) It is even possible to go as far as to say that depth psychology has helped us, in so far as we have been willing to allow its insights to illumine our thinking, to acknowledge our sin.(12) When we hack away the many-layered veneer our rationalizations have heaped upon our reasoning, then we come to see ourselves more as we actually are - sinners, sinners to the very core.

Depth psychology has played a major role in the recovery of the elements of man's nature which were suppressed by the psychology of consciousness. The insights into human nature which depth psychology has given us can help equip us for recovering the expressive power of such theological terms as sin and judgment. Such terms have not lost their truth, for we still have the Bible from which they spring, we still have the revealed Word of God, but when we look at such terms in the (additional) light such disciplines as depth psychology can throw on these concepts, we may/

may be able to rediscover something which has been obscured or even discover something new with respect to what is being said on our behalf. The unconscious manifestations of man's existence, as well as his conscious disclosures and displays, should be analyzed in order to reach a better, fuller understanding of man's existential predicament. Destiny and freedom, tragedy and responsibility are interwoven in every individual's psychic structure from earliest childhood on. Theology faces the task of developing a realistic doctrine of man in which the ethical and the tragic elements in his self-estrangement are considered in terms of their involvement in his actual predicament. (13)

Though depth psychology will not provide a system of complete checks by which a well-balanced doctrine of man can be formulated, it can lend much assistance through the empirical basis its description of man is founded upon.

Depth psychology contends that our thinking is consistently under pressure from fear, greed, and hate. It might be said that this is but an empirical refraction of an insight of the Bible, but we seem to need these deflections of the 'light'. It might even be more appropriate to acknowledge that the passage of the light of the Bible from the recorded Word through the human personality to human personality cannot occur without some refraction. Too, the practitioner of the cure of souls needs all the light, refracted though it necessarily may be, he can have to shine upon his task in order that he may have sufficient illumination by which he can adequately see what he really needs (14)

to/

to do for and with his parishioners. The same holds for the individual engaged in theological education. Depth psychology challenges the traditional approaches in theological education on the one hand by postulating that much of human behaviour is determined by unconscious motivation. Unless the irrational forces which play such an important part in shaping the individual personality are given adequate consideration, a flat theology and a very inadequate theological education will result. The challenge which depth psychology offers can help to produce a relevant theology.

Carrying this thought one step further - a relevant theology, once rediscovered, will provide the clue to Christian education. Such a theology will need to be relevant to every situation in which man finds himself. This theology will have to be related to life - in terms of a particular problem or of a specific individual or group. It cannot be a watered-down theology, nor can it speak in too many abstractions. A relevant theology is needed which will bridge the gap between content and method, and which will help clear up the turmoil which religious education apparently is experiencing to-day. Unless theology is related to life the relevant truths behind the child-centred and God-centred experiences of the learners will not be in proper perspective. Only when theology is meaningful and related to life is it possible to make full use of the experiences of all of life to build a Christian outlook, a distinctive perspective in the light of the learner's/

learner's situation and age group.(15)

The individual is guided by his deepest convictions. What he believes or holds to deep within himself determines his actions. In this sense his motivations are organically related to his theology. He may hold these concepts consciously or unconsciously, and he may behave in a way quite foreign to a creed he has deceived himself into thinking he accepts and lives by. Thus he proves that his basic drives are not what he professes. He demonstrates his hypocrisy. The relationship between his beliefs and his behaviour becomes a blurred picture because (his personality is complex and) his motives are confused. Yet when the principle of this relationship between the individual's beliefs or convictions and his behaviour or conduct is applied consistently and with due regard for all factors, it will be seen that the beliefs and convictions which are a part of the individual's character structure - the conceptual and even non-verbal images of what should and should not be done - and thus are taken seriously even when one is not aware of them, are in fact the normal bases for action.(16) Depth psychology is in the position to help achieve a relevant theology where the total individual (conscious and unconscious) is viewed in terms of what he is and why he does what he does.

Some of the insights of depth psychology have enabled theologians like Lewis Joseph Sherrill, for example, while writing as a theologian but with the viewpoint of a psychologist, to demonstrate/

demonstrate that an individual's religion is inevitably on the same level of maturity as his personality. Any adult (in the physical sense) who is fixated on a childhood level of thought and feeling will have a child-mind's God or a child-mind's distorted, limited sense of religious values.(17) The changing concept of man in present day psychiatry(18) has carried over to some extent into the changing concept of man in theology. While a psychological approach to theology can claim neither completeness nor exclusiveness, it is one avenue toward theological understanding.(19)

Psychology (dynamic psychology in particular, but not Freudian depth psychology exclusively) is one of the perennial sources of religious insight. A psychological approach to theology will always therefore be one legitimate and necessary approach. But it cannot be said that a psychological approach to theology will contribute equally to all doctrines (parts) in theology. Those doctrines which should gain most are those of man, sin, and salvation, if the personal rather than the strictly social side of these doctrines is considered. It cannot be expected that (depth) psychology directly contribute as much to the doctrines of God and the Kingdom of God (Heaven) as it does to the way of salvation or that of original sin. Yet it is self-evident, both psychologically and theologically, that an individual cannot be right with God if he is in a wrong relationship with himself or with his fellow man. Conversely, a conception of God or of the Kingdom/

Kingdom of God which is the product of abstract theologism, almost wholly unrelated to the psychological needs of man, is not a genuine religious conception. The God of the Bible is no such abstraction.(20) He is a very present help in time of trouble (Psalm 46: 1).

Though theology and (depth) psychology seemingly deal with different dimensions of the same deeply tormented, divinely exalted, and demonically possessed creature known as man, their findings and insights often check and corroborate one another from very different (and sometimes seemingly opposed) angles.(21) If it is fitting to discuss the challenge of depth psychology to theology (or theological education), it is perhaps as fitting to deal with 'Theology Challenges Depth Psychology' - though it is not the purpose of this study to do so.

To claim that psychological investigation can, of itself, determine the truth or falsity of religious beliefs usually means that it is taken for granted that once the human sources of religion have been uncovered further explanations are quite superfluous. At the same time it must be acknowledged that a psychological account of all beliefs and doctrines is possible in principle. Anxieties, emotional needs, family and group influences, inferiority and superiority feelings, rationalizations, and sublimations are just as accessible to investigation where atheists and agnostics or skeptics are concerned as where believers are treated./

treated. True opinions enter just as much into the interconnection of character-formation and character-structure as false judgments. Given sufficient information and expertness, it would be possible to give a psychological explanation of how an individual came to adopt either viewpoint. What differentiates a true position from a false one can never be discovered as long as the investigation is kept solely within the plane of psychological conditions.(22)

But let us not 'write off' depth psychology completely, especially because Freud spoke of religion or religious belief as an illusion,(23) and because depth psychology (especially as it is dealt with in this study) is his creation. Because depth psychology is Freudianism in the thinking of many, or vice versa, and because Sigmund Freud was not right in every prognostication he made (especially those concerning the psychological account of religion), all of depth psychology must go. But such an attitude toward Freud(ianism) makes of him a straw man and then blows him away with one puff of '(self) righteous indignation'. Let us beware lest any attempt at exposing the errors of Freudianism (and, consequently, depth psychology) lapse into a 'Christian answer' which is proffered in its place but which does not stand up any better when subjected to careful analysis. All too often 'faith' is employed merely to keep the theologian going, becoming a banner waved furiously in a losing apologetic battle. Too often the theologian, or the clergyman in the local parish who is supposed to be explaining and showing 'the Way', is suspect,/

suspect, talking in such terms as to prompt people to feel that he has not come out of his shell of presuppositions long enough to run the gauntlet of struggling to overcome his own inner conflicts.(24)

It is true that Freud made the mistake of assuming that his psychological account of religion in itself justified his philosophical (and theologically negative) position concerning illusion and reality.(25) In the words of Gordon W. Allport,

> The error of the psychoanalytic theory of religion - to state the error in its own terminology - lies in locating religious belief exclusively in the defensive functions of the ego rather than in the core and center and substance of the developing ego itself. While religion certainly fortifies the individual against the inroads of anxiety, doubt and despair, it also provides the foreward intention that enables him at each stage of his becoming to relate himself meaningfully to the totality of Being. (26)

Freudianism tends towards the functionalization of life, and thus to view the individual in such a manner that the spiritual freedom and uniqueness of the human person are overlooked. But this sort of thing happens very often in ordinary life, too. A man is seen not primarily as a human person, but as a bus driver, a civil servant, a doctor, a clergyman. When he retires from active work, he is still regarded in much the same sense - as a retired bus driver, a retired clergyman.(27) No doubt one of the reasons for some people preferring the psychology of Jung to Freudian (depth) psychology is the fact that they feel that the/

the Jungian acknowledges the spiritual implications of man's becoming while the Freudian would not at all interpret his task, in the case of psychotherapy, for example, as involving any interpretation of individual religious views.(28)

Yet there are some common sense things to be said about Freud and Freudian depth psychologists by way of positive contribution to religious understanding and practice. Most obvious is the influence of depth psychology (and its clinical counterpart, the practice of psychoanalysis) upon the development of an improved theory and practice of pastoral care. Another clear and positive contribution is the effect of Freudian discoveries upon our understanding of stages in religious development which go hand in hand with stages in individual development in general.(29) Other important contributions which may be singled out are as follows: depth psychology has discovered a side of human existence, how a philia and an erōs relation are united with sexual attraction or fulfilment, which should not be obscured again by idealistic or moralistic fears and claims. The appetitus of every being to fulfil itself through union with other beings is universal and underlies the erōs as well as the philia quality of love. It can be said that an element of libido is present even in the most spiritualized friendship and in the most ascetic mysticism. No matter how saintly a person is, libido is a part of his humanity;(30) the works of depth psychologists provide the material for a complete phenomenology of power relations/

relations (describing, as depth psychologists report their clinical findings, the bearing on the encounter of individual with individual, of individual with a group, of group with group, of group with nature);(31) depth psychology has provided tools which reveal that human expressions can mean something quite different from what they seem or are intended to mean, and which give unexpected possibilities of discovering the intrinsic claims of a human being;(32) depth psychology has helped rediscover the Biblical realism which was covered by an idealistic and moralistic veneer of self-deception about man.(33) This re-discovery is resultant (in part, at least) from the new insights into the deeper levels of human nature; when the religious quest is rightly understood, depth psychology has given new grounds for declaring its importance and its legitimacy in human life (This is no doubt more the case with the neo-Freudian depth psychologists - W.R.D. Fairbairn, and a close follower of his, Henry Guntrip, as well as Erich Fromm, for example - than with those more loyal to Freud's original doctrines.); depth psychology has provided new insights for understanding the distortions of the religious quest; and depth psychology has made available tools that can be put to use for the actual enrichment of religious doctrine itself (e.g., the doctrine of justification by faith (alone), as instanced in Ephesians 2: 8-10, seemingly almost incomprehensible to many ears, is substantiated by the demonstrations of depth psychologists that the release of therapy does not rise directly out/

out of personal effort, however hard and compulsive, but out of an acceptance, a relaxation, a sort of surrender to life as it actually is.)(34) The existentialist can easily claim that depth psychology gives support to existentialism, for example, by helping to describe the dialectics of the situation which results when man makes himself the centre of the universe. The restlessness, meaninglessness, and emptiness of man's trying to play God can be explained in part by depth psychological explanations of the resultant inner conflicts and disturbed inter-personal relations.(35)

In addition to Freud's negative view of religion (seeing it as an illusion and as a defensive ego reaction - but recall that he also saw religion as a vital power in human life, stating, "Of the three sources in human life which can dispute the position of science, religion alone is a serious enemy."),(36) still another aspect of his rejection by many involves the rigorous psychical determinism he maintained.(37) He felt that a subjective feeling of freedom is unjustified and that the deeply rooted belief in psychic freedom and choice must give way before the claims of a determinism which governs even mental life.(38) In place of the illusion of freedom which many espouse, he said there is something which can be called real freedom. One of the tasks of psychoanalysis (as therapy) is to foster this freedom, not by setting out to abolish the possibility of morbid reactions (to an unconscious sense of guilt, for example), "but to give the/

the patient's ego freedom to choose one way or the other". (39)

On the whole Freudian depth psychologists are

> marked by a particularly strict belief in the determination of mental life. For them there is nothing trivial, nothing arbitrary or haphazard. They expect in every case to find sufficient motives where, as a rule, no such expectation is raised. Indeed, they are prepared to find several motives for one and the same mental occurrence, whereas what seems to be our innate craving for causality declares itself satisfied with a single psychical cause. (40)

But, in reality, human freedom comes only through growing awareness of determinism. The degree of such awareness is what decides whether biology and culture oppose one another or discover some tolerable accommodation. In a qualified and practical sense personal freedom results only through the awareness of one's particular determinisms, especially as regards the kind of accommodation or position between the id (one's impulses) and the super-ego (the social - ethical and moral - demands of one's life situations). To recognize consciously the nature of these forces does not render personal decision unnecessary, but it is to have the battle of values carried on in the open. (41) This seems to represent Freud's basic assertion regarding determinism and free-will.

Now, what do we have to say in reply? We (as theologians or simply as individuals concerned about truth) can counter with the idea that all deterministic systems tend to be self-contradictor

Freudianism/

Freudianism holds that belief, for example, is determined by the unconscious. Do Freudians suppose that their own beliefs are unbiased in any way?(42) We can say that the debate or issue between determinism and free will is as much a phantom problem as that between mind and matter,(43) that a radical determinism is self-stultifying, and in order to be consistent, must be applied not only to our volitions and our attitudes, but also to our reasoning processes as well. We can reject the view that our personal convictions of valid argumentation and of freedom of volition are the effects of (physical or) psychological causes acting in a purely deterministic manner.(44) We may reply that though there certainly are cases where we think we are freely making up our minds with regard to a decision when we are in fact moved to it by psychological factors of which we are not (consciously) aware, though there no doubt are times when the reasons we give for our actions are illusory rationalizations of non-rational wish-fulfilments; nevertheless, such instances are in fact relatively few.(45) But, unless we have achieved a very high degree of self understanding, we will most likely only be deceiving ourselves about the fact that we genuinely are making objective decisions regularly and consistently.

If we are not careful as we seek a way around or through the rigorous psychic determinism of depth psychology in our effort to bolster the case for the dignity of man as a rational being, we/

we quite likely will exaggerate his rationality beyond all reasons and sensibility.(46) Just how self-determinate is man, anyway? Unless the individual is endowed with an ego structure which is relatively free from unsolved unconscious conflict, the irrationality of his being will cancel out the rationality of his being to the extent that he will be ruled, in a marked sense, by his own unconscious - his thinking, feeling, and acting will be determined by the irrational forces within. We may say that

> to be a person means to be a being who is not a mere item in process, not a mere function of environment, not a mere product of forces which grind on in mechanical necessity to their pre-determined end, but rather one which, while rooted in the process, stands in a measure above it and is able to rule it to freely chosen ends, (47)

but we need to exercise care lest we have the individual standing so far above the determined processes of life that he becomes a creature whose will is completely plastic so that he can shape all things, in particular his own behaviour, to his own ends.(48) For many individuals the thought that what they are about to think, feel, or do is already determined is very absurd, though people are quite apt to find no such absurdity in the supposition that the (immediate as well as the total) futures of others are so determined.(49)

We may counter with the statement that "The falsity of determinism lies simply in the dogma that the future is already determinate. . . . if this were so there would be no future; the/

the future would be already past."(50) Yet even here we must acknowledge that to the extent an individual is able to decide he will inevitably do so in the way his priority scale of values requires. Furthermore, the individual will choose not on the basis of what he thinks is best or what he professes the best to be, but on what he really feels (and here the unconscious exercises tremendous influence)(51) is of value in his life.

The freedom of will which may be claimed for men is a limited freedom even at its best. Man can only be free, not in the sense that there are no causes determining his actions, but in the sense that his own ideas are among the causes determining them. His acts are determined, in some measure, by the final causes and not alone by the efficient causes, by his own ideals and purposes and not solely by 'external' (including irrational forces) causes acting upon him. He is free only in the sense that he can (partially) determine his actions by his ideas as to what constitutes his own good. Though the individual can act in accordance with the apparent good, his conception of the good can all too easily be distorted by his own self-centredness, by his own self-involvement. The individual can determine (to a measure, at least) his own acts but he can do so only in accordance with his own character structure. He is in bondage to himself and cannot by striving alone overcome this enslavement. Theologically, the individual may rid himself of particular sinful habits but that is not to rid himself of sin.(52) Depth psychology says there is one possible/

possible road to psychic freedom - through the recognition of biological, cultural, and psychic determinisms. It is not an accident that the individual is as he is. Only an understanding of the factors that have affected his becoming can release him from blind bondage to them. Freedom is illusory unless it is based on concrete, insightful self-knowledge.(53)

The challenge to objective realism in religion which arises in Freudian psychology, though nothing like as serious as that posed by dialectical materialism, for example, and not representing nearly so many people as Marx-Leninism with its hardened orthodoxy, is, nevertheless, of such consequence that it cannot be passed off with a confident shrug of the shoulders. Any philosophy or theology which professes to deal with religious truth in contemporary terms must come face to face with Freud's ideas regarding religion. And if Freud cannot be adequately answered, then the chances that an honest religious faith can be held by present day men and women are slight indeed. If the Freudian position is fully warranted, there is no way - either by revelation or any known means, whereby an honest and reasonably intelligent individual can be a believer in any objective sense.(54) It seems that the theological school should be quite willing to deal with 'the challenge of Freud' and set forth very clearly its answer to this negative view of religion or of religious experience.

The authority and genuineness of religious experience are viewed by (some) Freudians in such a way as to see the idea of God/

God as simply an image which the mind of man has projected because he tends to personify his own ideas.(55) It is impossible to brush aside as irrelevant (theologically) any view which tends to deny that the 'divine-human encounter' can be taken as a meeting between two persons (or two spiritual beings). The contention that the 'voice of God' may be the individual's own thoughts or some aspect of his personality structure projected from himself and then heard, as if he shouted to the hills and took the echo to be the hills in reply, must be reckoned with.(56) Man's desire for reassurance and security must be considered when dealing with the source(s) of religious belief. Sometimes a particular belief in a specific individual is a delusional transformation of reality. Too often specific beliefs are in reality fantasy of the first order. Though we may not be able to agree with Freud(ians) in a complete rejection of the reality of religious experience - if we did we certainly would have poor excuses for being theologians and even parish clergymen - for all people (if there are very many present day Freudians who do view religion in this manner), we cannot help but see much truth in his (and their) analysis of the neurotic use(s) to which religion can be converted and employed. How easy it seems to discard Freud(ians) by referring to that "delusional transformation of reality" which he (they) regards as the essence of religion.(57) Neither can we discard him by referring to his statement that "religion would be the universal obsessional neurosis of humanity".(58) We now know that/

that he was right about some individuals, at least. This makes him somewhat relevant, and not totally irrelevant. Freud and his followers, plus a host of the present day depth psychologists, need to be heard for what they have to contribute toward an understanding of how emotional needs determine (in part) the acceptance of religious belief. But if these were the only determinants of the acceptance of religious belief, the intellectual foundations of an individual's faith would be extremely weak. Then it probably would be best to accept the uncompromising rationalism voiced by Freud (59) when he said: "Ignorance is ignorance; no right to believe anything is derived from it." (60)

If theology is reason at work, seeing everything else, especially human experience, in the light of faith, so discovering the applications of the principles of faith in all aspects of human experience that human efforts are illuminated and converted to their proper ends, (61) then the reason put to work in arriving at theoretical and practical conclusions needs to be a highly refined reason. By this is meant simply the fact that the reason applied to the task must be sufficiently free from undue influence by irrational forces in the psychic make-up of those exercising the reasoning functions that relative objectivity results in the place of pure subjectivism. A reasonable theology, resulting from the exercise of a genuine reasoning attempt, and not a theology resulting from rationalization (in the depth psychological sense), is the hoped for end. Without joining

with/

with those who maintain an "uncompromising disparagement of reason",[62] it is fitting to call for an examination of the revelation a theologian has in his attempt to 'reason' a spiritual truth. The theologian, as well as the average parishioner, needs to try the spirits that be, to see whether they are of God (I John 4: 1), or whether his own (unconscious) needs have unduly affected the revelation he has received.

Of course, care needs to be exercised even by a depth psychologist lest he become so involved in looking at the depths of human existence that he lose sight of the heights, or become so intrigued by the depths that the heights have no value in his thinking.[63] Let depth psychology remain depth psychology, the depth psychologist a depth psychologist, but let us learn from them. Let us not, in the heat of our desire to expose the errors of Freud and thus remain 'pure' in our contending for the faith which was once delivered unto the saints (Jude, verse 3) refuse to consider anything and everything he had to say. The fact of the matter is that Freud's basic beliefs require incorporation in any philosophical presentation or theological treatment that is to be relevant to the best knowledge and insight that man has into himself and the world in which he lives.[64]

A second look at Freudian (depth) psychology may reveal that

> the whole of Freudian psychology, not in what it declares but in what it implies, is really a striking proof of how remarkably spirit and nature, animal impulse and spiritual freedom, are compounded in human existence.[65]

Thus/

Thus it is evident that depth psychology, rightly utilized, can greatly assist in re-establishing man's connection to life, from the standpoint of psychological depth as well as spiritual magnitude. (66)

The Significance of the Unconscious*

Depth psychology has enabled us to look deeper within ourselves than we have ever looked before. Because of the impact of depth psychology's challenge, coupled with our own willingness to look at ourselves long enough to see beneath the surface, we have come more and more to distrust the seemingly unruffled exterior of an ordinary life. We have had our eyes and our understanding opened to a much deeper depth into which the disturbances of life may be repressed. We have come to understand something of how essentially dangerous and unstable - even explosive - this condition of repressed disturbance must always be. We have also come to know that many forms of emotional and mental illness harassing people to-day are nothing but the revenge which individuals take upon their sham serenity by way of conflicts which/

* The emphasis here is not on the significance of the unconscious for theological education per se, but rather on the significance of the unconscious for understanding human nature (or individual and group behaviour - thinking, feeling, and action), an understanding which the theological school must seek and convey to the student who is preparing for the parish ministry. The theological school that concentrates on the understanding of the divine nature to the near-exclusion of coming to understand the individual who responds to the Divine Being and His revelation is neglecting to consider the significance of the respondent. It is necessary to know Him who speaks or has spoken, who has revealed and who continues to reveal Himself, but not to the near-exclusion of closely considering him who hears and who responds to the divine revelation.

which, instead of being faced with courage and resolved with calculated determination, are dealt with in a most evasive manner - denial by repression or some other form of escape.(67)

Those who might feel that such a knowledge of what does go on beneath the surface of consciousness would leave the individual less religious (after he had come into a more complete knowledge of his own unconscious) than he was before he sought to know himself truly in depth need to hear the testimony of such men as William Brown, Oxford philosopher-psychologist-psychotherapist, who says

> One would expect, . . . that deep analysis would leave the patient less religious than he was before. My own experience has been the exact opposite of this. After an analysis (for scientific purposes) . . . , my religious convictions were stronger than before, not weaker. The analysis had indeed a purifying effect upon my religious feelings, freeing them from much that was merely infantile and supported by sentimental associations or historical accidents. But the ultimate result has been that I have become more convinced than ever than religion is the most important thing in life and that it is essential to mental health. The need of forms and ceremonies is another matter, far less fundamental. . . . Although mere emotionalism and religiosity is diminished, the essentially religious outlook on life remains unimpaired. (68)

But, of course, the significance of the unconscious lies in more than the mere fact of its negative or harassing influence upon the individual's life. The very nature of the unconscious is dynamic - not static nor totally inert. The unconscious is not even sluggish. Its dynamic character makes possible a creative potential,/

potential, which, when released in positive ways, tends toward an enlarging and enriching of life. Yet it must be admitted that the unconscious is largely built up and structured by the process of burying and forgetting (repressing) precisely all that was most difficult and disturbing in early life. The analysis of an adult's psychic structure may prove, however, that the unconscious has changed very little through the years. (69)

Depth psychology is in a position to give us a much clearer picture of the unconscious than many of us seem to have. The mistaken assumption that the unconscious is entirely separate from the conscious and acts independently of it does not hold. Though there are many ideas existing in the unconscious which have never been present in consciousness, though the unconscious is a strange world of primitive images - often of a bizarre nature, a world of passions, hatreds, and resentments quite foreign to the normal conscious self with which we are familiar, (70) there is an important sense in which the unconscious is complementary to consciousness. Whatever has been excluded by repression from the conscious self gathers strength in the unconscious and forces itself back on the individual again. If normal self-assertion is inhibited it does not retreat to the unconscious like a scourged slave to his dungeon. The form in which the repressed impulses re-appear may be just the opposite of their original direction, yet the unconscious is striving, even though blindly, to restore balance to the psychic structure of the unbalanced personality. This might be called compensatory retaliation from the unconscious for the/

the repressions which prevented the necessary psychic factors reaching consciousness. But this move on the part of the unconscious so often fails to solve the problem because it is blind, not consciously understood. It is only as the real problem is brought into consciousness that the true psychic balance is restored and integration fostered.(71)

Whether a content of the mind is conscious or not depends upon the magnitude of the energy invested in it and also upon the intensity of the resisting force. There are actually two qualities of unconsciousness, the preconscious and the conscious proper. A preconscious idea or memory becomes conscious easily because the resistance is weak. An unconscious idea has a more difficult time reaching consciousness because the resisting force is strong. In reality there are practically all degrees of unconsciousness - from the memory which is 'on the tip of the tongue' to the memory which can never become conscious because it has no association with language,(72) or the symbolism utilized by the individual.

The unconscious is a vast storehouse of everything the individual has experienced from the time of his birth. Traces may be hidden or forgotten but frequently become alive again at times of emotional or physical stress. The unconscious is always active, in operation twenty-four hours each day. To see the unconscious as a mere repository of experiences is to overlook its dynamic character. The mind of man is much like an iceberg, most of which is submerged and therefore unseen. Beneath the surface is layer upon/

upon layer of memories recorded in minute detail, much like a laminated pike. Experiences are buried at varying depths, and there seems to be a free flow of material between the various levels, much like the flow of materials between the conscious and unconscious levels. The individual clings to all of the past events in his life. This is due largely to unconscious mechanisms. Startling as it may seem, the individual never escapes the influence of his thought, words, and deeds as he experienced them, felt them, or expressed them. So much of the individual's conscious behaviour is motivated by unconscious desires that it frequently becomes exceedingly difficult to determine when his conscious behaviour is the result of conscious decisions or determined by the deep, inner, psychic motivations of which he is not in the least aware.(73)

The unconscious cannot be considered solely a matrix of impersonal instincts. It includes, rather, a world of real persons whom the individual has taken into his own psychic structure (mind) along with parts of himself still tied emotionally to these persons, still reacting to them - all this thrust out of consciousness. In many instances the unconscious is an unhappy world predominantly inhabited by figures who actually represent the frustrating aspects of the individual's experiences with adults, chiefly his parents, when he was in infancy and early childhood. The unconscious is (or can become) a bad, upsetting world because it includes too often only that side of life which the/

the individual wants to forget.(74) If he really forgot it, he would be rid of the bad. But it is not forgotten (i.e., become oblivious, ceasing to exist). It is banished to the unconscious where it continues to exist, either lying dormant or attempting to reappear in consciousness in another form.

The unconscious seems highly skilled in the use of evasive and defensive tactics.(75) At times the unconscious can become so menacing that the ego becomes afraid. There can be such intense moral conflict within, for example, that the individual experiences an acute anxiety attack.(76) On the other hand, the unconscious can provide a ready escape for the individual who does not <u>will</u> to see just what sort of person he really is.(77) (Of course, the term itself can, and has been so used, become a sort of dumping ground for unwanted ideas or asocial behaviour, etc., but the sense indicated here is that the individual 'uses' his own unconscious for his own convenience, refusing to see himself as he actually is, repressing the truer picture he would have of himself if he allowed his real impulses to enter consciousness.) However, we need to be careful not to paint a picture of the individual so determined in every case by his own unconscious that he is not really ever responsible for his own behaviour.(78)

The unconscious area of the psychic structure is undoubtedly the disturber of our conscious peace.(79) Yet our present knowledge of the unconscious should move us to re-examine the depth of the appalling disorders of modern life.(80) We should even/

even be at the place where we can distinguish between a ministry which is merely supportive to the conscious ego and that ministry which seeks to bring about changes in the deeper unconscious. Until this is possible how can one truly minister to the individual who feels in his unconscious that he has no rights, or who fears and hates God?(81) In the unconscious God can become an outsize of the threatening parent, for example, to a child. When that child grows up he most likely will fear evil rather than love good; he will be afraid of vice rather than love virtue.(82) Such a distorted conception of good, even though it is unconscious, prevents the individual from responding to the good.

We have learned enough from depth psychology to know something of how dangerous the unconscious can become.(83) Unconscious motives work with very clever rationalizing to gain their desires.(84) Not only does the unconscious become a tyrant to the individual himself, in many instances unmet needs continue to so load the individual's attitudes with subtle demands and unconscious tendencies to exploit other persons for his own satisfactions that he is quite unaware of his efforts to use others for his own ends.(85) This can even occur in a clergyman's life - and the parishioners then become things to be manipulated. Yet depth psychology has an unusually fine gift to bestow upon the individual who is willing to pay the price of receiving the gift - freedom from the tyranny of the unconscious.(86) This liberation can be a freeing of the individual from the tyranny of his own repressed unconscious/

unconscious conflicts, and it can also be a freeing of the individual from his need to exploit others for his own gain.

But let us not see the unconscious as a hibernating beast which when awakened does nothing but harm. We must see the tremendous importance of the repression, rather than the deliberate facing, of antisocial drives and impulses, and consequently their preposterous unconscious propensity to return again to try to break into consciousness. We also need to recognize the lawless, savage element of the personality which demands immediate gratification of every desire under the threat of impulsive murderous assult if frustrated - the unconscious, primitive id.(87) We likewise need to see what a tyrant the (unconscious) super-ego can and does sometimes become, forcing the individual to pay and pay and pay again through the nose for the slightest infraction of the 'rules'.

We must learn to accept the unconscious (part of ourselves). This will mean being prepared to face it, to know it, and to allow it to come or return to consciousness (awareness) whether we like its contents or not. Only then can it really be dealt with. We also must learn not to misinterpret and fear it as pure evil. We need to see it as a (frequently) aggravated state of natural energies or needs. Once the fears responsible for the aggravated state have been exposed, once the emotional reactions have been normalized, the next step is to set in motion the fusion of 'nature with/

with individual social, moral, and spiritual values, those appraisals of life in and through which the individual can really live. Let the individual know that in his unconscious mind he is both more immoral and also more moral than he thinks himself to be.(88)

We also need to see that just as there is a preposterous extreme of what we feel is bad in the unconscious, there is an equally preposterous unconscious propensity to create and reconstruct even beyond the possibilities of reality. In the unconscious there is a knowledge of 'beyond reason' extremes of good and bad.(89) There reside in the unconscious, or there is the very potential there waiting to be tapped by the appropriate means, untold possibilities for good. The most significant of all individual religious experiences, that of the new birth (John 3: 3,7), or regeneration, takes place in the depths of the personality, at an unconscious level. This process of the new birth, or regeneration, is always unconscious, the work of the creative power of the Holy Spirit who works silently within the personality, unperceived by sight or sense, moulding the character and conduct from the centre. The regenerative process is apart from the will of man, but not in defiance of that will - forcing God upon the individual in the sense of his having absolutely no choice or desire whatsoever. This regenerative act or process has effects which reach the conscious level and bring about various results, but in itself is/

is not known to consciousness. This regenerative experience cannot be a conscious one, though many mistaken ideas of what it means to be a Christian, a 'believer', find root in the idea that conscious striving to live a 'good' life, reading the Bible, praying, attending church, being a good neighbour, living by the Golden Rule, makes one a Christian. All these should be true of a Christian but not one nor all of them make the individual a Christian. It is the gift - which must be received, for it can be rejected - of the Holy Spirit whose purpose it is to transform. It is because regeneration occurs on the unconscious level that the well-spring of emotion and will is affected and redirected into new channels. The unconscious is the source of actions, desires, motives, and thoughts. When the individual is regenerated, a transformation begins and continues. There is a new power at work in the individual's life which becomes manifest ultimately in outer conduct and manner of living. (90)

The question is frequently raised as to whether the unconscious remains untouched by the regenerative act, and therefore continues as a source of evil and rebellion. The position taken here is that a new and supernatural driving power is introduced into the unconscious, resulting in a redirecting of impulse and emotion. The Christian is not expected to destroy (if he could) nor repress his impulses, but rather to redirect them into new and useful channels of personal expression. The individual does not/

not forfeit nor lose his identity, his individuality. What goes on in his unconscious is constructive rather than destructive. A new motive for living, a new affection, a new love object has been found, and the mind (the heart in Biblical language) is not empty, lonely, nor unsatisfied. The New Testament refers to this new experience as Christ dwelling in the heart by faith. The response to the new direction of living is made with the total personality. If the individual is not regenerated in the deeper levels of his personality, then he is not regenerated in the true sense of the term. He may have experienced (more than once) a conscious conversion to a religious belief, to a particular following, but he has not been born again, for that must occur in the unconscious.(91)

Though the intention is obviously not to explain away religious experience with a discussion of the significance of the unconscious, the intention to explain religious experience with a discussion of the psychological (and religious) significance of the unconscious is likewise missing. It simply cannot be done.(92) While (some) aspects of some religious experiences can be explained psychologically, and the resemblance of certain 'religious' experiences to pathological states has been unusually well demonstrated,(93) when one has discussed consciousness and unconsciousness, he has not exhausted the matter of religious experience. To explain religious experience in terms of the workings of the unconscious would be akin to making the mistake of Hegel/

Hegel in seeking to centre religious need and truth in reason, or of Kant in the will, or of Schleiermacher in feeling,(94) though it does seem to come much nearer the heart of the matter. Freud cannot be declared completely wrong,(95) for individuals obviously do construct a god which meets the needs of their own unconscious strivings. Ultimately, however, the value of a religious experience depends upon the nature of the object which evokes it.(96) If the god is in the individual's unconscious, or at least is an idea there which can be projected into a 'god', then an examination of the unconscious should reveal just what sort of god there is. If (the) God has dealt with the individual primarily through the individual's unconscious, then an examination of the unconscious (as well as the conscious psychic structure) will only reveal the response of that individual to (this) God, and not God himself.

If we say that God reveals Himself to us, if we hold that He deals with us in terms of our regenerative experience by dealing with us primarily in our unconscious psychic structure, if we say that genuine religious experience belongs to that category where the human contribution is least apparent, it would be a mistake to rule out as quite unrelated the Scriptures, one's home experiences, or his individual make-up, for example, because all of these, and more, have had their influence in bringing the individual to that place where God reveals Himself to him in 'religious experience'(97) (regeneration, some revelation, prayer/

prayer, forgiveness, knowledge of God, or decision to do some specific task). The individual's psychic make-up obviously determines in numerous ways the nature of his response to God, but it cannot determine God, who is love (I John 4: 8), who is light (I John 1:5), who is spirit (John 4: 24). The individual's psychic make-up will determine in many ways how he responds to the working of the Holy Spirit, but it cannot determine the Spirit of truth, whose business it is to guide into the way of all truth (John 16: 13).

The Holy Spirit operates at, or appeals to, all levels of consciousness. For example, He appeals to the conscious level (not exclusively, however) through the Word or by way of a sermon, a hymn, or even a painting. In terms of the pre-conscious it may be said that He causes us to recall or remember past experiences. We have seen above how that He deals with us at the deeper unconscious level(s) in terms of the regenerative process. The Holy Spirit may be looked upon as the origin of those good impulses which spring from the unconscious, as well as the power which inspires the individual to translate them consciously into action. Not only does the Holy Spirit operate at heights which far transcend our highest aspirations (our best conscious thinking), He also moves within the deepest and most inaccessible tracts of our being by his immanent omnipresence. Below the limits of consciousness are levels of existence inaccessibb to the conscious ego, yet which are familiar pathways to God's all-prevailing Spirit./

Spirit.(99)

Where worship is experienced in its fully developed form, it is the total activity of the total personality, and involves activity, which, if seen in isolated acts, might not appear to be acts of worship at all. Too, the individual is not able to perceive his unconscious mental processes directly, but in an act of public worship which is genuine worship the process of identification must be in operation - the individual is identified with the gathered community of believers. In learning (religious education) the process of introjection is in operation. The development of the individual's moral sense is largely an unconscious one, though the conscience develops to become a conscious censor of morals.(100) As the individual listens to a sermon, a hymn, a public prayer,(101) as he views some audio-visual presentation, as he meditates in private, he may be identifying with some person or idea, sublimating an otherwise asocial impulse. He may even 'worship' God consciously yet live under the unconscious domination of other aims.(102) An act of confession (on the part of the individual directly to God or as an act of open declaration to the clergyman or another trusted person) can release unhealthy impulses while expression of such impulses brings sorrow and disillusionment instead, and the repression of these impulses is a choking restraint stifling the individual.(103) The fact of the matter remains that the meaning of any and all behaviour can be understood only if we look at both/

both the conscious awareness and at the deeper levels which influence personality and affect its acts, but which are not ordinarily recognized in consciousness.(104)

The implications of the increased understanding we now have of the bearing of unconscious psychic phenomena on individual behaviour (thinking, feeling, and acting) demand a rethinking of many of the issues in traditional theology. How does the Holy Spirit deal with the individual at the different levels of his psychic structure?(105) What is the relationship between prayer and the unconscious?(106) How free is the individual to choose right and wrong, good and bad, and how responsible is he for his own behaviour?(107) What is the relationship between religious symbols and the unconscious?(108) How, in fact, can the clergyman (or other religious worker) establish contact with the parishioner's unconscious, whether it be in relation to worship, or in a situation such as requires pastoral counselling?(109)

Oskar Pfister was right in characterizing the unconscious as the world of the spirits of earth. Abundant spiritual life is buried (or is potentially) there and cries out - with many expressions which must be adequately interpreted - for deliverance. The clergyman whose sight has been sharpened by many of the insights of depth psychology can see before him an increasing number of miseries caused by repression and other unconscious denials of reality. The number of miseries is rapidly multiplying because as civilization becomes more complex repression seemingly becomes/

becomes more necessary. A lack of understanding (on the part of clergyman, educators, even doctors) of the causes of these unhealthy repressions adds to the individual's plight.(110)
(To whom shall he go? Beware of how you talk disparagingly of people going to psychiatrists when what they need to do is see a man of God! People are going to turn to the person they think will be most understanding of their situation and who will have a 'sure word' for them about their problems.)

The religious worker, be he theologian or the practitioner of the cure of souls in the local parish setting, who overlooks or discounts the significance of the unconscious in terms of its psychodynamic influence upon consciousness has overlooked or discounted that aspect of personal existence which provides the rootage for the intuitive response to awareness of God,(111) as well as the springs of creative living.

The Nature of Anxiety.*

In a general sense anxiety is a reponse to a real or an assumed danger which threatens the personality from within. The endangering situation is (usually) not in the external environment but within the individual himself. Anxiety is further characterized by the fact that the situation (the supposed object of danger) is/

* Cf. the Addendum, pp. 850 f.

is not clearly perceived.(112) This results in the individual feeling that he is somewhat (or altogether) helpless in the face of a situation with which he cannot cope. He does not clearly perceive the situation, therefore he cannot formulate an effective plan of action to cope with the thing which he 'feels' but which he cannot see, hear, smell, nor touch.

Anxiety is not to be confused with fear. A simple differentiation is that fear is an emotional reaction to a situation in the <u>real</u> world, whereas anxiety is an emotional reaction that seems unjustified or out of all proportion to whatever danger is actually or apparently involved. Such a description is complicated still further by the fact that in anxiety, even though the individual's emotional response may be in itself a conscious reaction, the situation arousing and stimulating the emotional response may be completely unconscious. Some psychologists think of anxiety as a kind of by-product, while others think of it in a dynamic sense, as an influence that starts things going, as a cause.(113)

Anxiety covers an enormous area. It is said to be one of the distinguishing characteristics of our time. Those who do not experience anxiety are said to be the dead, the dumb, and the deluded.(114) It is sometimes referred to as the sickness of Western civilization.(115) The great majority of people are affected by it.(116) It is the key-idea in the psychological approach to human problems, occupying much the same place in (the/

(the theories of) clinical psychology as the idea of sin in theology.[117] Yet we need not look for an individual who does not at some time and in some manner experience anxiety. All people experience anxiety - even those who love God as nearly as they can with their heart, mind, soul, and strength - even those who have been successfully psychoanalyzed experience anxiety. Anxiety is a part of being human. When it is absent, there are only animals or robots.[118] (And even animals can become neurotic, we hear!)

The term anxiety is usually considered a translation of the Danish and German Angst, or the French angoisse. Various individuals, especially translators, prefer other terms for anxiety - dread,[119] fear,[120] or mental pain.[121] Regardless of what term is used,[122] a psychological climate of conflict and uncertainty is experienced,[123] but seeing all anxiety as harmful or as something to avoid may be over-stepping the issue. A case can be made for the suggestion that a certain amount of anxiety is good for the individual.[124]

Kierkegaard seems to have been the first to engage in a psychological study of Angst, being "the first opportunity he found to deliver a broadside against the Hegelianism which was introduced into Denmark by Heiberg and Martensen."[125] Pfister comments that this work which was first published in 1844 is not so much a psychological study as a metaphysico-theological speculation about Angst. It is, nevertheless, full of keen observations/

observations which are not wholly invalidated by an abundance of misstatements resulting from generalizations drawn from Kierkegaard's own anxiety-neurosis, an illness he failed to understand. That anxiety can occur as a substitute for a sense of guilt is one of Kierkegaard's shrewdest observations, though perhaps he should have investigated more closely the relationship between sensuality and anxiety.(126)

Kierkegaard defined or characterized Angst as a sympathetic antipathy and an antipathetic sympathy. He felt that his definition was confirmed by language because people speak of a sweet anxiety, a sweet feeling of apprehension, a strange anxiety, or a shrinking anxiety. While fear and similar concepts refer to something definite, anxiety is the reality of freedom as possibility anterior to possibility. He likened anxiety to dizziness, saying that the feeling of dizziness (experienced as one looks down into an abyss while standing on the precipice) is caused as much by the eye as the precipice. Thus anxiety is the dizziness of freedom. There are two expressions of Angst: objective Angst in nature and subjective Angst in the individual. Anxiety is the psychological state which precedes sin, comes as near as possible to it, and is as provocative as possible of anxiety. A precise and correct lingustic usage associates anxiety and the future. Anxiety is the last psychological state out of which sin breaks forth with the qualitative leap (into sin). He felt that though we usually hold that paganism lies in (is determined/

determined by) sin, it would be better to say that it lies in anxiety. As soon as psychology has finished with anxiety, it then should turn it over to doctrinal theology.(127)

Martin Heidegger followed Kierkegaard's approach in dealing with anxiety from the metaphysical and religious rather than the psychological viewpoint. He distinguished between Angst and Furcht, saying that Furcht (dread) involved some dangerous object while anxiety occurred when the individual felt himself threatened by some internal entity. The cause of anxiety is the mere fact that the individual is within the world. The value of anxiety is that it calls the individual back from a formless merging with the universe (i.e., with the unknown), that it allows conscience to discover guilt, and points towards a transcendent reality which is an essential part of reality. He declared that a lack of love and a sense of guilt which is an expression of disturbance of love towards the normative power (God) are causes of anxiety.(128) There is no fear (φόβος) in love (ἀγάπη) (I John 4: 18).(129)

The most thorough psychological study (or treatment) of the problem of anxiety is certainly that of Freud.(130) In an earlier view he held that certain pathological manifestations of anxiety resulted from imperfections or rather from inhibitions of the love life taken as an impulsive activity. A bit later he described anxiety as the reaction of the ego to the internal danger of a threatening inhibition. When he came to reformulate his ideas (in 1925) he characterized anxiety as the punishment of infantile Oedipus/

Oedipus desires which are interpreted not only as prohibited desires for love but also as hate - a tendency towards aggression, sadism, destruction - and consequently as guilt, thus causing the conscious ego to become aware that punishment is threatening. Coexistent with the anxiety arising out of guilt - which must be taken as dread of a severe punishment - Freud sees a real dread and more particularly the anxiety caused to the ego by the super-ego (the conscious part, roughly the conscience). This is a normal anxiety but it assumes a morbid intensity in neurotics. Only a diametric difference exists between Freud's deviations of Angst and the sense of I John 4: 18. The Johannine text regards love in a spiritual sense while Freud takes it in its primary and sexual meaning (libido) - and Freud insisted that he meant everything denoted by love when he used the idea of sexuality. (131)

Freud viewed anxiety as a painful emotional experience produced by excitations in the internal organs of the body, resulting from either internal or external stimulation and controlled by the autonomic nervous system. Though he felt that anxiety differed from other painful states (such as pain, tension, or even melancholy) by some specific quality of consciousness, he did not name the determining quality. Anxiety is a conscious state; though the individual could be unaware of the reason for his anxiety, he could not be unaware of the feeling because an anxiety not experienced is nonexistent. Though Freud saw anxiety as synonymous with the emotion of fear he preferred the term anxiety to that of fear./

fear. Fear is usually thought of as denoting apprehension and dread of something in the external world. One can be afraid of internal dangers as well as external ones. (132)

The ego actually has three sources of anxiety to cope with. Easiest to perceive are those threats posed by the outside world. These threats are recognizable as a result of experience and become signals for anxiety even when no longer appropriate. A second source consists of the inner promptings of the id, striving for the kind of an expression the ego has learned (rightly or wrongly) to consider dangerous. The third source is the self-condemnation of the ego by the superego - when the ego permits the id impulses to get out of hand or otherwise infringes upon the requisites of conscience. (133) The sole function of anxiety is to act as a danger signal to the ego, thus enabling the ego to institute measures for dealing with the danger when the anxiety signal appears in consciousness. (134)

Freud differentiated three types of anxiety: reality or objective anxiety, moral anxiety, and neurotic anxiety. These types do not differ among themselves in any qualitative manner, each having the single quality of unpleasantness. Such a distinction of types does not mean that the individual experiencing the anxiety is aware of its source. In fact, an anxiety state may have more than one source, becoming a blend of any two or even of all three types. Though the anxiety is painful and wanting it abolished would seem a natural desire, it performs a very necessary function in alerting/

alerting the individual to dangers without and within. Once alerted the individual can do something to avoid or counteract the danger. Unless the danger can be averted, anxiety piles up and eventually overwhelms the individual. We speak of this as a nervous breakdown, (135) though the term is not very descriptive of what actually happens - the ego breaks down.

In reality anxiety, experienced as a painful emotional awareness of a danger in the external world, one's experiences during infancy and childhood are most important. Because the immaturity of the individual does not allow him to cope effectively with external danger, fears are more easily acquired. Freud considered the birth trauma as the prototype of all later anxieties. Fears are practically all related to and derived from early experiences of helplessness. For this very reason the young child should be protected from traumatic experiences. The child can and must be guided and taught to react to danger, to react effectively when the alarm of anxiety is sounded. (136) Countless individuals carry a fear of the dark, for example, into adulthood where, if they do not overcome it, a fierce battle with oneself must be fought before the darkness becomes friendly - if it ever does.

The neurotic anxiety aroused by a perception of danger from the impulsive strivings of the id is actually a fear of what could possibly happen if the anti-cathexes of the ego failed to prevent the instinctual object-cathexes from discharging themselves in/

in some impulsive action. Such subjective anxiety is morbid, even if it does appear to some degree in almost every sensitive person. Neurotic anxiety may appear as a free-floating type of apprehensiveness which readily attaches itself to any more or less suitable environmental circumstance. The individual is actually afraid of his own impulsive nature, afraid lest the id, by constantly exerting pressure on the ego, will seize control of the ego and reduce it to helplessness. Sometimes this free-floating anxiety is a fear of fear itself. (137)

Another form of neurotic anxiety appears as an intense, irrational fear, the characteristic feature being that the intensity of the fear is out of all proportion to the actual danger of the object of which the individual is afraid. Phobias seemingly involve every possible object from cats to cancer, from mice to little men. The fear is irrational because the mainspring of the anxiety is in the id rather than in the external world. The individual may actually desire what he fears. Sometimes phobias are augmented by moral anxiety when the desired but feared object is such that an ideal of the superego would be transgressed if the desire became fulfilled. For example, a woman may have an irrational fear of being sexually assaulted because she really desires sexual experience, but her superego rebels against the wish. This is clearly intra-psychic conflict. The id says, "I want this"; the superego replies, "How unthinkable!" The ego can only add, "I am afraid - very much so." (138)

Neurotic/

Neurotic anxiety may be observed in panic or near panic reactions. Panic behaviour, as when an individual goes berserk - feeling so tense and so upset that he had to do something or explode, is an extreme form of a reaction often manifested in less violent forms. It is witnessed when an individual does something completely out of character with his usual behaviour. Acting out one's impulses reduces neurotic anxiety by relieving the pressure which the id exerts upon the ego. Yet impulsive (acting out) behaviour usually results in an increase of reality or objective anxiety when the act evokes a threatening reaction from the environment. Even though normally well-controlled individuals usually regret their impulsive actions and emotional outbursts, there is a measure of relief resultant from the explosion. (139)

While the symptoms of morbid anxiety are the expressions of objective fear, there is no outside present stimulus to justify them. Neurotic anxiety is based upon reality or objective anxiety in the sense that the individual must associate an impulsive demand with an external danger before he learns to fear his own impulsive character. Neurotic anxiety is usually a much greater burden upon the ego than reality or objective anxiety. Experience teaches us how to cope with external dangers, but since neurotic anxiety springs from a province of one's own psychic structure, it is much more difficult to deal with. It is really impossible to flee from it. No matter what form neurotic anxiety takes it means that the ego must carry an extra (heavy) load. The weight of the anxiety can be much heavier than the actual day's work. (Such anxiety frequently/

frequently cancels out intelligence to the extent that an individual of far above average intelligence performs even below average in terms of his achievements.) Neurotic anxiety is not the exclusive possession of neurotic people, however. Relatively normal individuals experience neurotic anxiety (at times), but it does not control their lives to the same extent. The real difference between a neurotic individual and the so-called normal person is one of degree - the borderline is indeed shadowy. (140)

Moral anxiety, the third type which Freud differentiated, is like neurotic anxiety in that its source is in the individual's psychic structure. The original fear from which the anxiety arises is an objective one - the fear of the punitive parents. As the individual develops the parental authority becomes internalized. This internalized agent, the superego (or conscience, but the two terms cannot be viewed as synonymous) now threatens to punish the person for doing or thinking that which transgresses the perfectionistic aims of the ego-ideal which have been laid down in the developing personality by the parents. The conscience corresponds to the child's conceptions of what the parents and others in authority feel is morally wrong (bad), while the ego-ideal corresponds to the child's conception of what they consider morally right (good) - the two subsystems making up the opposite sides of the moral coin, the superego. Moral anxiety is experienced as feelings of shame and guilt in the ego, aroused by a perception of danger from the conscience (or the superego).

One/

One of the very ironies of life is that a virtuous person experiences much more shame than an unvirtuous person, the reason being that the mere thinking of doing something bad or wrong (in terms of one's moral standards) leads to the virtuous person feeling ashamed. (141)

Oscar Pfister, the Swiss clergyman and psychoanalyst, who adopted many of Freud's views (and practiced psychoanalysis in a limited sense) while still continuing his parish ministry, sees two chief causes of Angst: an interference with the impulse towards love in general and a sense of guilt (a special form of this interference) in particular. The interference involves a damming of primary, of moral or religious love as well as inhibitions of self-love, love of others, and love of God. The inhibition which predominates will depend on the individual's need for and claims on love, and on external circumstances - though some internal connections exist. No anxiety arises from guilt without some damming of or injury to love. Pfister explains that

> the love so affected may be love of God (or generally the individual's positive attitude to the moral order of the world), the love of neighbors or the love of self. Such an injury can take place at the level of the impulses; it may affect the patient in relation to himself, in his capacity for enjoyment and self-esteem and in his altruistic feelings and endeavors; or it may influence his aesthetic attitude, his religious love or other manifestations of love. It may operate in one or more fields or in all. It should also be noted that a deficit of love in one field may induce a surplus in another. (142)

Though/

Though Pfister recognized a general meaning of Angst (the emotion which occurs when danger arises), he held that a careful terminology would speak of real anxiety or dread (Furcht) only when a danger existing in the external world causes the emotion. Its psychic content cannot be exactly stated. In its intenser forms anxiety is non-pleasurable, being among the most 'dreadful' and most 'frightful' things an individual can experience. Sometimes an element of pleasure can be traced, explained in part as a form of masochism (e.g., a fear of - the anxiety associated with - examinations can be accompanied by a sexual stimulus with or without secretions). Feelings of guilt, inquisitiveness, aggressiveness, and other tendencies do sometimes contribute to the situation resulting in a 'pleasurable' anxiety. Side by side with this dread or real anxiety, which is based on a genuine danger and which should be carefully distinguished from anxiety proper, exists an emotion having exactly the same objective characteristics but not correlated with any external danger (or else is connected with an event so insignificant, even though unpleasurable, that the anxiety it causes is completely out of proportion to the danger involved).(143)

Pfister refers to Wilhelm Stekel's differentiation between anxiety and dread - (Furcht) always relates to a definite object while anxiety (Angst) applies to something unknown - and notes that he considered anxiety to be the neurotic sister of dread, though the types of anxiety described by him - each having a definite/

definite object - ran counter to his definition. Pfister himself proposed to use dread where there is an external danger and anxiety where the same emotion is observable without the external threat present. He felt that his distinction would occasionally meet with difficulties because it depended on objective cognition, particularly regarding religious anxiety. He knew that neurotics suffering from anxiety would 'feel' an external objective danger where a courageous, healthy individual would find none. He also called attention to a merging of Angst and Furcht, mixed anxiety. A negligible cause of dread becomes a tormenting anxiety when the dread is intensified by anxiety. He felt it was really significant to note that some neurotics who were apt to experience intense anxiety from an absurd and slight external cause were at the same time capable of showing extreme coolness and unusual courage when in the face of a real external danger. (144)

Pfister saw a very close connection between anxiety and love. He defined love as "a sensation resulting from a need and directed towards an object promising satisfaction, the sensation being one of attraction and inclination." He felt it necessary to distinguish the subject, the object, and a function abiding or existing between the two and undertaken by the subject but frequently attributed to the object. Sensation and will are the characteristics of the function, and there is no such thing as love without an object. Love may be connected wholly or predominantly with sensuality. At a higher level it is caused by real/

real or assumed aesthetic, ethical, intellectual, and religious values, and may be directed primarily toward the subject or toward the object. Functions of the will are always contained in the sensation of love. Every experience of love is accompanied by bodily sensations. Even total ethical love admits an element of impulse determining its direction. In the Protestant view this impulse is judged by an ethical and religious standard which treats impulses as neither good nor evil in themselves, judging them according to their harmony or discord with this standard. (145)

Love can be hindered in many ways. A child's love can be rejected while he is met by a deficiency of tenderness, care, and understanding - the result is a withdrawal of love which may have severe consequences. The child's outgoing love ceases to approach the desired object, resulting in a lasting restraint of love with far-reaching isolation and an 'inward toward the centre' character development in all its numerous forms. There is a transformation of love into hate. Again, contemptuous and harsh treatment can cause feelings of worthlessness (inferiority), which, if intense enough, may assume the character of anxiety. If the impulse toward freedom is severely restricted (by interference with the physical desire for movement or even by a form of mental restraint, for example) there may be induced in the individual having a strong desire for individual freedom a predisposition to anxiety. Want and distress (in practically any sense) often contribute cogently to the promotion of anxiety, but strong inhibitions/

inhibitions of love or life induce anxiety only if (when) the individual fails to find an adequate compensation or substitute (sublimation) for the object denied him. In the case of mixed anxiety (a combination of Angst and Furcht) the origin requires a predisposition to anxiety and consequently a damming back of love. Where such a predisposition does exist trivial causes precipitate full volumes of anxiety. The cause may be so strongly united to dread that the dread may appear as the full cause of the emotion. The stronger the predisposition to anxiety the more insignificant the danger which seemingly precipitates it can be. Kierkegaard correctly observed that anxiety contains a desire and also the anxiousness to escape. (146)

Anxiety (frequently) contains a meaning hidden from consciousness. It can contain a warning, serve a moral function which, together with the real cause of the anxiety, lies within the unconscious. Non-religious anxiety as well as that having a moral or religious content may have the function of warning, improving, or punishing. Metaphorically it does the work of a censor, but it usually does this very inadequately. Some individuals experience anxiety because they are tormented by guilt. Others, though innocent, are presented by 'fate' or 'destiny' - which, of course, contains a sensation of guilt, but the feeling and the sin to which it is related are repressed. Even anxieties which have a non-religious character (i.e., lack of specific ethical and religious tone) should concern us because/

because they may have arisen from ethical or religious conflicts. Consequently, they may be - in fact, generally are - closely connected, both psychologically and therapeutically, with problems of Christianity.(147)

Walter M. Horton observes that recent psychology and theology have done much toward an understanding of the symptoms, cause, and cure of sin. The cultural analysts, notably Karen Horney, have contended that neuroses are caused by deeper and wider factors than individual traumatic experiences. A competitive society tends to generate a form of collective neurosis in all its members. By asking whether culture is the ultimate environment conditioning the neurotic, there is opened a way for a deeper diagnosis. Paul Tillich insists that the anxiety from which our age suffers is not a mere pathology due to contingent causes but that its deepest root is existential anxiety, inevitable in all cultures for finite creatures. Reinhold Niebuhr has shown how existential anxiety - innocent and necessary in itself - leads over into various sins by way of unbelief, pride, and sensuality. Between Karen Horney's theory of neurosis and the theology of sin in Niebuhr and Tillich there is a noticeable convergence. Kierkegaard's studies in dread (Angst) and despair which are rich both in psychological insight and theological vision have deeply influenced both theories.(148)

Reinhold Niebuhr declares that "man, being both free and bound, both limited and limitless, is anxious". His anxiety is the inevitable concomitant of the paradox of freedom and finiteness in/

in which he is involved, the internal precondition of sin - though anxiety itself is not sin. Anxiety is the inevitable spiritual state of the individual because he stands in the paradoxical situation of freedom and finiteness. Niebuhr refers to Kierkegaard's statement that anxiety is the psychological condition which precedes sin and adds that his analysis of the relation of anxiety to sin is the profoundest in Christian thought. Niebuhr does not agree with Luther who held that the state of perfection before the Fallwas completely free of all anxiety. Luther overstates the case. Ideally, anxiety is overcome by faith, but a life totally without anxiety would lack freedom and not require faith. (149)

Anxiety, the internal description of the state of temptation, must not be identified with sin because there is always the ideal possibility that faith would purge anxiety of its proneness toward sinful self-assertion. Christian orthodoxy has consistently defined unbelief as the root of sin, an the sin which precedes pride. Ideally, faith in the ultimate security of God's love could overcome the immediate insecurities of life, but the freedom from anxiety which Christ commands (Matthew 6: 25-34) seems possible only where a perfect trust in divine security is a reality. Is such perfect trust and the resultant freedom from anxiety possible (or, what is the probability of it)? Anxiety must be distinguished from sin partly because it is its precondition and not its actual condition, and partly because it is also the basis of all human creativity./

creativity. Man is anxious, not only because he is limited and dependent - yet not so limited as never to know his limitations, but also because he does not know the limits of his possibilities. Nothing he does can be regarded as perfectly done. Higher possibilities are revealed in each achievement. However, it is not easy to distinguish between the creative and destructive elements in anxiety. The individual may in the same moment experience anxiety over not becoming what he ought to be and also over ceasing to be at all. (150)

The errors one makes in his search for perfection are never solely due to his ignorance of the limits of conditioned values. They (the errors) always show some of his tendency to conceal his own limits which he himself knows only too well. The basic source of temptation resides in the individual's inclination either to deny the contingent character of his existence (in pride and self-love) or to escape from his freedom (in sensuality), by becoming lost in the intricate activities, interests, and processes of existence. The constructive and destructive aspects of anxiety are indissolubly related by reason of man's anxiety to realize both his unlimited potentialities and to transcend his dependent and contingent existence. When anxiety conceives it brings forth pride and sensuality. When the individual attempts to raise his contingent existence to unconditioned significance, he falls into pride. When he attempts to escape from his unlimited possibilities of freedom, from the dangers and the accountability of/

of self-determination, by losing himself in some 'good', some natural vitality, he falls into sensuality.(151) But he does not escape anxiety.

Paul Tillich says that in recent years the combined efforts of depth psychology and existentialist philosophy have resulted in a sharp distinction between fear and anxiety, in a more precise definition of each of these concepts. He sees two kinds of anxiety; existential, or ontological, and non-existential, or pathological (neurotic), but holds that even pathological anxiety is a state of existential anxiety under special conditions. The first assertion about the nature of anxiety is that it is "the state in which a being is made aware of its possible non-being" or in shorter form, "anxiety is the existential awareness of non-being". It is not the abstract knowledge of non-being which produces anxiety but the awareness (consciousness of feeling) that non-being is a part of one's own being. Anxiety is finitude, experienced as one's own finitude, the natural anxiety of man as man, "the anxiety of non-being, the awareness of one's finitude as finitude". Though anxiety and fear have the same ontological root they are not actually the same. Fear has a definite object which can be faced or analyzed, attacked or endured. Anxiety has no object (or paradoxically, its object is the negation of every object). "He who is in anxiety is, insofar as it is mere anxiety, delivered to it without help". Anxiety is independent of any special object which might produce it, being dependent only on the/

the threat of non-being. Anxiety cannot be conquered, as a fear can, because no finite being can conquer its finitude. Anxiety, the awareness of finitude, is ontological; fear, as related to a definite object, is psychological. Fear and anxiety can be distinguished, but not separated, because they are immanent within each other. The element of anxiety in every fear is determined by the fear of death. Anxiety not modified by fear of an object, naked anxiety, is always the anxiety of ultimate non-being. In the immediate sense anxiety is "the painful feeling of not being able to deal with the threat of a special situation". A more exact analysis reveals that in anxiety concerning any special situation there is anxiety about the human situation as such implied. The anxiety of not being able to preserve one's own being underlies every fear and is the frightening element in it. Anxiety strives to become fear because fear can be met with (some) courage, but it is impossible for a finite being to endure naked anxiety for more than a flash in time. The anxiety of a finite being over the threat of non-being is the basic anxiety of life. It cannot be eliminated, belonging to existence itself. (152)

There are three qualities of non-being or types of anxiety, according to the three directions in which non-being threatens being.

Non-being/

> Non-being threatens man's ontic self-affirmation, relatively in terms of fate, absolutely in terms of death. It threatens man's spiritual self-affirmation, relatively in terms of emptiness, absolutely in terms of meaninglessness. It threatens man's moral self-affirmation, relatively in terms of guilt, absolutely in terms of condemnation. The awareness of this threefold threat is anxiety appearing in three forms, that of fate and death (briefly, the anxiety of death), that of emptiness and loss of meaning (briefly the anxiety of meaninglessness), that of guilt and condemnation (briefly the anxiety condemnation). In all three forms anxiety is existential in the sense that it belongs to existence as such and not to an abnormal state of mind as in neurotic (and psychotic) anxiety. . . . the difference of types does not mean mutual exclusion. ... The three forms of anxiety. . . are immanent in each other but normally under the dominance of one of them. (153)

The anxiety of fate and death is the most basic, most universal, and inescapable anxiety - all efforts to argue it away are useless. Existentially, every individual is aware of the complete cessation of individuality (feeling of selfhood) which biological extinction implies. "The anxiety of death is the permanent horizon within which the anxiety of fate is at work." The anxiety of death dominates all concrete anxieties, giving them their ultimate seriousness, though they do have a certain independence and, normally, a more immediate impact than the anxiety of death. We categorize this group of anxieties as the 'workings of fate', thereby stressing a common element in all of them, their contingent character, their unpredictability, the impossibility of showing their meaning and their purpose. Fate could not produce inescapable anxiety unless death stood behind it. We attempt to transform the anxiety of fate and death/

death into fear. Only then are we able to meet courageously the objects in which the threat is embodied. (154)

The anxiety of emptiness results from the relative threat, and the anxiety of meaninglessness results from the absolute threat, of non-being to the individual's spiritual self-affirmation, his creative participation in the various spheres of meaning. Meaninglessness lies in the background of emptiness, just as death lies in the background of the vicissitudes of faith. "The anxiety of meaninglessness is anxiety about the loss of ultimate concern, of a meaning which gives meaning to all meanings", and results from a loss of a spiritual centre, the loss of an answer to the question of the meaning of existence, however indirect or symbolic it may have been. The anxiety of emptiness results from the threat of non-being to the specific contents of the spiritual life. The loss of a spiritual centre takes away the meaning of the specific contents of the spiritual life. Such a centre cannot be produced voluntarily, and any attempt to produce it only creates deep anxiety. "The anxiety of emptiness drives us to the abyss of meaninglessness." Emptiness and loss of meaning are expressions of this threat of non-being to man's spiritual life, a threat which can be described in terms of doubt. As long as doubt is creative, causing the individual to be aware of not having (or knowing) and spurring him on to/

to having (and knowing), he will not succumb to doubt. But when the awareness of not having (or knowing) swallows the awareness of having (and knowing), doubt becomes existential despair. Before succumbing to this despair the individual may cling to affirmation not yet undermined by his doubt (whether they are traditions, autonomous convictions, or emotional preferences). If the doubt cannot be overcome, he courageously accepts it while holding fast to his convictions. He takes the risk of going astray and the anxiety of this risk upon himself, avoiding the extreme situation until it is no longer unavoidable and the despair of truth becomes complete. Then the individual attempts another way out: surrendering himself in order to save his spiritual life. He escapes from freedom, as Erich Fromm has shown, in order to escape the anxiety of meaninglessness. Meaning is saved but the self is sacrificed. Fanaticism accompanies this spiritual self-surrender, and the individual's anxiety forces him to persecute dissenters. Viewed from any angle the threat to the individual's spiritual being is a threat to his whole being, revealed by the desire to throw away his ontic existence rather than face the despair of emptiness and meaninglessness. The death instinct (of Freudian depth psychology) is actually an expression of man's existential self-estrangement and of the disintegration of his spiritual life into meaninglessness. (155)

When the individual is required to answer what he has made of himself (he who asks is his judge, namely himself, at the same/

same time standing against himself), the resultant situation produces the relative anxiety of guilt and the absolute anxiety of self-rejection or condemnation. Within the limits of his own finite freedom man is expected to make of himself what he is supposed to become, to fulfil his destiny. Yet man has the power of acting against this fulfillment, of contradicting his essential being, of losing his destiny. A profound ambiguity between good and evil pervades everything he does and the awareness of this ambiguity is the feeling of guilt. The 'judge' side of the individual stands against the 'judged' side, giving a negative judgment which is experienced as guilt. The anxiety of guilt is present in every bit of moral self-awareness and can drive the individual toward complete self-rejection, to the feeling of being condemned (to the despair of having lost his destiny, not eternal punishment). Man tries to transform the anxiety of guilt into moral action, regardless of how far short of perfection and wholeness - oneness - it falls. This can lead to anomism - a denial of negative judgments and the moral demands on which they are based, or to legalism - a moral rigor and the self-satisfaction derived from it. In either situation the anxiety of guilt is in the background, breaking into the open periodically, producing the extreme situation of moral despair. (156)

These three types of anxiety are interwoven in such a manner that even though one type gives the predominant colour to a state of anxiety all of them enter into the colouring. They, and their underlying/

underlying unity, are existential - implied in the existence of man as man, his finiteness, and his alienation (from himself). They are fulfilled in the situation of despair to which they contribute, and one cannot go beyond despair. Without hope there is no way out. In view of this character of despair, all human life can be seen as a continuous attempt to avoid despair, an attempt in some measure successful for most individuals. (157)

Non-existential anxiety results from contingent occurrences in human life. There are several current theories, the Freudian explanation a notable one. In all of the theories there is a common denominator:

> anxiety is the awareness of unsolved conflicts between structural elements of the personality, as for instance conflicts between unconscious drives and repressive norms, between different drives trying to dominate the center of the personality, between imaginary worlds and the experience of the real world, between trends toward greatness and perfection and the experience of one's smallness and imperfection, between the desire to be accepted by other people or society or the universe and the experience of being rejected, between the will to be and the seemingly intolerable burden of being which evokes the open or hidden desire not to be. . . .

all of which - whether conscious or unconscious, admitted or denied, make themselves felt in sudden or lasting stages of anxiety. One weakness of these theories is the lack of a clear distinction between existential and pathological anxiety, and between the forms of existential anxiety, a distinction which depth psychological analysis alone cannot make. Anxiety turns the/

the individual toward either courage or despair. Courage resists despair by taking anxiety into itself. The individual who does not succeed in takihg his anxiety courageously upon himself can avoid the extreme situation of despair by escaping into neurosis, avoiding non-being by avoiding being.(158)

W.L. Northridge says there is no doubt about the aptness of describing the present times as the age of anxiety. Scientific advancement and social reform have all but abolished many of the anxieties previous generations experienced, yet there is more anxiety than ever. It is helpful, however, to distinguish types of anxiety in dealing with the overall problem. Rational or existential anxiety is referable to the actual life conditions in which individuals have to live, arising from existence itself, and threatening the existence of either the individual or someone who has emotional significance to him. As long as there seems to be a way out of the life situations precipitating anxiety, helplessness accompanying extreme anxiety is avoided. The individual's home situation, the competitive society in which we live, the fact that man is a moral and spiritual being and therefore experiences some feeling of responsibility for his actions, the fact that he can consider the future, the boredom and meaninglessness which life can seem to be, as well as the experience of guilt contribute to man's rational or existential anxiety.(159)

The second type Northridge points out is temperamental anxiety,/

anxiety, in which an over-sensitive constitution is the main factor. While it is known that an over-anxious mother can transfer (some of) her anxiety to her child, that a tense environment can and does affect a child, hereditary factors cannot be ruled out. The culture vs. biology problem, or the nature vs. nurture, explanation cannot be settled in a word. There is also morbid, or neurotic (and psychotic) anxiety, the core of which is expectant dread or general apprehensiveness. Psychologically, the individual finds himself in the grip of many phobias. The objects feared are quite harmless - the individual 'knows' this, but he 'feels' afraid just the same. Once an individual has suffered from a panic reaction and recovered from it he may fear a return of a similar experience and its overwhelming consequences. A really perplexing question for the clergyman is that of why does an individual who professes the kind of faith which is supposed to be the antidote to anxiety suffer from (even chronic) over-anxiety? (160)

The situations in life which precipitate or produce anxiety are indeed numerous. Though we know that emotionally stable, normally integrated, emotionally mature adults develop by being given properly measured mothering by relaxed and loving mothers during the first three to five years of their lives, we may overlook the fact that normally non-neurotic mothers made tense by <u>real dangers</u> can inoculate their babies with their normal fears/

fears and thus cause them to grow into anxiety-ridden, neurotic adults, provided that these infants are more or less continuously exposed to normal tension in their normal mothers for the first five years of their lives.(161) Parents themselves may desire to avoid experiencing anxiety so strongly that they force their child(ren) to conform to a pattern which suits their own familiar ideas. Thus, in proportion as there is a neurotic factor in the parent's psychic structure, so it is likely that the child(ren) is (are) not loved for what he (they) is (are) and can become, but rather 'loved' in the inhibiting and stifling form approved of for fitting in, conforming, obeying, not being rude nor talking back, not asking questions - that is, for not having a mind of his own! How can such a child help but become anxious about life itself, coming to live (as he does) in his own unconscious with bad objects who exercise a perpetually disintegrating and demoralizing influence over him? Such a child always feels anxious, afraid, guilty, inadequate, inferior, nervous, no good, unable to cope!(162)

Though it seems unwise to shield children too much from family anxieties - for they sense the atmosphere and if not allowed to participate in the situation will probably feel bewildered and anxious, even troubled by a sense of guilt over the fact that they may have done something to bring about the trouble(163) - it must also be remembered that anxieties can be/

be learned just like other emotional attitudes.(164) Too, the individual may be exposed to hardships in childhood (or adulthood) which are faced in common by most others in his group (or family) but which are particularly intense for him.(165) Lack of understanding on the part of parents, teachers, and others can add to the developing child's distress. He senses that no one appreciates his plight. The tendency to develop anxiety states is intensified during the entire period preceding adulthood. In the girl this tendency is particularly strong at the time of the first menses. Girls previously relatively free from anxiety now suddenly display marked anxiety, and to a varying extent display it again every month. This anxiety manifests itself in a general tension and irritability.(166)

Grensted says that the distress experienced by an individual under conviction of sin is a condition like psychic conflict. The distress can take a form which is similar to neurotic anxiety.(167) An individual can even experience considerable anxiety from confronting a new idea.(168) The ladder of ambition and achievement is inevitably accompanied by the ladder of anxiety - anxiety containing a concern both for the adequacy of the artistic or social achievement and for the social prestige, which may follow immediately or even ultimately.(169) The individual's need for social approval, for feeling accepted by one's fellows, seems to be to a large extent a continuation into adolescent and adult life of the young child's need for the approval/

approval of his parents, while the anxiety and despondency caused by the sense of being outcasts from society corresponds similarly to the infant's distress over losing their love and support.(170)

The individual may experience anxiety over the very success his inner strivings demand. On the other hand, there may be such a strong fear of failure that the resultant anxiety may even end in the individual's not attempting any task, and thus he may fall prey to the pride which results from not having failed because of not having tried.(171) The individual experiences the anxiety of losing himself by not realizing himself and his potentialities in action and also the anxiety of losing himself by realizing himself and his potentialities in action.(172) Lurking in the background, like the beating of the heart (of which the individual may or may not be fully aware of any time), is the fear of death, the 'having to die' which determines much of the essential anxiety the individual experiences.(173) The person who figures that the worth of his existence does not lie within himself must deal with the fact that the significance of his life can be destroyed by forces beyond his control. Deep-seated anxiety is the result. Such anxiety may cause endless attempts to tighten one's grip on power and personal property. Yet these efforts only serve to evade the real problem, and the more desperately the individual puts his eggs in such baskets the more vulnerable he becomes. Far too often in this age of plenty the individual majors on <u>having</u> something significant rather than on the/

the more difficult - yet for more rewarding - <u>becoming</u> or <u>being</u> something significant.(174)

Anxiety may be the individual's reaction to an anticipated or even a real humiliation.(175) The source of anxiety may be the individual's efforts to attain virtue by himself. Anxiety may result from the preoccupation with one's individual salvation, being the anxiety lest he fail to attain with his own efforts victory over sin.(176) The world seems filled with people who feel that their chances are much better if by their own achievements they reach heaven; whereas, the New Testament clearly states that doing God's will is more a matter of faith (trusting the providence of God) than it is one of personal effort. All ways of self-salvation distort the way of salvation and anything which is imposed upon man's spiritual life by himself and by others remains artificial, and can only produce more anxiety.(177)

Whatever recourse the individual takes to allay his anxiety fails until he faces the real motivating power of his anxiety and conflict. If he looks for freedom from anxiety his search will never be fruitful because his anxiety is a characteristic of his existential nature. Yet, how easy it seems to make the anxiety a bit more bearable by causing oneself to feel that he deserves it. Trying to reduce anxiety by substituting a lesser anxiety (worrying about every little thing) for the greater problem allows the root cause to remain hidden and unconscious.(178) This is even worse.

Whether/

Whether the relief of (not the attempt to get freedom from but the constructive facing of) anxiety is accomplished by way of psychotherapy (and some forms of anxiety must be dealt with by this approach), or through healthy religious experience (ultimately this is the antidote to anxiety), or through a combination of both approaches - psychotherapy alleviating morbid and neurotic anxiety and religious experience providing the Weltanschauung necessary for living courageously in the present age, the individual will find his anxiety reduced when he achieves a harmony between his ideals and his unforced behaviour. Anxiety cannot be removed by training people in the use of empirical evidence and consistent reasoning.(179) It could very well be that the practical and relevant approach to the problem of sin for this age is through a study of the personal, social, and spiritual devastations which are the products of anxiety. Since anxiety is an undisputable reality of everyday life, and since people to-day are much more conscious of anxiety than they are of sin,(180) dealing with the psychological precondition of sin could be the most fruitful road to travel. Regardless of what approach is taken toward dealing with anxiety, the contribution of the theologian and of the clergyman in a parish ministry is of necessity such that

> he must participate in man's finitude, which is also his own, and in its anxiety as though he had never received the revelatory answer of "eternity". He must participate in man's estrangement, which is also his own, and show the anxiety of guilt as though he had never received the relevatory answer of "forgiveness". The theologian does not rest on the theological answer/

> answer which he announces. He can give it in a convincing way only if he participates with his whole being in the situation of the question, namely, the human predicament. (181)

This discussion of the nature of anxiety where depth psychology and modern existentialism (the revival of Kierkegaard, and the emphasis of Tillich, Heidegger, Niebuhr, and others) seem to come reasonably close together is intended to point up one thing in particular. As far as theological education is concerned - and the bearing of depth psychology on its procedures - the student must come to understand what anxiety does to the individual, must know something of its nature, and then he can understand how to formulate a Christian answer to its crippling effects. Any individual who purposes to combat or prevent any occurrence of any malady will do a much better job of it when he knows the 'enemy' well. If the theological student is going to be effective in preventing and combatting anxiety when he enters upon and pursues his parish ministry, he must have the very best 'basic training' possible. It is the responsibility of the theological school to see that he is well equipped for his 'front-line' warfare.

Guilt: Psychological and Theological

That the term guilt has more than one meaning to-day is practically a self-evident truth. Furthermore, to talk in terms of psychological (especially as the concept is used in depth psychology) guilt and theological guilt comes nowhere near exhausting what can be said about it. In legal circles in particular/

particular the concept of guilt (i.e., its meaning and usage) occupies a central place. The association of ideas resulting from the mere utterance of the word guilt would be tremendous. An exhaustive study of the concept of guilt would most likely exhaust the individual who attempted such a feat. Attempting to deal with even the psychological and the theological aspects of guilt would be greatly simplified if the term had a single meaning with respect to its usage in both disciplines. But to state that it is unfortunate that the term or concept does not have the same meaning in each discipline may be to overlook or refuse to see the possible value which could accrue from an attempt at distinguishing, then reconciling, the points of agreement and disagreement which exist as the concept finds general and special usage in both disciplines. Too, to set forth the title 'Guilt: Psychological and Theological' is hardly the same as setting psychology against theology, a 'Psychology vs. Theology' outlook or approach. It seems reasonable to think that each discipline has a contribution to make toward a better understanding of the idea of guilt - thus each stands to learn from the other.

The problem of guilt brings us right up to the point where depth psychology and the pastoral care aspect of the cure of souls come very close together. At the same time it is the point where the disagreement between the two disciplines emerges most clearly. Yet there is one very significant agreement: both seem clearly aware of the tremendously crippling, hampering, and tormenting/

tormenting effect guilt conflicts can and do have upon individual living. The experience of depth psychologists and the testimony of the Bible, speaking as it does in Psalm 32:3, for example ("When I declared not my sin, my body wasted away" - R.S.V.), seem to come very close to each other. On the other hand, it is precisely at the point where it is a question of a deeper understanding of guilt and its removal that depth psychology and theology disagree (182) - and also have too often failed to understand each other's position.

It will be helpful at the outset to distinguish two rather broad types of guilt: objective guilt, referring to overt acts of transgression against the law of God or the laws of man, and subjective guilt, perhaps most simply characterized by saying that it is the feeling (sometimes conscious but in many instance unconscious) the individual has when his conscience (or superego) condemns him. (183) Such a simple differentiation does not, however, make the clergyman's or the theologian's task easier. If anything, it increases the burden because the clergyman in the parish, in particular, is faced with the far from simple task of helping individuals to see and accept the objective guilt they are guilty of, and also leading them to the place of emotional growth and maturity where they can face and deal with their own subjective guilt, the condemnation of their own conscience (or superego).

For the most part it can be said that the matter of legal guilt is the concern of the judge, the lawyer, the criminologist, the/

the law maker, the law enforcement personnel, employees of prisons and correctional institutions, even the law schools, and, of course, the individual(s) (about to be or not to be) proven guilty according to law. Theological guilt is the concern of the theologian and the clergyman in the local parish. It should also be the concern of the layman or lay woman, too.

Guilt is the measure (of difference) between the 'ought' and the 'is',(184) and, in general, this is true for both objective and subjective guilt. In its most objective sense guilt refers to a breach of conduct,(184) where a man-made law, a law of God, a social custom, or clear-cut ethical standard has been violated. For the lawyer, the moralist, the sociologist, and the theologian, the guilt refers to an objective condition which arises from the departure of the individual's behaviour from some standard, norm or value accounted as 'good' and 'right', and for which the subject is responsible and blameworthy.(186) In a more subjective sense guilt may be considered as the accusative sense of failure. It is personal in the sense of accusing oneself and inter-personal in the sense of feeling that others will accuse. Depth psychologists may seek to reduce the sense of guilt and relieve anxiety for the sake of the individual's (emotional) health, while the clergyman may strive to induce and magnify a sense of guilt for the sake of spiritual growth. Thus the depth psychologist may hold the clergyman responsible for adding needlessly to the burden of human anxiety. That some (too many!) clergymen are clearly/

clearly guilty of this does not need demonstrating - it is too obvious to need portraying. On the other hand, the clergyman has felt at times that the depth psychologist is undermining the moral code when he works to relieve the person of (useless) guilt feelings. Suspicions have no doubt been exaggerated in both directions. (187)

It should be sufficient to say, nevertheless, that no responsible depth psychologist should consciously strive to rob his patient of any healthy moral standards or any mature religion which the individual might reveal during the course of their relationship. In fact, an internationally known psycho-analyst speaks of the importance of avoiding the error made by so many laymen (i.e., those other than psychoanalysts) to the effect that psychoanalysis 'removes' anxiety and guilt. He continues:

> Psychoanalysis, let us hope, diminishes the anxiety aroused by unresolved unconscious conflicts, but it can never remove anxiety derived from exigencies and pressures yet to develop. Psychoanalysis can indeed alleviate certain guilt feelings which are attached to the idea of an aggression which the individual never committed; it cannot remove guilt feelings properly attached to the aggressions which a person does commit or has committed. Many of the unconscious guilt feelings which people experience are attached to the wrong thing, and one of our objectives might be said to be to get peoples' guilt feelings attached to the "right" things.
>
> Hence, instead of being free from guilt feelings and anxiety feelings, the psychoanalyzed person may have even more of both than the unanalyzed person, but he will know where they come from and what to/

> to do about them instead of developing symptoms. He will know whether or not restitution can be made; whether or not penance is in order; whether or not easement can be found. And if they are not to be had, then he must have the courage to bear them cheerfully. (188)

From the theological standpoint there are at least two aspects of the problem of guilt which should be considered. On the one hand there is the fact of guilt, and on the other, the awareness or acknowledgment of guilt. The New Testament clearly states that "all have sinned, and come short of the glory of God" (Romans 3:23). "Behold I was shapen in iniquity; and in sin did my mother conceive me", exclaimed David (Psalm 51: 5). It was by the disobedience of Adam that guilt became a part of each individual's inheritance (Romans 5: 19). The Bible declares the universality of sin - which, in turn, makes the fact of guilt universal, also.(189) The fact of guilt involves the inherited guilt (the predisposition to sinning) of each individual and also the act of sinning, of transgressing the standards of God. The fact of guilt must be considered, however, in terms of the equality of sin, yet the inequality of guilt. Of course, where there is equal sin there can also be equal guilt in specific circumstances, but the inequality of guilt stems from the fact that personal behaviour and decision associated with the act of sinning have contributed not only to the degree of responsibility for the act but also to the degree of guilt involved.(190) Yet every sinful act involves a guilt which/

which cannot be weighed, much less stoned for, by the individual. (191)

The two principal terms employed in the Old Testament to denote the changed status (guilt) of the agent are רָשָׁע, rāshā, and אָשַׁם, āsham. The usage of rāshā suggests that the verb was primarily employed in a forensic sense, i.e., to pronounce guilty (Exodus 22:8), while the corresponding adjective is used of the guilty as opposed to the innocent (Deuteronomy 25: 2). The term āsham is also used to imply guilt (Genesis 26: 10, Proverbs 14: 9, and Jeremiah 51: 5; for the verb, Numbers 5:7 and Ezekiel 25: 12, towards man; Leviticus 5: 19, toward God). (192) The result of wickedness is the experience of guilt, āsham. The essential idea is the sense of guilt which the rāshā, the wicked man, experiences in his heart, and which he knows to be caused by the disruption of his relationship with God, a relationship he ought to have valued and cherished. (193)

In Pauline theology the fact of guilt stems from the fall of each individual through the weakness of his own physical nature. Paul does no more than draw a parallel between Adam's fall and that of each individual. His account of the origin of sin is that it springs into conscious life and being through the clash of "the law of sin" in the flesh with the law of God accepted by the inner man as his own (Romans 7:7-25). Salvation from the guilt (and power) of sin, or justification, and salvation from the power of sin - the power which the individual yields to in becoming guilty - or sanctification, are both beyond the individual's/

individual's own reach. To bring these two supreme needs of the individual within his reach, the work of Christ was necessary (194) in both respects.

The individual is guilty, but he may not be aware of his guilt, and he may not acknowledge his guilt even though he is aware of it. One ministry of the Holy Spirit is to convict of sin (John 16: 8, 9), to cause the individual to become aware of his guilt and even move him to acknowledge that guilt in confession and in seeking personal forgiveness. This ministry of convincing the individual of the meaning of sin and of exposing within the individual the nature and extent of his sin belongs altogether to the Holy Spirit. The clergyman or some other Christian may be instrumental in awakening the individual to his guilt, but even then the human aspect of this ministry does not make the clergyman (or lay person) the source of the awareness. Acknowledgment of guilt rests with the guilty individual's willingness to see himself as having missed the mark of God's standard for right living.

The individual who is convicted of sin has received good news, not bad. Yet, without the assurance of forgiveness beyond any merit of his own he could never have accepted the fact of his sin and guilt. The conviction, the awareness and acknowledgment, of his sin and guilt is a process moving from within, but made possible by a potential release that is far above and beyond his own doing. The judgment, inwardly accepted, is/

is already an indication of release. The individual still in bondage (to sin, still guilty in fact) cannot afford to admit the depth of his sin nor the extent of his guilt. In the language of judgment, the redemptive character of God's judgment can be accepted only by the individual who has, in some measure, received the reality of God's love. Judgment of any other kind is not Christian but is an escape from the claims of God in Christ. The redeemed individual is the only person who can face the enormity of his own sin and acknowledge the extent of his own guilt. (195)

The doctrine of the cross says that the problem of sin and guilt have been adequately met. (196) Christ takes upon Himself the burden of our guilt. One of the most inspiring aspects of the doctrine of salvation by grace alone is the belief that God's act of redemption has made it possible for the individual not to have to undertake the hopeless task of making himself good, by sheer, moralistic will power, before being able to come into the presence of God trustfully. But a word of caution is in order. One of the frequently valid psychological criticisms of theology is that theology has at times failed to carry the analysis of the implications of man's bondage to sin far enough. To laud the acknowledgment of guilt and human impotence as an indication of a high stage of religious insight in all cases, when at times these should be seen as indications of serious unresolved/

unresolved problems, is to be blind to some of the clear findings of depth psychology. When the theologian hastily states that the individual's guilt and impotence have been overcome in Christ, it is entirely legitimate to counter with the statement that this avails little unless guilt and impotence have been overcome within the individual also. Guilt overcome in theory still remains a part of the individual's experience. It must be overcome dynamically within the individual. Unless the act of faith taps or releases a power which removes the cause(s) of the individual's guilt, his guilt has not been cured, (197) though it may have been obscured. This is the danger of an easy religion!

The theologian and the clergyman would call attention to the possibility of going to the opposite extreme, namely that of suggesting that all feelings of self-reproach are incompatible with psychological health. (198) A healthy religion should aim at attracting people toward God. In so far as it is necessary to declare the wrath and judgment of God in order to give a complete picture of His love, it should be done. But to arouse guilt in the individual worshipper or communicant without also pointing to the Lamb of God who takes away guilt is clearly a misuse of the prophetic and priestly function of the clergyman's task. A wholesome religion will not initiate guilt and then leave the individual hanging in space, condemned by his guilt, but with no refuge. A wholesome religion will also strive to expiate that guilt. (199) In other words, a wholesome religion strives

to/

to see the individual experience guilt over the right things and also lead him in his religious growth to experience forgiveness and make proper restitution for this guilt. Furthermore, a wholesome religion will teach the individual how to handle his own guilt in a generally satisfactory manner so that he does not need to have the continued help of another human being in order to overcome his guilt.

H.H. Farmer says that it is possible to speak without apology of

> the interest of the human personality in achieving and maintaining its own proper maturity, albeit it is an interest which strictly speaking is not one amongst others, but one which in a sense underlies them all. It is, in fact, the deepest and most pervasive and most formative thing in embodied personalities, manifesting itself . . . on the highest levels in the ideals and aspirations and feelings of guilt and remorse of the moral and religious life. (200)

One truly important function of the clergyman is that of leading (teaching, directing, awakening) the parishioner to acknowledge his sin and guilt. The clergyman's task begins in his defining what God expects and then in showing the individual how he may have failed to meet these expectations. The clergyman need only to hold up God's standards of right living. Various illustrations of how people have failed to measure up in the past, how individuals are failing right now, and how they most likely shall continue to fail abound in the Bible - and life is filled/

filled daily with such examples. Of course, majoring on man 's sin and the consequent guilt is indicative of an incorrect concept of the nature of God. God is first of all a God of love, desiring that no one shall remain condemned (John 3: 17). To bring an individual to an awareness of his guilt, to lead him to acknowledge the guilt, and then to show him how his guilt can be overcome in the act of faith are the three aspects of the clergyman's task in shepherding the parishioner in his religious development. The more nearly the individual approaches what God expects of him the more conscious he will be of his sin and guilt - but he will also know best how to receive God's forgiveness daily. The most God-like is at once the most saintly and the most sinful (i.e., he is most aware of his sin and seeks to have it forgiven by daily acknowledgment of it before God).

And if the clergyman is to be adequate in leading his parishioners in accepting their own guilt, he must, of necessity, know what to do with his own guilt, too. He is as much under judgment as any one of his parishioners. He is as much in need of the grace of God as his parishioners. To love the unlovely and accept the unworthy are tasks not to be treated in any light-hearted sense. The clergyman, too, because of his own sin and guilt, is (was) unlovely and unworthy. It is psychologically necessary to see the good in bad people, to believe in the not so trustworthy, to continue to appreciate those who continue to be disappointing, if the clergyman is to serve in any effective manner/

manner those who are caught in the toils of baffling and frustrating situations. It is also theologically necessary if God is a forgiving and redemptive Father. It is personally necessary if the clergyman is to be free to accept hostility without returning it in kind and if he is to accept the parishioner's guilt without rejecting the parishioner.(201)

How is the individual going to learn to recognize his guilt? How is he going to learn what to be genuinely guilty about? The parent-child relationship during the most formative years is going to determine to a very large extent how the individual responds to guilt-producing situations. At one extreme will be that person who seems to have no sense of right and wrong, or to care so little that it seemingly makes absolutely no difference.(202) This is the psychopathic personality. At the other extreme will be the person so guilt-ridden that no minute of waking life is free from the anxiety of guilt. It may be said, therefore, that the goal is to see individuals develop who can and will experience guilt whenever it is appropriate in terms of an actual wrong committed. Cultivating a true sense of guilt seems essential for the healthy development of the individual personality.(203) Too, it is doubtful that many of the positive achievements of modern civilization would be possible without the peculiarly human capacity for feeling guilt and the prick of that inner stimulus we commonly refer to as/

(204)
as the conscience.

While the capacity for having (and developing) an inner sense of right and wrong may be God-given, the specific content of this inner censor is always learned. The actual origin of these unique feelings of guilt (when one violates some 'right') is found in the teachings of the parents and parent substitutes. This begins long before the individual remembers. The process of identification is a crucial one. At some point the child comes to feel with his parents, their ideals and wishes for him. He internalizes (introjects) these ideals and wishes (both conscious and unconscious, and these underlying unconscious feelings for him are tremendously significant) for him. In the ethical and religious areas the most important internalizations occur between the ages of three and six. The child does not understand very much of what he is taught, i.e., he does not realize the implications nor can he reflect on the material content of the teaching. In time he will identify with others whose teachings and attitudes may complement or be decidedly
(205)
different from those of his parents. In the home where religious and moral values are openly proclaimed, the child comes to sense that his parents stand under the same obligation of obedience that he does.

Thus the parents are in the position to guide the child toward health or illness, and toward experiencing rational, natural guilt or morbid, persecutory, neurotic guilt. Rational guilt/

guilt can be defined as a reaction of sorrow and shame over a specific wrong committed. Morbid, depressive, persecutory guilt is guilt not over actual deeds but over deeds done in unconscious fantasy, inner sins of thought and feeling.(206) One thing parents must learn to do is that of allowing their child to assert himself against them without giving him a feeling of guilt (else he will grow up to be nothing but a 'Yes' man or a genuine rebel). The child needs to be allowed to develop - assert himself - in an atmosphere where he is loved, valued, and accepted. Crushing his initiative will convince him that he is not to assert himself - and when he does, he feels guilty about having done so.(207)

One of the tragedies in a child's life is that he is made to feel guilty for things he should not be held accountable for under any reasonable circumstance - from making Mommie and Daddy 'nervous' to being a 'bad' boy or girl for spilling soup on clothing already quite soiled by many hours of play. It is no wonder that many individuals grow up to have a fear of God, to feel guilty over practically every infraction of life as they have come to see it as the result of their home background. Paternal disapproval of what a child does can arouse deep-lying feelings of guilt, resulting in deep inhibitions which come to prevent the individual's ability to do tasks associated with the parent's disapproval. On the other hand parents may so convey to the child the idea that he should be near-perfect that failure to/

to achieve the goals one's ideals hold up almost inevitably brings a sense of guilt and unworthiness unless such failure is adequately explained away or camouflaged.(208)

From the standpoint of depth psychology, guilt implies a condition of tension between the ego and the superego, which in turn corresponds to tension between the child and his parent. In both instances punishment is the normal outcome. Undoubtedly one of the most important results of the formation of the superego is the development of that mental condition described as feeling of guilt or sense of sin.(209) The individual unacquainted with some of the findings of depth psychology is amazed to learn something of the length to which the superego goes in punishing the person who seeks to evade its censorship. It can produce (with the ego experiencing the punishment) intense feelings of guilt, either conscious or unconscious, and accompanying the guilt, even in part derived from it, frequently appear an immense variety of physical and emotional symptoms. The intra-psychic conflict resulting from an unconscious sense of guilt may (usually does) appear in consciousness as something quite different.(210)

If the individual was aware of his feelings of guilt, he probably could handle them much better. Depth psychology knows of an unconscious sense of guilt which has associated with it an unconscious need for punishment.(211) This unconscious sense of guilt and its accompanying unconscious need for punishment constitute one of the serious resistances to successful therapy in/

in the case of the neurotic.(212) Usually the guilt came into being as a result of early psychic experiences and is constantly refreshed by new experiences.(213) The individual's unconscious guilt over his failure to use his full self can become worse and worse.(214) Even in adulthood the internalized parent is frequently more uncomfortable to live with than the actual parent was. He or she may be a constant goad or critic continually arousing guilt and fear. Sometimes the internalized parent is a very dynamic but equally unlikeable behaviour pattern which the owner struggles to repress and keep unconscious.(215) Guilt feelings (which are unconscious) may yet become so painful to the individual, so unbearable that he may do something to invite punishment from an external source in order to expiate his guilt and thus secure relief. The (neurotic or morbid) anxiety which results from the increasing pressure which his unconscious sense of guilt may produce may cause the individual to 'lose his head' and do something impulsive. The consequences of the impulsive deed are reckoned by the tormented ego, so prostrated by the tension it feels as the superego demands the impossible, thus producing overwhelming f elings of guilt, to be less painful than the extreme anxiety being experienced. The anxiety resulting from an unconscious sense of guilt is not only a signal of impending danger to the ego, it is also the danger itself.(216) The parishioner suffering from an unconscious sense of guilt needs more than a reassurance that everything is going to be just fine/

fine for him.

One note of caution should be sounded: the mere alleviation of guilt may be therapeutically dangerous. The guilt may be a defence against internal bad objects (the 'bad' parent, for example) and also a reaction to them. If the defence is simply lost or relieved, it may have to be made good by increased repression. The aims of psychotherapy are met, not by a mere relieving of guilt, but by going beneath it to its cause - the level from which neurosis springs.(217) This word of caution is significant for the clergyman because it bears on the matter of confession and the aspect of pastoral counselling sometimes referred to as hearing the parishioner out on his problem.

The clergyman deals with individuals who experience feelings of guilt in many ways. If he could be certain that every feeling of guilt was the result of the work of the Holy Spirit convicting the individual of some wrong he had done, then, perhaps, all would be well. The individual could be led to confess his sin and receive forgiveness for it. But the fact of the matter is that there is a very close parallel between the consequence of committing sin and feeling guilty over it and the feeling of guilt the superego causes the ego to feel when some standard of the superego has been violated.(218) If the Holy Spirit deals with the individual through the unconscious (as well as appealing to him by way of conscious means - hearing, reading, or seeing, for example), then it may be that the feeling of/

of real (rational) guilt results from the Holy Spirit's ministry through the superego. But every feeling of guilt which the ego feels from the tension the superego exerts upon it cannot be claimed as the work of the Holy Spirit. The so-called morbid conscience is not the work of the Holy Spirit - for one very simple reason, at least: the Holy Spirit wills wholeness and not illness. He is the Paraclete, the Comforter, the Spirit of the God of love.

Now it is true that one of the most important tasks of Christianity is the combating of anxiety, particularly the type arising from a sense of guilt. It should be the logical conclusion, then, that religious endeavour should aim at alleviating anxiety resulting from genuine guilt (one genuinely difficult task is that of discovering when the guilt is authentic) and at the same time striving to avoid arousing unnecessary guilt which will needlessly produce increased anxiety. The prime objective of the Christian answer to anxiety should be the optimum realization of love (ἀγάπη). Christian dogmatics should be a doctrine of Christian love devoid of an indulgence in moralism, a doctrine of love in the sense of the gospel of Christ's love. In (or behind) such a doctrine is a God of love. His attributes are goodness, justice, and mercy - and also an immense moral gravity. He is not afraid to inflict a painful punishment precisely because He is guided by goodness. His justice is an instrument of His love. It is not a sinister

power/

power binding the hands of mercy and undoing itself by transferring a deserved punishment to innocent persons. Since each individual is a child of God the nature given to him by a loving Creator makes love his destiny. This love is simultaneously human and divine. The great problems of mankind and civilization (and the problems of guilt which show themselves in many forms are one of the major threats to well-being) which demand a solution if humanity is to be preserved can be settled only by the aid of a scientifically proven and applied system of principles designed for the promotion of health fostering a most vigorous way of life based on love in the Christian sense. Mankind lacks the optimum of emotional and spiritual health because the love which constitutes its essence is missing. (219)

The Responsibility of the Theological School to the Theological Student

In addition to accepting and responding to the challenge of depth psychology, realizing something of the significance of the unconscious, hearing what depth psychologists have to say about the nature of anxiety and how one (special) form of anxiety is due to feelings of guilt over acts committed in fantasy but not in fact, the theological school can do several very practical things for the student. These 'things done for' are (will be) outgrowths of the implications of depth psychology for theological education.

To/

To begin with, it seems that the theological school could offer some advice (suggestions) on pre-theological courses for the individual who knows or feels fairly certain that he will in due time enrol in the theological school. As far as depth psychology is concerned, the suggestion might be simply this: get at least an introduction to dynamic psychology. This should not be construed to mean that the student should in a literal sense major in depth psychology, nor should it be taken as meaning that only Freudian psychology should be studied. Freudian depth psychology has stood the test of time for long enough to be able to allow other approaches to be considered. The dynamic psychology studied would in a general sense be that psychology which stresses the drives and motives behind individual and group behaviour. Depth psychology, however, would insist on the student being introduced, at least, to unconscious dynamics, and to his learning something of the potency of the unconscious as regards its influence on normal, everyday living. To contend that only unconscious processes have dynamic effects would be to overstate the case for depth psychology and to register a claim that depth psychologists would undoubtedly feel grossly misrepresented their position.

A second responsibility which the school should accept and meet involves the screening of the students for theological education. At first glance this is going too far, some feel, because it is attempting to tell the student whether or not he/

he should enter the Christian ministry - or, if he is already in it, whether or not he should continue preparation for a larger or more effective ministry. There are those who feel that since the individual is 'called' of God only, and not by men, only he should rule on his suitability for the task. Fortunately, not too many individuals who think along this line control the theological schools. The individual should be allowed to state his case, but he is not witness, counsel, judge, and jury - all in one.

The theological school has the right to ask the student not only for some evidence of a suitable educational background, for satisfactory personal references, and what he intends to do with himself if he is accepted and completes the study he enrols for, the school also has the right to ask the student to reveal what has motivated him in his decision(s) to enter (or train for) the ministry.(220) Furthermore, it seems that the school should attempt to determine (within reasonable limits) whether the individual has been satisfactorily motivated for the ministry, as well as determine his suitability in respect of character, academic competence, and physical fitness. The school must be concerned about the general emotional health of its students.

To call for a psychological examination of the theological candidate does not make each person so examined a suspect of having serious personality disorder. In fact, a psychological examination/

examination as such should not be used primarily as a means of screening out psychiatric cases. It is actually rare to find pathology which would exclude the individual from entering the ministry, and at the same time, so hidden that it had escaped the attention of those who had had contact with the student before he was given the psychological examination. This does not mean, however, that the psychologist will not find personality disturbances in the lives of the candidates who have appeared to be 'well-adjusted'. The problem of the examiner would be to evaluate the significance of his findings for the future emotional health and ministry of the given individual. (221)

Questionnaire-type examinations have their value, but, in the main, do not reach the unconscious in any satisfactory manner. The tests needed to tap and reflect the unconscious content of the individual personality are the projective techniques. The Rorschach test which is based on the interpretations which the testee gives to non-representational ink-blots is one widely known and used type. Another type, the Szondi test, is based on the affect elicited by portraits which do not reveal their psychiatric classification to the conscious mind of the observer. On this test an 'average' profile might be the following: the individual (candidate for or already engaged in the ministry) reveals a balance of his affectionate needs between personal and sublimated objectives. In the task of maintaining this frequently difficult balance he is aided to a good extent

by/

y the tendency to devote his aggressive impulses toward mpersonal goals and to subordinate them to the control of the uperego and to inhibit the display of personal emotions. He tends to hold on to the personal relationships he has formed and enjoys them. Characteristics of his ego are the repression of tendencies to isolate himself and a conscious or unconscious need to become a part of the transcendent relationship with the world. Various drawing tests which reveal how the individual places himself actively in his environment are also useful to complement the other two manifestations of the unconscious. (222)

The Rorschach is particularly illuminating because it tests the type of action and inaction with which the individual responds to a sequence of ten basic life situations. The 'life situations' are symbolized by non-representational structuring of the ink blots. In the Rorschach responses both personality structure and the structure of the individual plates (cards) are equally involved. This provides the most differentiated answer to the practical question 'What can be expected from the individual in these ten situations?' In the Szondi test the individual reveals the relative strength of the constitutional inborn needs which force him to make choices between definite objects limited to eight distinct categories. The drawing tests literally give the individual carte blanche for choosing how he expresses himself as a distinct organism, leaving all individualization of the basic forms (of the figures presented)

to/

phenomena will be determined by the peculiarities of his individuality. Most individuals are a mixture of healthy and unhealthy attitudes, behaviour patterns, desires, drives, motives, urges, and values. A crucial factor in the vocational decision is whether the individual's healthy attitudes and relationships are dominant (not necessarily in his overall living but more specifically as regards the choice or decision) but the general attitude toward life will have much influence on the choosing and response. For example, a deeply dependent individual will most likely be deeply dependent in his religious life. In an individual strongly motivated by anxiety, guilt, or hostility, these will be predominant. The individual who is basically defensive in his reactions will most likely be defensive against new religious insights and growth. Such an individual will also use his religion as a defense against growth. (231)

The question of how the school is going to help the student achieve this self-understanding raises administrative problems (e.g., the staff or professional persons to deal adequately with the students). It could not be accomplished over-night. This would make it expensive, but could there be money better and more wisely used? Here certainly is an instance where a few ounces of prevention could be worth pounds of cure in the future. If the school could so lead the student to mature self-understanding, many parishes would in the future receive a

more/

more effective ministry.

The very approach which the school took would be crucial. The counselling which would aim at the student's increased and mature self-understanding would be directed toward helping the student work out his decision rather than guiding him in a decision. Such counselling would be with a person, an individual student, and never with a problem. There is always the danger of dealing with a problem while the person is neglected (even rejected). While the counsellor would provide material from time to time which would bear on certain questions the student had, the approach would place the responsibility for these answers for the most part on the individual student.(232) It must be his decision. He is the individual who needs to achieve mature self-understanding.

The student who has been helped to an increased (even mature) self-understanding will have gained much insight into the dynamics of individual behaviour. However, there is a good deal more the theological school can and should do for him by way of academic activity. Just how the school goes about this will depend very largely on the particular school. The specific curriculum arrangements seem to the thesis writer to be such as can best be managed by the specific school itself.(233) The following suggestions relative to what should be included in the curriculum, suggestions which are closely related to some of the/

the implications of the findings of depth psychology for theological education, are put forth.

Though the student may have been introduced to dynamic psychology in his undergraduate courses, the theological school will want to show the relationship of personality growth and development to religious growth and development. Too, the theological school will most likely enrol students with no background whatsoever in dynamic psychology and therefore will find it necessary to provide an introduction in some suitable manner. An approach to understanding religious growth in the developing individual which has been widely adopted is that of tracing the religious development through the normal crises of life from birth to death. Studies of religious development at particular stages of life are now plentiful. A general course dealing with the entire life span in its religious aspect - infancy, (early) childhood, adolescence, young adulthood, adulthood, and aging and old age - might be the answer. The emphasis in such a course should be the dynamic self as it encounters God at (during) the various stages of life. How the individual responds (i.e., by outgoing faith, shrinking back in self-protecting compromise, or even in full rejection - and sometimes passing on unmindful that he has encountered God) should be characterized as extensively as possible. (234)

Everything the student needs cannot be done for him through one general course. The student should also be enlightened

on/

on the neurotic uses to which individual religious experiences can be appropriated. Perhaps one course (even if it is an elective) should be given on the neurotic varieties of religious experience. If this means having on its faculty a man with sufficient understanding of depth psychology to enable him to acquaint in as practical a manner as possible the students with the various neurotic uses of religious experience, then the school should seek such a man. Every knee of those in psychiatry and the allied professions has not yet bowed to Baal. The increasing recognition that psychiatry (and its derivatives) has (have) something to say to religious workers (and vice versa) is sufficient grounds for the theological school's taking another look at itself and re-ordering its curriculum accordingly.

Still another area of need involves what may be called 'the language of emotional stress'. What real value is there in an intricate knowledge of (Old Testament) Hebrew and (New Testament) Greek when the clergyman does not know the language of the defeated, dejected, depressed individuals who look to him for 'a sure word of prophecy' and cannot understand his philosophical and theological terminology? With regard to the clergyman's erudition it can be safely said that he should <u>have</u> it but that he <u>should not</u> 'wear it as an outer garment'. The exegete who writes for a theological journal is expected to know the original Scriptures and is considered properly attacking the problem/

problem before him when he pushes the matter to the nth degree. On the other hand, the exegete who speaks for God in a parish setting where people wrestle with life daily must be able to speak to their need in terms which they understand. This calls for more than a working knowledge of what is considered Basic English. It is necessary that the individual clergyman come to understand the ideational content (both conscious and unconscious) of the feeling and thinking of even the average parishioner. Everyday English will then be sufficient when the clergyman comes to know how to fashion the words and give them the needed emotional content to reach the troubled soul of the parishioner. Above all, the language of prayer should be the common tongue of the parish, with even Anglo-Saxon rather than Latin roots. The public prayers of the clergyman should include much of what the parishioner feels he needs to say to God. It was said of Christ that He knew what was in man (John 2:25; see also Matthew 12:25, Luke 6:8). The same should be said as nearly as possible on behalf of the parish clergyman. 'Nobody knows the trouble I feel' is too characteristic of the attitudes parishioners have with respect to the feeling they have towards their clergyman.

Another need involves what might be designated as 'a psychology of women'. Since practically all clergymen are male, a better understanding of the changing status, as well as the unique emotional make-up, of women seems necessary. In the past/

past depth psychologists have at times pictured women too much as 'castrated males'. While clinical experience does verify the fact that numerous women have not been able to accept their feminity (for a host of reasons) - envying the male, attempting to imitate him, and resenting the fact that she does not have exactly the same rights and privileges - a general psychology of women could not take such an extreme view with regard to all women.(235) The essential things for the theological student would seem to be an increased understanding of the psychic, as well as the distinct physical, uniqueness of women and those experiences in life which are peculiarly theirs (e.g., menstruation, motherhood, and the climacteric, at least). Too, it would be beneficial to the would-be clergyman to understand some of the peculiar problems which result when the woman assumes the masculine role in the family. Fresh problems will be introduced in those churches where women are ordained and called as parish ministers.

Still another need the student has is that of learning some of the basic principles involved in the co-operation of psychiatric, general medical, social work, and religious work personnel in the team approach to solving many problems which the parishioner may face. The clergyman has a specific role to fill - so do other professional persons. There is some overlapping, but, in general, a team approach to many issues in normal living will guarantee a much more satisfactory outcome. The many-

sidedness of some problems can be easily overlooked if they are not tackled by a team of workers simultaneously. The causes of the disorder may be confined to the field (of thought and practice) of the one investigating agency or person where the team approach is shunned.

One of the tested avenues whereby the student can learn how to co-operate with other professional persons is through clinical training. Such training would not only afford the student the opportunity to learn how to work with other professional persons but also to see himself and his idiosyncrasies and peculiarities in others (i.e., he will see himself 'reflected' by the individuals receiving some form of treatment or correction). Thus he will become much more aware (emotionally, as well as intellectually) of some of the cold, hard facts of his own humanity. Clinical training in a setting where many of the findings of depth psychology are actively used will greatly enhance his own self-understanding and his understanding of others. It will provide him with a real opportunity to determine whether he genuinely loves people and is interested in them or it will reveal to him that he is merely curious about oddities in people and at heart a 'do-gooder' not truly fitted for wrestling with life as it is found in the average parish setting. It will help 'make a man out of him'.

Just how far a given theological school can go in providing practical experience where many of the implications of depth psychology/

psychology find usage will depend in part upon how willing (236)
the faculty is to change from the more traditional approach which has not given but token consideration to the influence of the unconscious in religious (and normal) living. However, the setting up (or at least co-operating in the maintenance) of something like a laboratory in applied human relations where those unconscious mechanisms which strongly influence personal behaviour - particularly religious living - can be investigated is not beyond the limit of the overall responsibility of the school to its students. Working in conjunction with hospitals and departments of psychological medicine of medical schools, seeking the co-operation of the department of psychology of a nearby college or university, working with penal and correctional institutions, with children's homes, homes for the aged and infirm, taking advantage of whatever opportunities may exist or be created is not 'too practical' for the practical theology department of a theological school if that school is truly interested in seeing its finished products reasonably well equipped for the demands of the present day parish.

Next to increased self-understanding the student should be helped to understand as much as he possibly can about the dynamics of the pastor-parishioner relationship. (Self-understanding is considered the primary need because no clergyman can get very far in a ministry to and an understanding of others when he does not possess a reasonable understanding of himself).

In/

In this sense the thing he needs most to have some guidance in is how to dispense his own time or himself. Like the doctor, the most important 'medicine' he dispenses is himself. Just as in the case of the student in medical school or even the man in practice, who has no pharmacology to guide him in dispensing himself, so the clergyman has no clear-cut guide for going by as he deals face to face with his parishioners. He has no textbook or manual (yet, at least) to guide him as to the dosage in which he should prescribe himself, in what form, how frequently, and what his curative and his maintenance doses are. Neither is there adequate literature bearing on the possible hazards of this kind of 'medication'. Too little information is in the hand of the clergyman already in a parish and present day theological students are not usually helped as much as they should be to understand the various allergic responses of the parishioner (to the clergyman). The undesirable side effects of some efforts at pastoral care are not yet widely enough recognized. The reassuring statement is (too) frequently made to the effect that experience and common sense will in time help the clergyman acquire the necessary skill in dispensing himself. But this is vastly different from the careful and detailed instructions with which each new drug is nowadays introduced into general practice. (237)

The idea of allowing the Holy Spirit to guide the clergyman in this dispensing of himself is, of course, the ideal we hope for./

for. But how many clergymen are so wholly given to God that they are always led by the Spirit? If we are going to depend totally on the Holy Spirit's leadership in dispensing ourselves, then why not carry this to its ultimate conclusion and ask why should the student be given three or more years of academic training when he could depend on the Holy Spirit to open his understanding of such things as theology, homiletics, and practices in religious education? If the man of God is to study to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15), should this study be confined to Biblical studies, historical studies, and theological studies, yet not to a study of how to dispense himself in the pastor-parishioner relationship? Where will he learn this? Granted that some men do possess an intuitive ability to say the right thing at the right time in the right amount, and no more, where will those who do not have this innate ability (and many do not possess it!) acquire it?

The clergyman must become an unashamed workman, one well qualified in exegesis, but unconscious bias and inner conflict may contribute even more toward poor exegesis than lack of understanding of the so-called tools of exegesis one is taught in Biblical and language courses. What is taught should make sense to the student and meet his needs, not merely the professor's needs. But the thesis writer is not calling for an academic knowledge of depth psychology. This would not remove inner conflict/

conflict and personal bias, even though some academic knowledge of unconscious dynamics could start a chain reaction which could have tremendous emotional consequences for the increased self-understanding of the theological student. It could stimulate him to the point of his determining to do something about increasing his understanding of himself. A clergyman may amass a vast storehouse of psychological facts, principles, and theories in the academic sense, and still be very unhappy and fruitless (in the professional sense), even neurotic. Of course, this is the extreme, but who can boast that he is free of inner conflict and unconscious bias? The clergyman should be the most guileless in the parish.

A thing that can happen - even in a theological school - is that the professor 'teaches' content rather than students, prospective physicians of souls who will soon be (or perhaps already are) plying the trade. Content must not be forsaken, but it cannot be substituted for the crucial and all important interest in and concern for the individual student and his development which marks the real teacher. Being a teacher and being a subject matter specialist both demand adequate knowledge of content, but perhaps have no other striking similarities. If the end product is the effective parish clergyman, then a genuine interest in the individual emotional development of each student seems as important as his development along academic lines.

One/

One of the most significant things the school can do for the student in terms of increasing his understanding of the pastor-parishioner relationship is to help him understand the varied projections for which his special position renders him such a suitable subject. Often this projection, this displacement of affect from the parishioner to the pastor, normally called transference, has little relation to his real personality. It is very important that the theological student, as well as the man in the parish, gain some genuine understanding of this, lest he becomes identified with some of the roles which his parishioners will (unconsciously) ascribe to him. First of all, he will readily receive the father image of many of his parishioners. Thus he will often be the object of a totally irrational fear, or an unjustified hostility, or an irritating and embarrassing reverence and worship. If he is a young man he may become the object of the unconscious sexual desires and drives of the more frigid female members of the parish. This usually gives rise to passionate religious admiration and hero-worship. Often there is on the part of these 'devoted' women a tireless service and considerable jealousy. Frequently the clergyman is identified with the moral aspect of religious teaching and fear of condemnation will make it very difficult for some of his parishioners to confide in him. This is especially true where the parishioner's difficulty seemingly is associated with something conventionally considered immoral. Unless the clergyman/

clergyman is aware of these many roles into which his people force him it will be very unlikely that he can adequately help his parishioners in situations of difficulty in a real way. (238)

Because the clergyman is inevitably faced with the task of giving a lead in the matter of real personal relationships, there is genuine risk of his almost unconsciously taking the easy path of being more or less what is expected of him. He may be flattered by the authoritarian role. This can appeal to an inadequately recognized drive for power. He may come to feel that he must supply all the answers and lay down the theological law. If he does not know the answers from experience he probably will produce them dogmatically from 'the book' instead of sharing his ignorance with his people. It is also quite possible that he will derive considerable satisfaction from the devotion from some of his parishioners, especially women, and rationalize this on the grounds that they need his encouragement and help. The clergyman needs adequate help (and how much more appropriate it seems to give him this as early as possible in his ministry, even before he begins it) if he is to keep constantly aware of his own emotionally determined reactions. A sensible wife or a trusted friend may help much, but the individual clergyman should be his own chief source of self-understanding. (239)

The theological school can and should so train the student that he will be able to act toward his (future) parishioners not as they are accustomed to and (or) as they desire, but more in/

in terms of their deeper needs. He should be mature enough emotionally and well enough trained in terms of (depth) psychology that he can be freed sufficiently from impulsive behaviour. Thus he will be able to stand up under aggressive attitudes and hostile criticism from the parishioner - yet without retaliation or vengeance-ridden thought uppermost (or hindmost) in his feeling, thinking, and acting. If the student is shown the nature of transference, he should also be helped to see the dangers of counter-transference. Unless he knows himself unusually well his own repressed feelings may be aroused by his association with a parishioner, especially when the parishioner assigns him an uncomplimentary role. Unless the clergyman has himself well enough under control he may under some circumstances succumb to transferring his own repressed feelings upon the parishioner. When this occurs there has been a complete reversal of the pastor-parishioner relationship.

The theological training given the student should be such that he will be prepared, upon graduation, or at least after he has completed an internship or assistantship, to enter upon a full-time parish ministry with a realization that he has a distinctive role to perform. Supplying him with the professional tools, as well as many of the personal skills, to effect this role is the chief task of the theological school. The school is likewise responsible (perhaps in conjunction with denominational leaders and other consultants) for determining, defining, and delineating/

delineating this master role in its normative setting, the parish ministry. Specialized ministries may also be defined and students may be trained for various special tasks (e.g., industrial, hospital, military, or prison chaplaincy, missionary career, or teaching), but the main task of the theological school is unquestionably that of giving professional training to individuals who purpose to enter upon a life's work involving the cure of souls in the local parish setting. With pastoral counselling becoming the expected ministry for many problems some guidance in counselling and keeping confidences must be given.

The Christian ministry seems to be threatened internally by a curious unwillingness or inability on the part of some to set any definite limits either for themselves or for the situation in which they function - the parish. (There is likewise the particular threat of the individual whose church membership is with a given church but whose residence is in another parish or even another town or city.) It is also regrettable that some clergymen are reluctant to see themselves with specific roles, but prefer to be considered as jacks-of-all-trades, obviously masters of not even one, not to mention the one they have been set apart for. The conception many clergymen have of their specific role is a hazy one indeed.

Some men seem to be dissatisfied to exercise their specific function in a definite parish setting. They choose rather to rule over all of the lives of all the people in their area of influence./

influence. An unwillingness to allow the parishioners to be themselves, but rather a strong desire to dominate prevails. There is in force a 'cowboy' ministry wherein the clergyman 'rides herd' over the people - but where they really are not genuinely ministered to, nor are they allowed to seek 'other pasture' where their needs may be met. The clergyman establishes his own private 'Kingdom' here on earth and guards it with a jealous eye, not allowing even one intruder to break through and genuinely give a needed ministry.

Some of the confusion may be due to the hybrid nature of the clergyman's present day role. He is at the same time preacher, priest, promoter, religious educator, and civic leader. He is expected to be a social worker, marriage counsellor, probation officer, family psychologist, and even a temporary psychiatrist. He is looked upon as adviser in all matters of life and death. He feels forced to play multiple roles. In some areas he is overcompensating for ministerial inadequacy and ineffectiveness in others. His busyness has become his business. He is always 'on the go' because he cannot allow himself to stop long enough to see his inadequacies and ineffectiveness where he really is needed (i.e., dealing face to face with the intimate problems of parishioners which really try a clergyman's very soul). There exists too often a downright confusion of mind about what the basic task is. Many

men/

men see themselves as preachers and administrators of the sacraments (or ordinances) only. The sheltered study or sanctuary is a retr at from reality. Unless the confusion over aims and objectives is cleared, and the theological school should step up and have its say here, there will continue to be cries of "Is there no balm in Gilead; is there no physician there?" (Jeremiah 8:22) from every direction. The theological schools can show the theological student his specific role, do their best toward preparing him for it, and encourage him to function in it. This they must do.

For a theological school to be short on the side of the very practical task of helping the student to increased and mature self-understanding, and in teaching him the dynamics of the pastor-parishioner relationship, is for that school to have turned out into the parish ministry an individual steeped in traditional theological studies (which continue to find real place in the clergyman's overall background for parish work), but very poorly prepared in the intricate business of dealing face to face with men and women who are wrestling with personal problems which have all but gotten them down. The theological school of the present that turns its back on, or lightly dismisses, the implications of some of the findings of depth psychology for theological education is as guilty of malpractice as a doctor who treats an individual to-day in terms of/

of pre-penicillin medicine. There are instances where pre-penicillin medicine is quite sufficient, but there are also a multitude of occasions where post-penicillin medicine is by far the most satisfactory.

The B.D. may prove that an individual has a satisfactory grasp of certain courses of study which ecclesiastical bodies or boards of trustees deem sufficient for entrance upon the parish ministry. This degree may demonstrate that the individual has accumulated the facts of an academic training. It proves that he has a head (a brain). Does it prove that he has a heart, that he has sufficient self-understanding that he can minister maturely to people who need a sure guide through the wilderness of life? Does it demonstrate that he really knows the dynamics of the pastor-parishioner relationship? Does it prove that he has a grasp of life sufficiently firm to deal adequately with the real life issues which are so much a part of the everyday life of every parishioner? Where it does it is probably the result of the school's being awake to many of the findings of recent investigations in the life (social and psychological)sciences.

For the student to get the idea that he has <u>finished</u> with learning when he is awarded his B.D. is for him to come to a dangerous conclusion. Most men will continue to study throughout their ministry, but what will they study? It is necessary to hold on to the 'eternal verities'. That must be done. But what about/

about keeping pace with the developments in practical theology? Whether or not the school allows the student to leave upon graduation glad that he is finished with 'all that classwork', whether he remains a life-long student of the things of God, of himself, and of other selves, will depend on how well he has been stimulated to go on to increased understanding of his task. The doctor who fails to keep up (by reading, attending clinics and conferences, by sheer determination) with the times is considered an inadequate doctor. Can we assume that religious living is so static that the need for the clergyman to keep up with the times does not exist?

Whether the theological school can provide a consultation service for its graduates and others will depend largely on whether or not it wants to do so. Of great importance is the maintenance of Summer schools or related schools whereby the graduate can 'refresh' himself. The co-operation of the school with hospitals and other institutions, with boards of health and welfare, associations of mental health, universities, medical, psychiatric, and social work associations, governmental agencies, and the like is necessary for the school to prove itself interested in the total health of the total personality. Anything short of this attitude will contribute to the school's being left far behind in the rapidly moving front of co-operation between religious, psychiatric, and social work personnel.

As/

As long as the theological school does not show itself interested in learning from other disciplines, it most likely will be considered by those disciplines as disinterested. This will be a very costly error.

Notes on Chapter VII

(1) Niebuhr, H. Richard, Daniel Day Williams, and James M. Gustafson, The Advancement of Theological Education (New York: Harper & Brothers, Publishers, 1957), p. 203.

(2) Ibid., p. 202.

(3) Ibid., p. 203.

(4) Niebuhr, H. Richard, in collaboration with Daniel Day Williams and James M. Gustafson, The Purpose of the Church and Its Ministry: Reflections on the Aims of Theological Education (New York: Harper & Brothers, 1956), p. 107.

(5) Ibid., pp. 107-109.

(6) Miller, Samuel H., "Pastoral Experience and Theological Training: The Implications of Depth Psychology for Christian Theology", in Making the Ministry Relevant, edited by Hans Hofmann (New York: Charles Scribner's Sons, 1960), pp. 61, 62.

(7) Ibid., p. 61.

(8) Tillich, Paul, in The Theology of Paul Tillich, quoted in Pastoral Psychology, Vol. IV, No. 37; 24, October, 1953.

(9) Mackintosh, Hugh Ross, Types of Modern Theology: Schleiermacher to Barth (London: Nisbet and Co., Ltd., 1937), p. 186.

(10) Brown, William, Personality and Religion (London: University of London Press, Ltd., 1946), p. 10.

(11) Baillie, John, Our Knowledge of God (London: Humphrey Milford: Oxford University Press, 1939), pp. 54, 55. Dickie, Edgar P., God Is Light: Studies in Revelation and Personal Conviction (New York: Charles Scribner's Sons, 1954), 261 pp., says that it is not part of Protestant theology to minimize the importance of human reason, though we may need to rebuke ourselves if we find reason becoming self-sufficient. It is not reason that is objectionable, but rationalism. Saying that our reason is completely corrupt may be overstating man's 'fall'. We need to avoid a pathological fear of reason. While there may not be time in the average man's existence for both the full life of faith and the full life of philosophy, to that average man the discipline of ordered thinking is one of the modes in which/

which God is seeking to restore the clarity of thought which sin has perverted (pp. 144, 145). Perhaps it is fitting to say that man's reason, as well as that which remains of him, needs to be redeemed to be trustworthy.

Ritchie, A.D., Civilization, Science and Religion (London: Penguin Books, 1945), feels and states that the individual cannot discover that an answer is wrong except by making it and examining it. Only rarely is the correct answer found except by going through the wrong ones, seeing they are wrong, and then finding that the right one is left, or else by finding that several answers are partly right and partly wrong and modifying one or other to improve it. This practice is what Plato meant by dialectic, the art of reasoning about matters of opinion (p. 51).

Smuts, General J.C., Holism and Evolution (London: Macmillan and Co., Limited, 1926), thinks so highly of reason that he says it becomes the basis of the new order in the universe. It is not only the principle of order in the Self, but also the link which binds the Self and the Not-Self into a whole. It is the organ of universality, of the deeper, more intensive universality of the spirit. The individual's reason is in its very essence more than individual; it is expressive of universality, a part of that Order which regulates the universe, and in a deep sense it is a creative factor or co-creator of that Order (p. 243).

(12) Baillie, op. cit., pp. 31, 32.

(13) Tillich, Paul, Systematic Theology, Volume Two (London: James Nisbet & Co., Ltd., 1957), pp. 30, 31, 44.

(14) Miller, Alexander, The Renewal of Man: A Twentieth Century Essay on Justification by Faith (London: Victor Gollancz, Ltd., 1956), p. 132.

(15) Miller, Randolph Crump, The Clue to Christian Education (New York: Charles Scribner's Sons, 1950), pp. 15, 16. Macquarrie, John, An Existentialist Theology: A Comparison of Heidegger and Bultmann (London: SCM Press, 1955), xii + 252 pp., says that Bultmann is right in refusing to make theology - and Christian faith - dependent on historical research. But there is a sense in which the existential-historical implies the objective-historical. To preach the cross as saving event is to propagate an illusion unless the origin of that saving event was an actual happening - namely, God's once-for-all act at Calvary. Bultman recognizes this,/

this, Macquarrie feels, but tends to obscure it by excessively subordinating the objective-historical to the existential-historical. Macquarie states that he is trying to contrast two possible positions. The first is that of the individual who begins from his experience of a saving event as present in the hearing and receiving of the word in the act of faith, and who infers from that an origin for that event in objective world-history. He may not be particularly interested to know the precise 'how' of that objective event though he believes 'that' it took place. The second position is that of the individual who begins with the assertion that an objective event once occurred, and bases his faith - or his theology - on that. The latter seem to be dependent on the results of historical research in a way in which the former is not, yet the former has not abandoned the objective-historical altogether because, as Bultmann says, Christianity differs from Greek myths in having its origin in an objective event of world-history. But here the guarantee of the once-for-all event in world history is provided by the reality of the present saving event, which posits the once-for-all event as its origin. Both faith and theology are thus liberated from dependence on historical research (pp. 178, 179).

Tillich, Paul, Systematic Theology, Volume I (Chicago: The University of Chicago Press, 1951), defines theology as the methodical explanation of the contents of the Christian faith. The term 'theology' cannot be reserved for systematic theology alone - even exegesis and homiletics are as theological as systematics (p. 28). He concludes that the structure of the systematic theological system should be such th t every part should include one section in which the question is developed by an analysis of human existence and existence generally, and one section in which the theological answer is given on the basis of the sources, the medium, and the norm of systematic theology (p. 66).

(16) Miller, Randolph Crump, op. cit., p. 7.

(17) Overstreet, Harry A., "The Foundations of Our Spiritual Life", Pastoral Psychology, Vol. IV, No. 35: 40, June, 1953. The work referred to is Sherrill's The Struggle of the Soul (New York: The Macmillan Company, 1951), ix + 155 pp.

(18) Zilboorg, Gregory, "The Changing Concept of Man in Present-Day Psychiatry", in Freud and the Twentieth Century, edited by Benjamin Nelson (London: George Allen & Unwin, Ltd., 1957), pp. 31-38. Zilboorg thinks it is justifiable to ascribe to Freud's influence alone the almost pre-dominant role in the establishment of humanism (in its traditional historico-psychological sense, not philanthropic humanitarianism) in the clinical psychiatry of the present (p.35).

(19) Hiltner, Seward, "Pastoral Psychology and Constructive Theology", Pastoral Psychology, Vol. IV, No. 35: 18, June, 1953.

(20) Horton, Walter M., "A Psychological Approach to Theology - After 25 Years", Pastoral Psychology, Vol. VII, No. 68: 22-28, November, 1956.

(21) Ibid., p. 22.

(22) Roberts, David E., Psychotherapy and a Christian View of Man (New York: Charles Scribner's Sons, 1950), p. 144.

(23) Freud, Sigmund, The Future of An Illusion, translated by W.D. Robson-Scott (London: The Hogarth Press, Ltd., and the Institute of Psycho-Analysis, 1928), 98 pp. It is worthwhile, however, to know what Freud meant by the term illusion. He says an illusion is not the same as an error, and it is indeed not necessarily an error. It is characteristic of the illusion that it is derived from men's wishes. In this respect it approaches the psychiatric delusion, but is to be distinguished from it. In the delusion there is an essential conflict with reality. The illusion need not be necessarily false (i.e., unrealizable or incompatible with reality). A belief is called an illusion when wish-fulfilment is a prominent factor in its motivation, while disregarding its relations to reality, just as the illusion itself does. The reality value of (most) illusions cannot be judged, but just as they cannot be proved, neither can they be refuted (pp. 53-55).

(24) Roberts. David E., "Existentialism and Religious Belief", Pastoral Psychology, Vol. VIII, No. 73: 48, 49, April, 1957.

(25) Roberts, Psychotherapy and a Christian View of Man, p. 145.

(26) Allport, Gordon W., "Religious Sentiment", Pastoral Psychology, Vol. VI, No. 52: 37, 38, March, 1955.

(27) Copleston, Frederick, Contemporary Philosophy: Studies of Logical Positivism and Existentialism (London: Burns & Oates, 1956), p. 106.

(28) See, for example, the argument put forth by Dewar, Lindsay, and Cyril E. Hudson, Christian Morals: A Study in First Principles (London: University of London Press, Inc., and Hodder and Stoughton, Ltd., 1945), p. 221.

(29)/

(29) Hiltner, Seward, "Freud for the Pastor", Pastoral Psychology, Vol. V, No. 50: 47, January, 1955.

(30) Tillich, Paul, Love, Power, and Justice: Ontological Analyses and Ethical Applications (London, New York, Toronto: Oxford University Press, 1954), pp. 32, 33.

(31) Ibid., p. 43.

(32) Ibid., p. 85.

(33) Ibid., pp. 116, 117. Macquarrie, op. cit., says that it would be an interesting exercise if someone were to in estigate the influence of Christian theology - and ultimately of biblical thought - upon the philosophy of existentialism. Such an inquiry would almost certainly show that, whether it is acknowledged or not, the secular and even atheistic existentialism of the twentieth century, with its insistence on the long neglected phenomena of fallenness, care, death, and guilt, and its quest for an authentic existence, is nothing other than a partial rediscovery of some aspects at least of the biblical understanding of man (p. 240).

Tillich states that biblical realism knows both that libido belongs to man's created goodness and that it is distorted and ambiguous in the state of man's estrangement. Libido has become unlimited and has fallen under the tyranny of the pleasure principle. It uses the other being not as an object of reunion but as a tool for gaining pleasure out of him. Sexual desire is not evil as desire, and the b aking of conventional laws is not evil as the eaking of conventional laws, but sexual desire and sexual autonomy are evil if they bypass the centre of the other person - in other words, if they are not united with the two other qualities of love, and if they are not under the ultimate criterion of the ἀγάπη quality of love. Christian love seeks the other one in his centre and sees him as God sees him. Christian love elevates libido into the divine unity of love, power, and justice (op. cit., p. 117).

(34) Hiltner, Seward, "Freud, Psychoanalysis, and Religion", Pastoral Psychology, Vol. VII, No. 68: 17, 18, November, 1956.

(35) Tillich, Systematic Theology, Volume Two, p. 72.

(36) Freud, Sigmund, New Introductory Lectures on Psychoanalysis, translated by W.H.J. Sprott (New York: W.W. Norton and Co., 1933), p. 219.

(37)/

(37) Jones, Ernest, Sigmund Freud: Life and Work, Volume One, The Young Freud, 1856-1900 (London: The Hogarth Press, 1953), pp. 400-402; Volume Two, Years of Maturity, 1901-1919 (London: The Hogarth Press, 1955), pp. 379, 380.

(38) See, for example, Freud, Sigmund, Collected Papers, Vol. IV, translated by Joan Riviere (London: The Hogarth Press and the Institute of Psycho-Analysis, 1925), where he speaks of "the illusion of Free Will" (p. 388). Hiltner, op. cit., pp. 19, 20, refers to Freud's feeling that a subjective freedom was unjustified.

(39) Freud, Sigmund, The Ego and the Id, translated by Joan Riviere (London: The Hogarth Press, Ltd., and the Institute of Psycho-Analysis, 1927), p. 72 (footnote).

(40) Freud, Sigmund, The Standard Edition of the Complete Psychological Works of Sigmund Freud, Vol. XI, 1910, translated and edited by James Strachey, in collaboration with Anna Freud, assisted by Alix Strachey and Alan Tyson (London: The Hogarth Press and the Institute of Psycho-Analysis, 1957), p. 38.

(41) Hiltner, op. cit., pp. 13, 14.

(42) Northridge, W.L., Disorders of the Emotional and Spiritual Life (Great Neck, New York: Channel Press, 1961), p. 95.

(43) Coulson, C.A., Science and Christian Belief (London: Geoffrey Cumberlage: Oxford University Press, 1955), pp. 74, 75, referring to the statements made by Max Planck in A Scientific Autobiography (London: Williams & Norgate, Limited, 1950), Chapter 3.

(44) Mascall, E.L., Christian Theology and Natural Science: Some Questions on Their Relations (London, New York, Toronto: Longmans, Green and Co., 1956), pp. 216-219.

(45) Hodgson, Leonard, For Faith and Freedom, Volume I (Oxford: Basil Blackwell, 1956), p. 137.

(46) Thomas, George F., Christian Ethics and Moral Philosophy (New York: Charles Scribner's Sons, 1955), pp. 288, 289.

(47) Farmer, H.H., The World and God: A Study of Prayer, Providence and Miracle in Christian Experience (London: Nisbet & Co., Ltd., 1935), p. 6.

(48) Ibid., p. 147.

(49)/

(49) Ryle, Gilbert, The Concept of Mind (London: Hutchinson's University Library, 1949), p. 196.

(50) Macmurray, John, The Self as Agent (London: Faber and Faber, Limited, 1957), p. 135.

(51) Pike, James A., Doing the Truth: A Summary of Christian Ethics (London: Victor Gollancz, Limited, 1956), p. 21.

(52) Thomas, op. cit., p. 192. Thomas credits his thinking here to William Temple's Nature, Man and God (London: Macmillan and Co., Ltd., 1935), Lecture IX, "Freedom and Determinism", pp. 223-245 and Lecture XV, "Grace and Freedom", pp. 378-403.

(53) Hiltner, "Freud for the Pastor", p. 44.

(54) Trueblood, David Elton, Philosophy of Religion (New York: Harper & Brothers, Publishers, 1957), pp. 177, 178.

(55) Hughes, H. Maldwyn, The Christian Idea of God (London: Duckworth, 1936), p. 26.

(56) Hepburn, Ronald W., Christianity and Paradox: Critical Studies in Twentieth-Century Theology (London: Watts, 1958), p. 45.

There are, of course, various philosophical viewpoints of the issue. Feuerbach, Ludwig, The Essence of Christianity, Second Edition, translated by Marian Evans (London: Trübner & Co., 1881), xx + 339 pp., in his general consideration of the essence of religion, states that wherever the religious predicates are only anthropomorphisms in one's thinking, doubt and unbelief have overpowered faith (i.e., the individual's faith). If the objective truths of the predicates (of religion or religious experience) are doubted, then the objective truth of the subject which predicates them must also be doubted. If an individual's predicates, his proclamations, are anthropomorphisms, the subject of them is likewise an anthropomorphism. If goodness and love are human attributes only, so also is that subject which is presupposed and the belief in the existence of God merely an anthropomorphism, too (p. 17).

Feuerbach continues: "To know God and not oneself to be God, to know blessedness and not oneself to enjoy it, is a state of disunity, of unhappiness" (p. 18). "Whatever man conceives to be true, he immediately conceives to be real (that is, to have an objective existence), because, originally only the real is true to him - true in opposition/

opposition to what is merely conceived, dreamed, imagined. The idea of being, of existence, is the original idea of truth; or, originally, man makes truth dependent on existence, subsequently, existence dependent on truth" (p. 19). "A God who has abstract predicates has also an abstract existence" (p. 20).

Von Hugel, Baron Friedrich, Essays and Addresses on the Philosophy of Religion (London & Toronto: J.M. Dent & Sons, Limited; New York; E.P. Dutton & Co., 1921), xix + 308 pp., in his discussion of religion and illusion (pp. 20-41), refers to Feuerbach's chapter on the essence of religion as being the combination of remarkable psychological penetration, rare knowledge throughout large reaches of the religious consciousness, and sceptical assumptions and passion (p. 29). Von Hugel holds that Feuerbach was considerably dominated by Hegelian positions which had long ceased to be accepted with marked exclusiveness by the majority of philosophers or even by the cultivated reader.

Feuerbach held that consciousness of God was self-consciousness and knowledge of God self-knowledge, but this does not necessarily affirm that the religious man is directly aware of this identity (The Essence of Christianity, pp. 12, 13; cited by von Hugel, Essays & Addresses, p. 34).

Dickie, Edgar P., Revelation and Response (Edinburgh: T. & T. Clark, 1938), vii + 278 pp., says that of all who seek to explain away religion as illusion, and the idea of God as wish-fulfilment, Feuerbach is the most consistent illusionist. Professor Dickie continues by stating that it is well to recognize that psychology must renounce the right to adjudicate on the validity of religious experience. The purely empirical view which it must take in dealing with origins can give only a fragmentary picture of the universe. Psychology, as an empirical science, must be loyal to its own nature. For it to have recourse to a theology of divine origin of the experiences is equivalent to abandoning the attempt at scientific description (pp. 37, 38).

Mackintosh, H.R., "Great Attacks on Christianity: Feuerbach and Illusionism", The Expository Times, Vol. XLIII, No. 2, 197-203, says that Feuerbach is the classical skeptic in theology, as Hume is in philosophy. He (Feuerbach) too often allows his argument to lapse into that monotony of phrase which tends to afflict so much of Hegelian/

Hegelian or semi-Hegelian writing on Christianity. His formulas, it is true, are not the authentic Hegelian ones, but they are more or less in their style (p. 197).

Professor Mackintosh says that Feuerbach's aim is not too destroy religion, but to canonize it anthropologically. He strives to show how the illusion of a transcedent Godhead arises in all of us by a psychological necessity, and can be cured by appropriate philosophical remedies. But we may extend Feuerbach's aphorism and say that if theology is anthropology, anthropology is just as clearly physiology (p. 199). Feuerbach taught that religion is the product of the imagination, in which man endows with a spurious transcedence what is in reality his relation to his own being. He held that the individual turns his own wishes into realities, then takes refuge under their supposed greatness (p. 200). Feuerbach's interpretation of religion is a grave indictment of any theology which, for reasons however commendable, has failed to give the Majesty of God a fundamental and determinative place (p. 203). (Mackintosh's article, but not these specific references, is cited by Dickie, Revelation and Response, pp. 37, 38).

Professor Dickie says that to say that the certainties of religious people are subjective only is to make the mistake of Feuerbach - to suppose that the evidence of the outsider is conclusive, while that of the experience itself may be disregarded. The certainties of genuinely religious people are not deceptive satisfactions, nor are they premature satisfactions. They arise precisely at those points where there might appear to be reason for uncertainty. They come not through turning away from difficulties and perplexities but result from facing these crises. They do not come from the timid contentment with a few comforting rays of light; they are the result of a courageous and steady look into the darkness (p. 195).

Professor Dickie declares that as Christians we worship a God who has revealed himself. Of a deus absconditus we should strictly say nothing, not even that He is, because we know nothing, and the concept may be more misleading than helpful. It is more important to say that, though God is unfathomable, His own revelation has taught mankind to believe that there is no portion of the whole universe, or of His own unfathomable nature, which/

which is not determined by His redeeming love in Jesus. Truth must appear as paradox to those who are as yet blind to the dimension in which it lies and it may be that the real paradox of Christianity is not that discontinuity which Kierkegaard, for example, stresses, but the fact that regeneration means a creature marvellously renewed, rather than a new creature - καινὴ κτίσις (and not νέα) : that God is able to make use of the old sinful personality. The converted man has put off the old man, but not human nature. It is not the substance of man that is renewed, but his qualities. He keeps the old human nature, but he gains qualities that are utterly new (God Is Light, pp. 212, 213).

Citron, Bernhard, New Birth: A Study of the Evangelical Doctrine of Conversion in the Protestant Fathers (Edinburgh: The University Press, 1951), xvi + 215 pp., says: "By putting on the Lord Jesus Christ, the redeemed man puts off the old man, but he does not rid himself of human nature" (p. 21. Cited by Dickie, God Is Light, p. 213.)

(57) Dawson, Christopher, Religion and Culture (London: Sheed & Ward, 1948), p. 31. Reference to this lecturer does not necessarily imply that the thesis writer knows that the lecturer's position on Freud is exactly as could be concluded by lifting one short statement from his book. The thesis writer is merely crediting the idea he is using to this particular source.

(58) Freud, The Future of an Illusion, p. 76. Cited by Mascall, op. cit., p. 273.

(59) Thouless, Robert H., Authority and Freedom: Some Psychological Problems of Religious Belief (London: Hodder and Stoughton, 1954), p. 114.

(60) Freud, op. cit., p. 56.

(61) Hammond, Lewis M., "Theology as Theoretical and Practical Knowledge", pp. 79-98, in Christianity and Reason, edited by Edward D. Myers (New York: Oxford University Press, 1951), p. 97.

(62) Dickie, Revelation and Response, p. 32. Professor Dickie maintains that it is no part of Protestant theology to minimize the importance of human reason, though it may be a duty to rebuke ourselves if we find reason becoming self-sufficient. It is not reason that is objectionable, but rationalism (God Is Light, p. 144). This position of Professor Dickie's is also quoted in Note 15 above.

(63) Frankl, Viktor E., The Doctor and the Soul, translated by Richard and Clara Winston (New York: Alfred A. Knoff, 1955), pp. 8, 9.

(64) Hiltner, "Freud, Psychoanalysis, and Religion", p. 16.

(65) Niebuhr, Reinhold, The Nature and Destiny of Man: A Christian Interpretation, Volume I, Human Nature (London: Nisbet & Co., Ltd., 1941), p. 45.

(66) Progoff, Ira, The Death and Rebirth of Psychology (New York: The Julian Press, Inc., Publishers, 1956), pp. 164, 165.

(67) Baillie, op. cit., p. 10.

(68) Brown, William, Mind and Personality: An Essay in Philosophy and Psychology (London: University of London Press, Ltd., 1926), p. 268.

(69) Guntrip, Henry, Psychotherapy and Religion (New York: Harper & Brothers Publishers, 1957), p. 190.

(70) White, Ernest, Christian Life and the Unconscious (New York: Harper & Brothers, 1955), pp. 11, 16.

As a case in point where it is said to be necessary to regard the unconscious as something completely different from the conscious life of man in order to regard complexes as Freud does, see a statement by Hughes, Thomas Hywel, The New Psychology and Religious Experience (London: George Allen & Unwin, Ltd., 1933), p. 84.

At the same time it must be acknowledged that the unconscious mind reigned supreme, as the sovereign concept, in his psychological system during the thirty years between 1890 and 1920. The waning importance of the unconscious in Freudian psychology and psychoanalysis was likewise paralleled by the decreasing significance of the conscious mind in general psychology. Hall, Calvin S., A Primer of Freudian Psychology, (Cleveland and New York: The World Publishing Company, 1954), p. 52.

(71) Guntrip, Henry, Psychology for Ministers and Social Workers, Second Edition, (London: Independent Press, Ltd., 1953), pp. 224, 225.

(72) Hall, op. cit., pp. 54, 55.

(73)/

(73) See the characterizations of the unconscious in the following: Anderson, George Christian, "Psychiatry's Influence on Religion", Pastoral Psychology, Vol. VII, No. 66: 48, 49, September, 1956; Biddle, W. Earl, Integration of Religion and Psychiatry (New York: The Macmillan Company, 1955), pp. 24-26; Brown, Personality and Religion, pp. 29-31; Havermann, Ernest, The Age of Psychology (New York: Simon and Schuster, 1957), pp. 68f.

(74) Guntrip, Psychotherapy and Religion, pp. 60, 61.

(75) Johnson, Paul E., Psychology of Pastoral Care (New York and Nashville: Abingdon-Cokesbury, 1953), p. 116.

(76) Guntrip, Psychology for Ministers and Social Workers, pp. 210, 211.

(77) Ryle, op. cit., p. 157.

(78) Northridge, Loc. cit.

(79) Guntrip, Psychotherapy and Religion, p. 54.

(80) Cutler, Albert C., "Psychotherapy and the Christian Message", Pastoral Psychology, Vol. V, No. 41: 49-53, February, 1954.

(81) Guntrip, op. cit., pp. 189, 194.

(82) McKenzie, John G., Nervous Disorders and Character (London: George Allen & Unwin, Ltd., 1946), p. 57. Cited by Guntrip, op. cit., p. 195.

(83) Frankl, op. cit., p. xviii.

(84) Johnson, Psychology of Religion, p. 186.

(85) Johnson, Psychology of Pastoral Care, p. 264.

(86) Havermann, op. cit., p. 80, quoting a statement by Lawrence S. Kubie.

(87) Biddle, op. cit., p. 27.

(88) Guntrip, Psychology for Ministers and Social Workers, pp. 222, 217.

(89) Biddle, Loc. cit.

(90)/

(90) White, op. cit., pp. 30-38.

(91) Ibid., pp. 84-86.

(92) Brown, Personality and Religion, pp. 131-134.

See also Selbie, W.B., The Psychology of Religion (Oxford: The Clarendon Press, 1924), pp. 76-92, for a discussion of the unconscious in religious experience and the conclusion that even though man's religion is closely connected to his psycho-physical life, this does not exclude the possibility of influence from an outside spiritual world.

Otto, Rudolph, The Idea of the Holy, translated by John W. Harvey (London: Penguin Books, 1959), 205 pp., refers to the deepest and most fundamental element in all strong and sincerely felt religious emotion ... for which there is only one appropriate expression, 'mysterium tremendum'. The feeling of it may at times come sweeping like a gentle tide, pervading the mind with a tranquil mood of deepest worship. It may pass over into a more set and lasting attitude of the soul, continuing, as it were, thrillingly vibrant and resonant, until at last it dies away and the soul resumes its 'profane', non-religious mood of everyday experience ... (conceptually mysterium denotes merely that which is hidden and esoteric, that which is beyond conception or understanding, extraordinary and unfamiliar... There is an element of awefulness, a 'numinous dread', associated with this experience... There is a further element of 'might', 'power', 'absolute overpoweringness' ..... A third element accompanying this awefulness and majesty is that of the 'urgency' or 'energy' of the numinous object (pp. 26-38).

Otto quotes Tersteegen: "A God comprehended is no God". The mysterious is something which is and remains absolutely and invariably beyond our understanding, whereas that which merely eludes our understanding for a time but is perfectly intelligible in principle should be called, not a 'mystery', but merely a 'problem'.... The truly 'mysterious' object is beyond our apprehension and comprehension, but because in it we come upon something inherently 'wholly other' whose kind and character are incommensurable with our own, and before which we therefore recoil in a wonder that strikes us chill and numb ... The qualitative content of the numinous experience, to which 'the mysterious' stands as form, is in one of its aspects the element of daunting 'awefulness' and 'majesty', ... but it is clear that it has at the same time another aspect, in which it shows itself as something uniquely attractive and fascinating. ... Mere love, mere trust/

trust, for all the glory and happiness they bring, do not explain ... the 'something more' of the fascinans, the element of fascination (which lives) no less in those extollings at the blessings of salvation. . . . Everywhere salvation is something whose meaning is often very little apparent, is even wholly obscure, to the 'natural' man; on the contrary, so far as he understands it, he tends to find it highly tedious and uninteresting, sometimes downright distasteful and repugnant to his nature. . . . 'So far as he understands', be it noted; but then he does not understand it in the least. Because he lacks the inward teaching of the Spirit, he must needs confound what is offered him as an expression for the experience of salvation - a mere ideogram of what is felt, whose import it hints at by analogy - with natural concepts, as though it were just such a one. And so he 'wanders even farther from the goal' (pp. 39-49).

It is maintained, on the one hand, following the via eminentiae et causalitatis, that the divine is indeed the highest, strongest, best, loveliest, and the dearest that man can think of; . . . on the other, following the via negationis, that God is not merely the ground and superlative of all that can be thought; He is in Himself a subject on His own account and in Himself (p. 53).

(93) William James made a good start in his Gifford Lectures, The Varieties of Religious Experience: A Study in Human Nature (New York: The Modern Library, 1902), especially in Lectures VI and VII, "The Sick Soul", pp. 125-162, and Lecture VIII, "The Divided Self", pp. 163-185.

More recently Wayne E. Oates, in Religious Factors in Mental Illness (New York: Association Press, 1955), has shown many of the similarities and differences between healthy and unhealthy religion, or religion in healthy-mindedness and religion in mental illness. See especially his first five chapters, pp. 1-147, where he deals with the helping and hindering power of religion, self-deception and encounter in the religious experience of the mentally ill, the role of religious culture in the making and breaking of personality, some differences between healthy and unhealthy religious experience, and interpersonal relatedness and religious experience.

(94) Farmer, op. cit., pp. 41, 42.

(95)/

(95) It does not seem necessary to attempt to answer Freud's arguments against religion's claims to truth and reality. This has been done again and again. See, for example, (a reprint of) Orville S. Walter's "Metaphysics, Religion, and Psychotherapy", Journal of Counseling Psychology, Vol. V, No. 4: 243-252, 1958, (issued by the Academy of Religion and Mental Health), for numerous references to how Freud's ideas, theories, about man fit into an analysis of what man needs to be made whole, to achieve a Weltanschauung which will sustain him in all of life's experiences. See also Eickoff, Andrew R., "The Psychodynamics of Freud's Criticism of Religion", Pastoral Psychology, Vol. XI, No. 104: 35-38, May, 1960. Eickoff agrees that many of Freud's criticisms of religion are valid and should cause us to re-examine the bases of our own religious faith. He feels that some of his criticisms are basically a reaction against a particular distortion of the religious culture in which he lived and of his own family relationships. Lee, R.S., Freud and Christianity (London: James Clarke & Co. Ltd., 1948), 204 pp., accepts the findings of Freudian depth psychologist's as scientifically valid but sees in them a confirmation of healthy Christian teaching. Some of Freud's basic discoveries are outlined and then the author goes on to an application of these in his interpretation of Christianity. He shows how fixations, repressions, and the unconscious (mind) enter into the forms of religious experience and distort them. A new criterion emerges from this examination which allows an assessment of the various forms of religious belief and practice (conduct) wherein there is stripped from the essential teaching of Christ the false elements which so often are allowed to cling to it and choke it. The author concludes that the Christian faith and psychoanalysis (the clinical use of depth psychology) point to the same ideal of perfection in the development of the human personality.

(96) Wood, H.G., Belief and Unbelief Since 1850 (Cambridge: The University Press, 1955), p. 91.

(97) Dickie, God is Light, p. 135.

(98) See Lee, R.S., Psychology and Worship (London: S C M Press, 1955), pp. 61-75, for a discussion of the knowledge of God in terms which might be said to be generally in agreement with Freudian (depth) psychology.

(99) Bowden, Guy, The Dazzling Darkness: An Essay on the Experience of Prayer (London, New York, Toronto; Longmans, Green and Co., 1950), pp. 88, 89, 151.

(100)/

(100) Pearson, Gerald H.J., Psychoanalysis and the Education of the Child (New York: W.W. Norton & Company, Inc., 1954), pp. 274f. For an extended treatment of a depth psychologist's views on the development of the moral sense, see Part Three, "Psychoanalysis and the Development of the Moral Sense", pp. 267-346.

(101) Seidenspinner, Clarence, "The Dynamics of Worship", Pastoral Psychology, Vol. XI, No. 102: 16-20, 21, March, 1960. This writer attempts to lay down a psychology of the God-man encounter which should be the individual's experience in a service of public worship.

Lee, op. cit., pp. 11-26, discusses worship with the Freudian viewpoint of psychology in mind.

(102) Lee, op. cit., p. 15.

(103) Johnson, Psychology of Pastoral Care, p. 125.

(104) Hiltner, Seward, Pastoral Counseling (New York and Nashville: Abingdon-Cokesbury Press, 1949), p. 73.

(105) For a discussion of the work of the Holy Spirit in the process of sanctification, guidance into truth, and guidance in daily life, with the role of both conscious and unconscious factors considered, see White, op. cit., pp. 106-128.

Hendry, George S., The Holy Spirit in Christian Theology (London: S C M Press, Ltd., 1957), observes that Christian theology has shown little interest in the question of how the Holy Spirit is related in essence and operation to the spirit that is in man (p. 96). Of course, Hendry is not referring here to the unconscious as depth psychology sees the unconscious, (at least, I do not think he is - E.V.R.), but what and where is the spirit of man?

(106) See the discussions by the following: Bowden, op. cit., "Prayer and the Unconscious", pp. 153-170; Lee, op. cit., "Prayer", pp. 76-94; White, op. cit., "Prayer", pp. 129-145.

(107) While agreeing with N.H.G. Robinson, Christ and Conscience (London: James Nisbet & Co., Ltd., 1956), for example, in/

in holding that the moral claim of Christ upon the individual is indeed a claim upon the total being and existence of the person, and that the confrontation not only treats the individual as the imperfect person he is but also the perfected person he may become (p. 16), that the claim is a claim of divine grace, which, in claiming the individual, is also reclaiming him and opening up before him unimagined vistas of moral and spiritual life, unsuspected possibilities of fellowship between man and man and man within an all-encompassing fellowship of man with God (p. 21), that the sinfulness of man is a (total) corruption of every department of his life and that the reconciliation which Christ came to effect can be a total reconciliation of the individual to God and man (pp. 70, 71), can we discuss what the individual ought to do in response to the moral claim of Christ (on the conscience as Professor Robinson uses the concept in his book) without also giving attention to those life situations in the individual's experience which have (in part, at least) conditioned his very reponse to the good? Depth psychology says rather strongly that what the individual can do (in terms of moral responsibility, for example) he should do, but that what he ought to do may be exactly what he cannot do because of unconscious inhibitions. (A statement like this is not intended to place a limitation on the (power and) work of the Holy Spirit, or on what divine grace can accomplish, but it is put forth to call attention to some of those unconscious aspects of the psychic make-up of the individual which do affect his choices and his behaviour.)

(108) Guntrip. Psychotherapy and Religion, pp. 180, 181, contends that one important use of symbolism can be the expression of the dynamic emotional and impulsive life of the unconscious in ways that are acceptable to, and promote the health of, the waking conscious self. It deals with the fundamental emotional problems of the personal life - love and hate, fear and anger, destructiveness and reparative constructiveness, anxiety and guilt. It allows our deep unconscious reactions to life to find expression in consciousness and so counteracts blind repression. At the same time it gives them expression in such a way as to enable us to feel that blind, destructive urges can be controlled and offset by re-creative urges which cancel out the destruction; thus it allays guilt.

See/

See also Tillich, Paul "The Religious Symbol", pp. 75-98, in Symbolism in Religion and Literature, edited by Rollo May (New York: George Braziller, Inc., 1960), for a discussion of the theories and types of religious symbols, as well as the basic characteristic of the symbol, in which he deals with the Freudian view in interpreting cultural and religious symbols.

See also Lee, op. cit., pp. 44-60, for a discussion of "Symbol, Ritual, and Reason", where he deals with the proper use of symbols and ritual in worship, of seeing God as a God of life - not of condemnation (yet His judgments must be made to serve life, and of setting the ego free over against the super-ego).

See also White, op. cit., pp. 61-77, where he discusses the symbolic meaning of water, bread, and wine, with major concern being given to the significance of baptism.

(109) Bergsten, Göte, Pastoral Psychology: A Study in the Care of Souls (London: George Allen & Unwin, Ltd.; New York: The Macmillan Company, 1951), pp. 54f.

(110) Pfister, Oskar, Psycho-Analysis in the Service of Education, Being an Introduction to Psycho-Analysis, translated by Charles Rockwell Payne and F. Gschwind, revised by Barbara Low (London: Henry Kingston, 1922), p. 175.

The role of unconscious factors in many of the disturbances which take people to their doctor with various complaints is indeed tremendous. A recent estimate suggests that at least 40% of the patients in Great Britain who are seen by general practitioners have symptoms of functional disorder. Cf. Pasmore, H. Stephen, "Psychiatry and General Practice", Lancet, Vol. I: 524-526, March 8, 1956.

(111) Allport, Gordon W., The Individual and His Religion: A Psychological Interpretation (London: Constable Publishers, 1951), pp. 7-10.

Farmer, op. cit., p. 41.

(112)/

(112) Angyal, Andras, Foundations for a Science of Personality (New York: The Commonwealth Fund; London: Humphrey Milford: Oxford University Press, 1941), p. 313.

(113) Maslow, A.H., and Bela Mittelmann, Principles of Abnormal Psychology: The Dynamics of Psychic Illness, Revised Edition (New York: Harper & Brothers Publishers, 1951), p. 30. In commenting on the New Testament command that we are not to be anxious and that we are not to fear, Karl Barth, in his Church Dogmatics, Volume II, The Doctrine of God, edited by G.W. Bromiley and T.F. Torrance, translated by G.W. Bromiley, J.C. Campbell, Iain Wilson, J. Strathearn McNab, Harold Knight, and R.A. Stewart (Edinburgh: T. & T. Clark, 1957), pp. 597-602, says that the anxiety and fear which are so strongly forbidden meet in the fact that when the individual is anxious and afraid, he allows himself to be burdened and arrested - or burdens and arrests himself - by looking at a threat which confronts him, and by the considerations which he allows this threat to thrust upon him - as if he knew that it might, or necessarily would, involve a catastrophe. The two conceptions are related in the sense that anxiety can be likened to a little fear, and fear the term for a great anxiety. Anxiety has to do specifically with penultimate (the last but one) things which the individual can more or less envisage, having to do with questions of the future external form of life.

The anxious individual desires security in the face of the uncertainty of his future before he goes further and decides to live for that for which he should properly live. He argues: primum vivere, deinde philosophari. He is really afraid, and has already withdrawn his hand from the plough. He has postponed that which really should happen, not being genuinely and seriously moved and claimed by it. Instead, he is moved and claimed by the non-essentials of which he believes and contends must first be thoroughly regulated before the genuinely essential things can come into their own. Yet he will never admit that he is afraid. When he is anxious, he creates a small fear, and thus conceals from himself the fact that he is no less afraid because his fear takes this shape.

Fear itself is the shock the individual experiences by the supposed knowledge that he shall not be able either to be or to do what he should do and be in the face/

face of that which gloriously and fearfully confronts him. He feels that he shall not endure, but perish, because that which comes will simply be too great for him (either positively or negatively). Fear, therefore, is the anticipation of a supposedly certain defeat. To be afraid is to be anxious, to decide the future. In appealing to the future the individual condemns himself not to be or to do what really should take place in his own existence. Again, it is to postpone what should occur. In fear the absolute capitulation which is what anxiety already means in secret is open and operative as such.

Fear is a magnified, acute, and definitive form of anxiety. It is the resignation from which there obviously can be no way forward. To fear is to forfeit all thoughts of a victorious encounter with whatever is imminent. It is to know so well, so convincingly, one's own impotence and the predominance of that which impends, that, if there is any capability of purpose remaining, one's single thought is that of avoiding an encounter with the imminent.

To desire to be for oneself is not salvation but perdition, and it is from this that the command not to be anxious and not to be afraid frees the individual. It is, therefore, full of the Gospel, full of grace, full of God's friendship for man. It is unconditional, and there is one alternative to obedience or disobedience, but it is also a single invitation to do what, in contrast to the achievements of our anxious and fearful self-will, we can and shall do gladly.

(114) Bond, Earl D., "Anxiety from the Psychiatrist's Viewpoint", Pastoral Psychology, Vol. II, No. 12: 21, March, 1951.

(115) Bonnell, John Sutherland, "Anxiety - The Sickness of Western Civilization", Pastoral Psychology, Vol. VIII, No. 74: 11-14, May, 1957.

See also Frankl, op. cit., p. xv, who says anxiety is usually called the disease of our time, but previous centuries probably had more cause (reason) for anxiety than ours.

Northridge op. cit., p. 36, states there is no doubt of the aptness of the description.

(116)/

(116) Guntrip. op. cit., p. 149.

(117) Guntrip, Psychology for Ministers and Social Workers, p. 101.

(118) Cole, William Graham, Sex in Christianity and Psychoanalysis (New York: Oxford University Press, 1955), p. 321.

(119) Walter Lowrie contends that we have no word which adequately translates Angst. Cf. Kierkegaard, Søren, The Concept of Dread, translated by Walter Lowrie (Princeton, New Jersey: Princeton University Press, 1944), p. ix in the translator's preface.

(120) W.H. Johnson prefers the term fear as a translation of Angst. Cf. Pfister, Oscar, Christianity and Fear: A Study in History and in the Psychology and Hygiene of Religion, translated by W.H. Johnson (London: George Allen & Unwin, Ltd., 1948), p. 7, translator's note.

(121) Guntrip, Psychotherapy and Religion, p. 24, says he prefers to think of anxiety as mental pain.

(122) Tillich says that the English word "anxiety" has received the connotation of Angst only during the past decade (i.e., since c. 1940). Both Angst and anxiety are derived from the Latin word angustiae, which means "Narrows". Anxiety is experienced in the narrows of threatening nothingness. Therefore, anxiety should not be replaced by the word "dread", which points to a sudden reaction to a danger but not to the ontological situation of facing nonbeing. Tillich, Paul, Systematic Theology, Volume I (Chicago: The University of Chicago Press, 1951), pp. 191, 192 (footnote).

Pfister, op. cit.,p. 42, comments that the German "Angst" is derived from the Latin "angustiae" - a tight place - and refers to corporal accompaniments of fear, particularly the sensation of a certain restriction of breathing.

(123) Johnson, Psychology of Religion, p. 104.

(124) Bond, op. cit., p. 22.

(125) Kierkegaard, op. cit., p. xi (translator's preface).

(126)/

(126) Pfister, op. cit., pp. 46-48.

Kierkegaard, op. cit., p. 13, said of his study that it had taken as its theme the psychological treatment of "Angst" in such a way that it has in mente and before its eye the dogma of original sin.

(127) Kierkegaard, op. cit., pp. 38, 54, 82, 83, 145.

Ramsey, Paul, Basic Christian Ethics (London: S C M Press, Ltd., 1953), pp. 307, 308, comments on the fact that Kierkegaard thought and wrote a great deal about the relationships between spiritual freedom and anxiety, and between anxiety and the act of sin. He defined the concept of anxiety (Angst) as the reflex of freedom within itself as the thought of its possibility (The Concept of Dread, p. 50). By virtue of his freedom, man has a sweet feeling of apprehension (p. 38). Facing the bare possibility of this or that particular good or evil which the future may bring, the individual finds himself faced moment by moment with an alluring yet threatening 'maybe so, maybe not'. This thought haunts him and yet taunts him. Anxiety arises in him over the alarming 'not-yet ness' of his future, no matter how great the chances of its being good. Looking into the future he encounters nothingness, bare possibility of being (which means he encounters nothing at all, because the future is by definition not yet). The future now present in the individual's consciousness awakens anxiety all the more terrible because in fact he stands in dread of nothing. Therefore, the concept of anxiety is different from fear and similar concepts which refer to something definite (p. 38). In the face of evil in particular forms the individual might be brave or cowardly, but in the face of whatever is only possible and quite hidden in the future there is no one who does not live with some anxiety. Anxiety is "the alarming possibility of being able" (p. 40) or of not being able, of being or not being, of only possibly being. Kierkegaard then asks the question: 'In contrast to animals, how does the possibility of anxiety about subsistence come about in man?' and answers, 'From the fact that the human being has self-consciousness or self-transcendence.' By way of consciousness he 'flys into the future', and when he returns from the future, anxiety is born. This situation provides the occasion by which, through a free act of sin, sin comes into the world. Out of insecurity or the dizziness of freedom (p. 55) the individual acts to make himself more secure. In this action there occurs some degree of sinful closure of the self upon itself and some distension of the security expected from knowledge, possessions,/

possessions, or personal power.

Heinemann, F.H., Existentialism and the Modern Predicament, Second Edition (London: Adam & Charles Black, 1954), p. 36, says that Kierkegaard heralds the Age of Anxiety by describing the state of alienation as anxiety. Anxiety refers to something indefinite, the uncanny apprehension of some impending evil, of something not present, but to come, of something not within us, but of an alien power. In comparing anxiety to a dizziness in which freedom succumbs (The Concept of Dread, p. 55) he anticipates on the one hand Sartre, who goes on to pathological forms of this sympathetic antipathy, namely to sadism and masochism, and on the other hand Heidegger, by saying that anxiety and nothing regularly correspond to each other, that nothing is the object of anxiety (pp. 39, 55).

Allen, E.L., Kierkegaard: His Life and Thought (London: Stanley Lott, Ltd., 1935), x + 210 pp., comments that the point against which attack is directed in The Concept of Dread is the attempt to minimize sin. Kierkegaard urges that sin, as such, is outside psychology, it is sui generis and not to be reduced to something else. To try to explain the origin of sin would be to argue in a circle because there is nothing outside of it which can be referred to as its cause. It comes into the world each time by a leap, and psychology can do no more than describe the mental state out of which it arises, not as a result, but as an act of human freedom. This "psychological presupposition" of sin is anxiety. Anxiety (Angst), one might say, is the scene-shifter preparing the stage for the appearance of sin in its chosen part. That which both attracts and repels, towards which we are drawn, we know not why, even while we shrink from it, inspires anxiety in us. And what is this indefinable something which seems on examination to be nothing, but which casts over us such a spell? It is nothing external, it is within outselves. It is that freedom which is constitutive of us as spiritual beings. In the moment when we long to exercise this freedom, we perceive in it something forbidding. Whither will it lead us? What may not come out of it? In the state of innocence, the spirit which lies within us in a dream-like condition longs to awaken and be fully man; but it divines that terrible risks are involved in such an awakening, and it is anxious. The individual who stands on the edge of an abyss feels himself drawn into the depths as by some mysterious force. At the same/

same time he shrinks with horror from such an experience. Yet even as he stands and gazes, he becomes dizzy, loses his balance, and goes hurtling to his death. Only in the case of sin there is no blind fallying into the abyss. The possibility of doing otherwise is preserved to the last moment, and is annulled only by one's own free act, one's leap into the condition of guilt (pp. 65, 66).

Anxiety, as it has been the precursor of sin, may also become a schoolmaster to lead men to redemption. The rationale of this is given in the principle that if the individual is educated through possibility to faith, anxiety thus becomes wholly rooted out. For anxiety brings before the individual every conceivable possibility, so that he is henceforth a citizen of infinity, dwelling in a region where there can be no bondage to fate or circumstance, but the possibility of redemption must always stand open. In the very moment when he sinks into the abyss of anxiety, his feet touch the solid rock of God's Providence. In the same way he is saved from the face of the petty standards by which man judges his fellow-man, and waits in patience for the verdict of eternity on his life (p. 67).

In the modern and Christian world the individual's eyes are towards the future. The individual, with a unique life history, stands on the threshhold of the future, and God's voice speaks to him here and now. Here, where he stands, he comes under His absolute requirement. Is he willing to venture, to risk himself or a new event, something which as yet does not exist but which his own free act will bring about? When he takes the step forward he shall be another person, for something out of eternity will have become incarnate in him! If this is so, then to be an individual is to be exposed to the most perilous of all hazards. It is to be set, Atlas-like, to uphold the heavens; yet how find firm ground under one's feet? It is to stand before the risk of lossing or gaining all, as he is faced with such alternatives, he longs to go forward, yet at the same time has hesitates, shrinks back, is afraid. He is anxious. His anxiety is a reaction to his destiny, fear before the dignity of his own nature. In the last resort it is not things one is anxious about (or before), but oneself. Kierkegaard knew this to be true with himself, and his entire psychology of anxiety is read off from his own experience (pp. 145, 146).

When/

When Kierkegaard wrote The Concept of Dread he was afraid of any view which would make sin the substance of human nature and so imperil freedom. What we derive from Adam is not yet either guilt or determination to sin, only the free act of the individual can bring him to that (p. 179). Sin is revealed by the ethical demand upon us (p. 182).

(128) Pfister, op. cit., pp. 48, 49. Heidegger saw anxiety as the threshhold to authentic self-discovery. It is therefore not a mere emotion, nor is it just one among many harrowing experiences. Rather it is one of those extraordinary manifestations of man which is proper to Dasein alone, Only Dasein can experience anxiety (Angst). Even an animal shares with man the possibility of encountering fear. Fear differs from anxiety in that it is always experienced in reference to a concrete something. In the case of anxiety it is not violence, or destruction, or any danger from a particular source that conquers the individual. He begins to feel that he is losing his grip on the world. He begins to call into question the reality of his being and his place in the world. They both seem to slip through his fingers. The solidity and "givenness" of the things that are present before him suddenly dissolves as he doubts the possibility of there being anything at all. In such a moment the individual suddenly comes to realize that he is thrown into a world where he finds himself among the things-that-are, the things at hand, and that their presence before him depends on his opening a horizon of interpretation through the projection of a compartment in relationship to them, and that his dwelling by the things-that-are requires that he actively let the objective thing be through the discourse which is the outcome of his own act of interpretation. Langan, Thomas, The Meaning of Heidegger: A Critical Study of an Existentialist Phenomenology (London: Routledge & Kegan Paul, 1959), p. 29. See also pp. 104-106 for a discussion of anxiety as the ultimate intentionality. Heidegger puts anxiety at the centre of things, feeling that the individual must through anxiety grasp the meaning of his being - its whole structure - before he can project any act authentically, and therefore, before he can render to the act of originative thinking in particular its full meaning and true place, consequently before he can comprehend anything about a possible answer to the "Being question". It is anxiety which must lead the individual to that grasp of the structural whole (or in a word to Sorge) because of what he is: finite freedom. This anxiety is/

is not a blind feeling; it is ultimate intentionality. Anxiety is the act of intentionality in its self-penetration and self-comprehension that is rooted in the nakedness of human finitude. The grasp of personal freedom - a freedom that can peer into the abyss of its own Nothingness, a freedom that "needs" - is a call to render his activity its full responsibility - to itself and to "Being"; it is an invitation to authentic activity.

Grene, Marjorie, Martin Heidegger (London: Bowes & Bowes, 1957), says that Heidegger, in Sein und Zeit, was seeking to describe by Husserl's phenomenological method the basic structure of the being the individual is - a fundamental analysis of the human being, consisting of three fundamental aspects (existentiality, facticity, and forfeiture) together constituting one unified whole. Heidegger introduced these three characteristics through a discussion or analysis of anxiety (Angst) as a 'unique disposition' of human being (ausgezeichnete Befindlichkeit). The three fundamental characteristics are listed in the order: existentiality, facticity, and forfeiture, but Heidegger begins his analysis of angst with a treatment of facticity (pp. 18-20).

Facticity means that the individual, the human being, Dasein, is always one being among other beings - not in the sense of merely being one more pebble on the beach - in the sense that at one and the same time he finds at his disposal things he can handle and finds himself determined by the things he must suffer. Dasein is being always already in a world, a world into which, beyond his willing, he has been cast (geworfen). 'World' for Heidegger means a common sphere of activity or interest, the time and society which affects and is affected by a personality. It refers to the mental universe, the perspective through which one's physical, geographical, historical environment becomes one's very own. This 'world' is not completely subjective, but contains the things which assure its everyday solidity. It even contains as a facet of itself the uniformly extended material world constructed by science. Facticity is personal facticity, not the anonymous, indifferent cause-and-effect mechanism of dead nature. Facticity is the uniquely given that of the individual in his own situation. It is the fact that the individual is always already in a world, in the sense that it is his own world. It could no more be world without Dasein than the individual could be himself without the 'world'/

'world' (pp. 20-22).

Existentiality is constituted by the act of appropriation on the part of the individual as he makes the world his very own. If facticity is a personal concept, existentiality is even more directly so. It does not refer to the sense in which inanimate objects exist but to the inner personal existence for the designation of which it has become, through Kierkegaard, a quasi-technical term. Dasein exists as anticipation of his own possibilities, exists in advance of himself, grasps the situation he faces as a challenge to his own power of becoming what he may, rather than being what he must be. Heidegger says that Dasein is not a thing which has additionally the gift of being able to do something, but it is primarily possibility. Heidegger later called this aspect of Dasein transcendence (Transzendenz). This carries with it the meaning of anticipation, of going beyond the given. Dasein is always reaching out beyond himself. His very being consists in aiming at what it is not yet. In his very givenness there is the striving towards his own possibility of achievement, and in his necessity, freedom. Yet such projection (Entwurf) of himself never outruns the boundaries of the world he has been given. It is projection in and of and with the world. Existentiality is the anticipation of Dasein by himself, and therewith of his world. It is understanding (Verstehen) of the world. Self and world are inseparable (pp. 22-24).

Forfeiture (Verfallensein) means ontologically that we forget 'Being' for particular beings. From the human standpoint it means the scattering of the essential forward drive through attention to the disturbing and distracting cares of everyday life. This is not an occasional self-betrayal, a lapse now and then into a lower morality, but an omnipresent and inescapable aspect of human being, Dasein. There is no individual, however concentrated and devoted to one single aim, who is not bound just as essentially to the inessential. It is essential to Dasein to understand himself in his world, an understanding dissipated in curiosity and gossip. It is essential to Dasein to look forward in concern for his own total development. This central drive is at the mercy of the mood of the moment. One is gay or sorrowful, amused or bored. No one can live in sole concentration on the resolve to become himself. In his own self-projection and self-transcendence Dasein at once understands his world and becomes himself. Yet if the world is material for our creative/

creative energy, it is also the agent by which we are seduced from the essential drive to understand and to create. Dasein is not only in the world, not only shapes his world, but in this creative endeavour becomes forfeit to the world (pp. 24, 25).

Facticity - being-always-already-in-a-world, existentiality - being always in advance of itself in essential relation to its own possibilities, and forfeiture - distraction by the insistent claims of everyday moods and everyday interests and everyday companions, are the essential aspects of human being, Dasein. The three aspects are inseparable, however, and form one unified structure. Heidegger gives to this single, indissoluble nature the name Sorge, cura - concern or care (p. 26).

This preliminary analysis has as its central conception the double tension which it describes as constituting Dasein. Man is determined yet free, free yet enslaved. Freedom lives in the tension of history, in the challenge of the individual's situation. Freedom also lives equally in the tension of the unhistorical, the purely present, the flight of the self from itself. If the self is in flight from itself, can it in any way turn back to itself, face its own being with honesty and directness? Is there any wholeness of Dasein - any way to grasp it entirely rather than in stray and scattered bits? The answer is found by looking at the moods, the states of mind (Befindlichkeiten) which mark the momentary condition of the individual. The one mood which is unique, which does recall the individual from self-betrayal back to self-knowledge is Angst. Angst has no namable, isolated object as do other moods and passions. It is a sense of the loss of objects, of nothingness. It is a sense of nothingness which lays hold on the individual when he faces, not this or that thing or person, but the whole structure of being-in-the-world itself. Angst is of life as a whole, of death as end and ground and boundary of life. Yet Angst alone brings to Dasein his proper freedom, lifts him from the bonds of forfeiture and transforms the alien absurdities of stubborn fact into its essential possibility itself. Dasein, then, in his totality, in his authentic being, is Being-to-death. The phenomenon in human existence which actually realizes this possibility is conscience. Though Angst is the mood in which Dasein is open to the voice of conscience, Heidegger, presumably, would consider conscience to be the fuller structure which is expressed in and through Angst (pp. 27-31).

(129)/

(129) "Love contains no fear - indeed fully developed love expels every particle of fear, for fear always contains some of the torture of feeling guilty. This means that the man who lives in fear has not yet had his love perfected." I John 4: 18 in Phillips, J.B., The New Testament in Modern English (New York: The Macmillan Company, 1958), p. 522.

"There is no fear in love - dread does not exist; but full-grown (complete, perfect) love turns fear out of doors and expels every trace of terror! For fear brings with it the thought of punishment, and (so) he who is afraid has not reached the full maturity of love - is not yet grown into love's complete perfection." I John 4: 18 in The Amplified New Testament, Fifth Edition, Francis E. Siewert, Research Secretary for the Lockman Foundation (Grand Rapids, Michigan: Zondervan Publishing House, 1958), p. 918.

(130) Freud's (later) views on anxiety are found chiefly in his Inhibitions, Symptoms and Anxiety, now included in The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XX, 1925-1926, translated and edited by James Strachey, in collaboration with Anna Freud, assisted by Alix Strachey and Alan Tyson (London: The Hogarth Press and the Institute of Psycho-Analysis, 1959), pp. 75-175, and New Introductory Lectures on Psycho-Analysis, translated by W.H.J. Sprott (London: The Hogarth Press, Ltd., and the Institute of Psycho-Analysis, 1933), Lecture XXXII, "Anxiety and Instinctual Life", pp. 107-143.

(131) Pfister, op. cit., pp. 49-51. Pfister says: I am acquainted with no psychologist who objects to the Johannine derivation of fear (φόβος) from love (ἀγάπη), the only difference being that the biblical text takes fear in a more spiritual and hence narrower sense than modern psychology (p. 51).

(132) Hall, op. cit., p. 60.

Brill, A.A. Freud's Contribution to Psychiatry, (New York: W.W. Norton & Company, Inc., 1944), says that Freud differentiated between fright, fear, and anxiety in their relation to danger. Fright describes the state of a person who is suddenly confronted by danger for which he is unprepared; the element of surprise is most important here. Fear requires a definite object of which one is afraid, while anxiety designates a state in which one expects danger and is prepared for it (p. 220, footnote).

For/

For a historical treatment of Freud's idea concerning the phenomenon of anxiety - the evolution of his dynamic concept of anxiety, see Weiss, Edoardo, "History of Metapsychological Concepts", in Dynamic Psychiatry, edited by Franz Alexander and Helen Ross (Chicago: The University of Chicago Press, 1952), pp. 56-59.

See also James Strachey's "Editor's Introduction" to Freud's Inhibitions, Symptoms and Anxiety in Complete Works, Volume XX, pp. 77-86, for something of the history of the changes through which Freud's ideas on anxiety passed.

(133) Munroe, Ruth L., Schools of Psychoanalytic Thought: An Exposition, Critique, and Attempt at Integration (New York: The Dryden Press, 1955), p. 242.

In order to avoid painting a picture of nothing but anxiety as the individual's experience, it is fitting to point out that the ego has three sources of pleasure available to it. As the individual's personality development (individual object relations) moves beyond the phase of sheer physical enjoyment and gratification many opportunities for personal pleasure appear. The primary process (that process producing a memory image of an object needed to reduce a tension) is a source of pleasure (almost by definition) in so far as its strivings can be accorded. The delights of a good conscience when the individual is at peace with himself (i.e., has peace of mind, peace of soul) is a worthy goal for every man (p. 243).

(134) Hall, op. cit., p. 62.

(135) Ibid., pp. 61, 62.

(136) Munroe, op. cit., pp. 176, 177.

Hall, op. cit., pp. 62-64.

(137) Hall, op. cit., p. 64.

Bond, op. cit., p. 22.

(138) Bond, Loc. cit.

Hall, op. cit., pp. 64-66.

(139)/

(139) Hall, op. cit., pp. 66-67.

(140) Ibid., pp. 67, 68.

Bond, Loc. cit.

(141) Hall, op. cit.,pp. 26, 68, 69.

(142) Pfister, op. cit., p. 52.

(143) Ibid., pp. 41-43.

(144) Ibid., pp. 44. He is referring to Stekel's ideas in Nervose Angstzustrande und ihre Behandlung.

(145) Ibid., pp. 45, 46.

(146) Ibid.,pp. 52-54.

(147) Ibid., pp. 56, 57.

(148) Horton, op. cit., p. 26.

See also Horton, Walter M., Christian Theology: An Ecumenical Approach (London: Lutterworth Press, 1956), pp. 162-168, for an expanded analysis of the contributions of Niebuhr and Tillich, and their agreement with Kierkegaard, to an understanding the nature of anxiety.

(149) Niebuhr, Reinhold, op. cit., pp. 194, 195.

(150) Ibid., pp. 195, 196.

(151) Ibid., pp. 197, 198.

Ramsey, op. cit., pp. 310, 311, says that Reinhold Niebuhr draws extensively from Kierkegaard's concept of dread (Angst) in describing anxiety as the internal precondition for sin (The Nature and Destiny of Man, Volume I, pp. 194, 195) and temptation as its external precondition. Neither anxiety within nor temptation from without brings with it any "absolute necessity that man should be betrayed into sin by the ambiguity of his position, as standing in and yet above nature" (p. 190). Nevertheless the dizzy heights to which man's freedom ascends provoke anxiety; and this gives occasion, this is the situation in which, by his own free act, man sins. Yet when the individual sins it is he who does it and not anxiety which compels him. Sin/

Sin asserts itself or presupposes itself. The actual sin is the consequence of the temptation of anxiety in which all life stands. But anxiety alone is neither actual nor original sin. The bias toward sin from which actual sin flows is anxiety plus sin. Man could not be tempted if he had not already sinned (p. 266).

Thomas, op. cit., pp. 181, 182, says that Reinhold Niebuhr has done much to clarify the origin and nature of anxiety. Sin arises when the anxiety which springs from the individual's insecurity tempts him to pretend that he has or can seize supreme power, that he possesses absolute truth, or that he has attained perfect goodness. Sin results from the attempt to overcome the insecurity by pretending that he is stronger, better, or wiser than he actually is. Anxiety is a necessary factor of human existence because of the insecurity which the individual experiences, but sin is not a necessity of finiteness - it is due to the individual's misuse of his freedom as a spiritual being. The source of the temptation of anxiety is not mere animal appetite or creaturely finiteness but rather that man, made in God's image, can transcend nature and himself. He is tempted by his spiritual capacity, the noblest thing in his nature, to exaggerate his power, his knowledge, and his virtue.

(152) Tillich, Paul, The Courage to Be (London: Nisbet & Co., Ltd., 1952), pp. 33-37; Systematic Theology, Volume I (Chicago: The University of Chicago Press, 1951), pp. 191, 192.

(153) Tillich, The Courage to Be, pp. 38, 39.

(154) Ibid., pp. 39-43.

(155) Ibid., pp. 43-48.

(156) Ibid., pp. 48-50.

(157) Ibid., pp. 51-53.

(158) Ibid., pp. 60-62. The quoted portion is from pp. 60, 61.

(159) Northridge, op. cit., pp. 36-40.

(160) Ibid., pp. 40-45.

(161)/

(161) Maloney, James Clark, Fear: Contagion and Conquest (New York: Philosophical Library, 1957), p. 3.

(162) Guntrip, op. cit., p. 136.

(163) Carrington, W.L., Psychology, Religion, and Human Need: A Guide for Ministers, Doctors, Teachers, and Social Workers (London: The Epworth Press, 1957), p. 115.

(164) Johnson, Psychology of Pastoral Care, p. 215.

(165) Maslow and Mittelmann, op. cit., p. 154.

(166) Deutsch, Helene, Psychology of Women, A Psychoanalytic Interpretation, Volume One, Girlhood (London: Research Books, Ltd., 1947), p. 131.

(167) Grensted, L.W., Psychology and God: A Study of the Implications of Recent Psychology for Religious Belief and Practice (London, New York, Toronto: Longmans, Green and Co., 1930), pp. 150, 151.

(168) Zilboorg, op. cit., p. 35.

(169) Niebuhr, Reinhold, The Self and the Dramas of History (London: Faber and Faber, n.d.), pp. 33, 34.

Thomas, op. cit., pp. 64, 65.

(170) Flugel, J.C., Man, Morals and Society: A Psychoanalytical Study (London: Duckworth, 1945), pp. 55, 56.

(171) Loomis, Earl A., Jr., The Self in Pilgrimage (New York: Harper & Brothers, Publishers, 1960), pp. 89, 103.

(172) Tillich, Systematic Theology, Volume Two, p. 41.

(173) Ibid., p. 78.

(174) Roberts, op. cit., pp. 46, 47.

(175) Horney, Karen, Neurosis and Human Growth: The Struggle Toward Self-Realization (London: Routledge & Kegan Paul, Ltd., 1951), p. 100.

(176) Thomas, op. cit., pp. 371, 201.

(177) Tillich, op. cit., p. 99.

(178) Guntrip, op. cit., pp. 105, 125.

(179)/

(179) Roberts, op. cit., pp. 129, 72.

(180) Guntrip, Psychology for Ministers and Social Workers, p. 102.

(181) Tillich, op. cit., pp. 16, 17.

(182) Koberle, Adolph, "The Problem of Guilt", translated by John W. Roberstein, Pastoral Psychology, Vol. VIII, No. 79: 33, 34, December, 1957.

A recent study (De Young, Quintin R., A Study of Contemporary Christian Existential Theology (Kierkegaard and Tillich) and Modern Dynamic Psychology (Freud and Sullivan) Concerning Guilt Feelings, Unpublished Ph.D. Thesis (Los Angeles: University of Southern California, 1959)) has pointed out several of the similarities and differences existing with respect to the concept of guilt. The four men agree in relating guilt to anxiety, seeing it as a specialized form of anxiety. The psychologists, however, attribute the genesis of anxiety to the genetic dependency and helplessness of infancy, whereas the theologians stress the individual's ontological dependency, his estrangement and finitude. In the psychological account guilt is primarily a defensive reaction to threats of non-gratification and punishment necessitated by the demands of parents and society. In the theological view anxiety and guilt are fundamentally ontic structures of existence and belong to man qua man. Guilt enters by the 'qualitative leap', and existential (normal) guilt is to be distinguished sharply from pathological (neurotic) guilt. The psychological view overlooks metaphysical aspects and considers the differences between normal and neurotic guilt to be chiefly quantitative in nature. Psychologists tend to see guilt most often in a pathological sense, while the existential theologians see it as necessary to the achievement of authentic selfhood. Both disciplines recognize normal and neurotic forms of guilt, but existentialism in both its psychological and theological expressions, contends that existential guilt differs qualitatively from neurotic guilt and does not lead to symptom formation. Both disciplines recognize that religion may be used neurotically, the issue at this point is, however, whether religion per se is viewed as being essentially neurotic. At the point of therapy the sharpest disagreement is evident, with the theologians strongly claiming that medical (and psychological) techniques alone cannot heal the existential estrangements. Though/

Though direct data on the role and value of guilt was not collected, it was concluded that existential Christian theology values guilt as the presupposition of salvation. Psychoanalysts disvalue guilt because of its pathological potential. (An abstract of this thesis is reported by Spalding, Helen F., "Abstracts of Doctoral Dissertions in Pastoral Psychology", Pastoral Psychology, Vol. X, No. 100: 54-56, January, 1960.)

A second study (Falcone, John Cesare, A Study of the Theological and Psychiatric Aspects of Guilt, Unpublished Th.D. Thesis (Baltimore: Saint Mary's Seminary and University, 1960)) deals with the problem of clarifying the basic differences between theological guilt and psychiatric guilt. The conclusions reached are as follows: since the conscious, rational, and voluntary characteristics of theological guilt are fundamentally different from the unconscious, emotional and involuntary qualities of psychiatric guilt, there should be no marked conflict or misunderstanding between the two disciplines with regard to the problem; any misunderstanding between psychiatry and theology on this point arises from a failure to distinguish between guilt and the sense of guilt, and between a sense of guilt related to actual offences or sin, and a sense of guilt related to imaginary offences; Freud's psychoanalytic theory of guilt poses difficulties for the psychiatrist who recognizes spiritual values in man; the cure of theological guilt belongs to the domain of the theologian, while the cure of irrational or morbid guilt is within the realm of the psychiatrist; in the borderline case where there is an admixture of psychiatric and theological guilt, the psychologist must respect the tenets of moral theology, and the theologian must recognize the fact that an emotional problem is also involved; in general, psychiatry must be more cognizant of sin and religion in order to lead the individual to sounder mental health, while theology must be more fully aware of and consider the emotional elements of the problem in order to foster a richer spiritual life for the individual. (An abstract of this thesis is reported by Spaulding, Helen F., "Abstracts of Doctoral Dissertations in Pastoral Psychology", Pastoral Psychology, Vol. XI, No. 110: 59, 60, January, 1961.)

In a word, it seems that the theological school should be concerned about showing the student how to discover what use the parishioner makes of his guilt feelings, as well as emphasizing the cause of such feelings. Since guilt feelings (real or imaginary) prevent the individual's participation in useful social and religious participation, thus hindering the solution of life problems, concentrating on/

on how to lead the parishioner to handle his guilt feelings must be a concern of the theological school.

(183) White, op. cit., pp. 152-154.

(184) Pike, op. cit., p. 80. Bowman, John Wick, The Religion of Maturity (New York and Nashville: Abingdon-Cokesbury Press, 1948), 336 pp., points out the fact that the priest of Old Testament times, along with the later rabbi, distinguished between acts which the common conscience of mankind condemns and such as are wrong only because they are made so by statute. Yet George Foot Moore has pointed out that the moral quality of the former do not make them more properly sin nor does the moral indifference of the latter make them less sinful. In either case the sin is the same because it is a violation of the revealed will of God. This is a legalistic view of what constitutes sin. The Priestly Code recognized two possible attitudes of the offender toward his transgression and two corresponding methods of redressing that transgression. One might sin "unwittingly", transgressing against a law of whose nature or even existence he did not know. He also might "with a high hand" of set purpose and intent through indifference to God's will sin voluntarily against a particular command. No mercy could be shown for the voluntary transgressor. The unwitting offender might pocure expiation at once by means of sacrifice. For both types of sins repentence is the sole condition for remission of the sins (pp. 94-96.

(185) Bethel, John G., General Editor, Webster's New Collegiate Dictionary, based on Webster's New International Dictionary, Second Edition (Springfield, Massachusetts: G. & C. Merriam Co., Publishers, 1959), p. 367.

(186) White, Victor, "Guilt: Theological and Psychological", in Christian Essays in Psychiatry, edited by Philip Mairet (New York: Philosophical Library, 1956), pp. 156, 157.

(187) Johnson, op. cit., p. 110. Russell, Gilbert "Individual Treatment in Psychiatry", in Christian Essays in Psychiatry, edited by Philip Mairet (New York: Philosophical Library, 1956), says that if a patient has remained chaste (for example) because of a deep fear of sexuality, or a dread of becoming involved with another person, a love-affair which by any conventional standard must be called immoral may be also a sign of growth for this individual - of a greater capacity for loving relationship than he knew before. The psychoanalyst's business is not to promote immorality, but if the awakened capacity is expressed in this manner, it is, for/

for the analyst, more important that the awakening has come than that it was so 'noted'. The analyst will not give the patient advice on his behaviour; he will only discuss it as comprehensively as the patient desires. He may point out the motives at work, possible consequences, and the probable gains and losses. What he will not do is take responsibility for the patient's choice, for to do so would be to take a father's or mother's role and implicitly reject the analyst's function. He can hardly avoid, on occasions, supporting one line of action against another. Even then, however, he will do so by helping the patient see what motives impel him in his actions. He will help him see why this course of action and not that one has attracted him. He will point out what the outcome of such course of action is likely to be. Yet the analyst neither approves nor disapproves of what the patient has chosen to do. He waits to see what will happen. He works all of the time for that larger consciousness in his patient which means, among other things, greater responsibility - and for nothing else (p. 138).

(188) Menninger, Karl, Theory of Psychoanalytic Technique (New York: Basic Books, Inc., 1958), p. 171.

It is well to bear in mind that because the scientific and therapeutic attitude in psychoanalysis must be non-censorious and uncritical, it may seem at first glance that anything goes - but nothing could be more contrary to the facts. Cf. Binger, Carl, "The Moral Implications of Psychoanalysis", Pastoral Psychology, Vol. VI, No. 59: 19-26, December, 1955.

(189) Robinson, H. Wheeler, The Christian Doctrine of Man (Edinburgh: T. & T. Clark, 1911), pp. 190, 225.

See also the following: Ramsey, op. cit., a section on "The "Origin" of Original Sin", pp. 306-325; Thomas, op. cit., Chapter 8, "Man as Sinner", pp. 165-196.

The thesis writer is mindful of the fact that the doctrine of original sin is a somewhat controversial one in Protestant theology. Pelagius, who held that each child comes into the world free from hereditary guilt, has a considerable number of 'brothers in thought' in the world to-day. Pelagius regarded the road to good character as marked by a steady effort of will whereby an individual makes the rational and ethical parts of himself dominant over his lower nature. Roberts, op. cit., p. 95.

Generally/

Generally speaking, the Roman Catholic theologian knows of a 'guilt' which arises from a personal 'offence' committed by the subject. There is an 'original sin' whose guilt the individual inherits, but which he did not personally commit. White, Victor, op. cit., p. 159.

(190) Niebuhr, The Nature and Destiny of Man, Vol. I, pp. 233-242. Horton, Christian Theology, pp. 163, 164.

The Roman Catholic sees the primary consequences of sin as being the guilt of sin and its resultant stain. The guilt of mortal sin lies in the complete aversion of the soul from God, its stain in the accompanying loss of sanctifying grace. The guilt of venial sin is diminution of the soul's splendor in God's sight, it has no stain. Attwater, Donald, Editor, The Catholic Encyclopaedia Dictionary, Second Edition Revised (London, Toronto, Melborne, Sydney, and Wellington; Cassell and Company, 1949), p. 222.

(191) Horton, op. cit., pp. 151, 152.

(192) Robinson, op. cit., pp. 43, 44.

(193) Knight, George A.F., A Christian Theology of the Old Testament (London: S.C.M. Press, Ltd., 1959), p. 125.

(194) Robinson, op. cit., pp. 115-118, 122.

(195) Hiltner, Seward, The Christian Shepherd: Some Aspects of Pastoral Care (New York and Nashville: Abingdon Press, 1959), p. 39.

(196) White, Ernest, op. cit., p. 58.

(197) Roberts, op. cit., pp. 119, 120, 123, 124, 129.

Loomis, op. cit., points out the constant danger which is faced in corporate confession, corporate reassurance, and corporate affirmation. Another's guilt makes our's less poignant, another's shame makes our's less painful, another's doubts makes our less reprehensible. Only as we come to know our own guilt, doubt, and shame, only as we see that in some sense our's is different and personal, is it meaningful to talk about its relation to that of others (p. 87).

(198)/

(198) Dewar and Hudson, op. cit., p. 222.

(199) Biddle, W. Earl, Integration of Religion and Psychiatry (New York: The Macmillan Company, 1955), pp. 124, 125.

(200) Farmer, op. cit., p. 41.

(201) Johnson, op. cit., pp. 301, 325.

(202) For a characterization of the psychopathic personality, see Maslow and Mittlemann, op. cit., pp. 406-413.

(203) Bergsten, op. cit., pp. 148-154.

(204) Clark, op. cit., pp. 90, 91.

From the religious standpoint a poignant awareness of our own shortcomings is the basis for our sense of human brotherhood. On the other hand, psychiatrists and psychoanalysts seem intent to rid us of our sense of guilt, thus putting us on good terms with ourselves, making us appreciate rather than depreciate our own powers, helping us to take our limitations in stride, and in spite of them, to feel equal to the demands of life, of personal independence. It does seem a thing to be regretted that two of the great disciplines of our culture, both intent on bringing man to fullness of personality, should so often seem to be pulling and hauling at each other - at the individual they purport to help - instead of pooling their resources of understanding and goodwill. A majority of people, however, experience in sample sizes at least, the destructive forces which, if they get out of hand, can tear life apart. Most people know from personal experience why psychiatrists so often have to declare war on guilt feelings because the guilt feelings have declared war on the processes of growth and outreach. One important aspect of this problem is to distinguish between creative and uncreative guilt feelings. Some of the differences can be singled out, and the traumatic experiences which the psychiatrists are concerned about can be distinguished from creative, growth-producing, guilt feelings. If the individual is sufficiently mature and can take some independent action toward setting right what has gone wrong, if he has a background of experience against which to see in perspective the disruptive incident (an actual wrong done), his guilt feeling can be creative. Secondly, if he is a reasonably happy person, on good terms with the experience of being human, of being himself, and also being a fellow human, having a fairly solid foundation of trust in himself and in others, his guilt feeling can be creative. If he experiences his sense of failure <u>at the level of consciousness</u>,/

consciousness, his guilt feelings can be creative. Of course, the sense of failure should be attached to an objective failure that is real - real by the standards the individuals accepts as proper to his role in life, real in the sense that he could single it out from his other experiences and make an appraisal of it. For the most part, the uncreative guilt feelings that plague the psychiatrists are deep-seated aspects of the personality structure. They have their roots in experiences - most often those of infancy and early childhood - that could not at the time of their occurrence, be negotiated, either by action or understanding. These failures, did not attach to failures that were real by standards the child had knowledgeably accepted, but attached rather to bewildering and frightening experiences of rejection - of being treated as a failure. Cf. Overstreet, Bonaro, W., "Guilt Feelings: Creative and Uncreative", Pastoral Psychology, Vol. VI, No. 54: 16-20, May, 1955.

(205) Clark, op. cit., pp. 91, 92.

For an extended discussion of the development of the moral sense, including the function and development of the superego, the task of education in the development of the superego, the function and development of the ego ideal, and some suggestions for the relationship between the depth psychologists and the educator (which could include the religious educator as well), see Pearson. Gerald H.J., Psychoanalysis and the Education of the Child (New York: W.W. Norton & Company, Inc., 1954), pp. 267-346. He makes a most significant statement: Psychoanalysts do not believe that they hold all or even many of the keys to the better education of the child. They believe only that they have a real contribution - even if just a small one - to make to the field of education. It would seem desirable for the educator, the educational psychologist, and the psychoanalyst to confer together frequently for the purpose of synthesizing and integrating the knowledge gained independently by the three disciplines (p. 336).

Why could not the religious educator both learn from and contribute to this kind of conference on the child's development?

(206)/

(206) Guntrip, Psychotherapy and Religion, p. 84. Psychiatrists and psychoanalysts want to help people win release from guilt feelings and self-deprecations that prevent their enjoying the normal happiness and usefulness of outreach, of good-willed participation in the shared world of reality. It will be rare indeed to discover a reputable psychiatrist or depth psychologist who wants people to brush off their real faults and failures too lightly to learn anything from them. His chief concern will be to see individuals freed of the burden which unreal, unnegotiable, faults and failures heap upon them. A religious approach to guilt and self-dislike should (eventually) place a failure on the plus side of life rather than on the minus side. Failures and guilt feelings that are genuine are not to be brushed aside, neither are they to become cages for the individual spirit to run round and round within as if trapped forever. Failures are to grow on - not to become quagmires of defeat and shame. They have a creative vitality all their own. It is in recognition of this fact that religion unites the fallibility of man and the unique worth of each individual. Religion is justifiably concerned to keep alive in human beings the capacity to feel creative guilt and creative humility. The religious sense of guilt, when it is genuine, is the residual force of life-affirmation that continues to exort and influence upon the individual when he distorts a relationship by negative, life-denying attitudes and behaviour. It is what tugs at the individual until he does what he is capable of doing to set right what has, by reason of himself, been made wrong. It is what refuses to allow the individual to find permanent relief in self-justification or in retreat from the demands and opportunities of life. It is what turns the individual again toward the ways of affection and creativeness when he is tempted to nurse his ego, or build it up, on the psychic poisons of hostility and aggression. Religious leaders do not want their parishioners to lose out of their lives that creative, redemptive sense of guilt, of having fallen short of the glory of God and of life in general, but of being significantly part of a scheme of things in which that glory is real and in which it is possible to fail and learn from failure, and go on growing. Overstreet, op. cit., pp. 20-22.

(207) Guntrip, Psychology for Ministers and Social Workers, pp. 214, 215.

(208) Flugel, op. cit., pp. 63, 47.

(209) Ibid., pp. 143, 144.

(210)/

(210) White, op. cit., pp. 17, 18.

See also Brill, A.A., Freud's Contribution to Psychiatry (New York: W.W. Norton & Company, Inc., 1944), pp. 156-167.

(211) Freud, New Introductory Lectures on Psycho-Analysis, pp. 141-143; An Outline of Psycho-Analysis, translated by James Strachey (London: The Hogarth Press and the Institute of Psycho-Analysis, 1949), pp. 45-47; Collected Papers, Vol. II, translated by Joan Riviere (London: Hogarth Press and the Institute of Psycho-Analysis, 1924), pp. 31, 262, 263, 266; Collected Papers, Vol. V, edited by James Strachey (London: The Hogarth Press and the Institute of Psycho-Analysis, 1950), pp. 229-238.

(212) Freud, Complete Works, Vol. XX, pp. 223, 224.

(213) Brill, op. cit., pp. 201.

(214) Loomis, op. cit., p. 85.

(215) Guntrip, op. cit., p. 292.

(216) Hall, op. cit., p. 69.

(217) Guntrip, op. cit., p. 217.

(218) Allport, op. cit., pp. 96, 97.

(219) Pfister, op. cit., Part III, "The Hygiene of Religion", (The Fundamental Solution of the Problem of Anxiety, Angst, Through Christianity), pp. 499-575. Pfister lays down eight postulates for a hygiene of anxiety (pp. 532-538):

(1) The Christian treatment of anxiety requires a religious attitude allowing love in the sense of Jesus Christ to exercise an optimum effect upon faith and life in accordance with the individual's capacity for absorbing it and for translating it into reality. This principle also does justice to the hygiene of anxiety (angst, which is translated fear in the book), because in perfect love there is no angst. The mere alleviation of anxiety and the attainment of pleasurable sensations of salvation are consequently not the Christian's primary objectives.

(2)/

(2) The Christian treatment of anxiety has no right to claim a sole control over the problems connected with the Christian love through faith; it constitutes only one of the relevant tasks.

(3) The tolerance postulated by the hygiene of anxiety is an essential part of Christian practice and indeed of love in general. If factors existing in the unconscious cause the love of the individual to be centred upon God, upon Christ, upon the Virgin or upon the person himself, and if this love forms the best avenue towards a realization of the love required by Christ, it is the Christian's duty to respect this means of approach.

(4) The hygiene of anxiety requires of Christianity that it shall be heroic.

(5) If religion is to ward off anxiety it must constitute a faith active in love. It must be an active communal religion loving its neighbours, entering into contact with them, serving and assisting them.

(6) The ever-present imminence of guilt and its resulting anxiety does not permit us to restrict the vital impulse and the craving for pleasure by employing a completely or predominantly prohibitive system of this unless we simultaneously clear the way for the attainment of more valuable pleasures and higher gains. The principle of compensation must be carefully preserved in religion, in practical living, and in pastoral care.

(7) The capacity to achieve sublimations varies greatly in different individuals. Deprivations which do no harm in one individual may induce severe embitterment and general anxiety in others.

(8) Where inhibitions have been brought about through repressions, and where the inhibitions - whether existing in a healthy or a sick individual - prevent the healthy form of practical religion capable either of overcoming anxiety or of extracting from it lofty religious, moral, or aesthetic values, it becomes the task of the spiritual judge to see (either by way of counselling if he is qualified or refer the individual to a skilled counsellor) the obstacles in the unconscious overcome so that the parishioner can be receptive to the love which overcomes anxiety.

(220) The Church of Scotland, for example, in its 'Form and Order for the Ordination of Ministers' has the following question: 'Are not zeal for the glory of God, love to the Lord Jesus Christ, and a desire for the salvation of men, so far as you know your own heart, your great motives and chief inducements to enter into the office of the Holy Ministry?' The candidate is expected to answer: 'They are'. Cf. The Church of Scotland Ordinal and Service Book for Use in the Courts of the Church (Edinburgh, Glasgow, Aberdeen, and Dundee: Committee on Publications, 1948), p. 22.

What is being proposed in this thesis is that the school is responsible for helping the student come to know accurately 'his own heart', and this should include his unconscious motivation as well as his 'supposed' motives for entering the ministry. The school is not expected to put anything in the student's 'heart' that does not belong there, nor is it the school's place to call the student into the ministry. The school can, and should, accept its share of the responsibility for challenging young men to consider the claims of God.

(221) Booth, Gotthard, "Unconscious Motivation in the Choice of the Ministry as Vocation", Pastoral Psychology, Vol. IX, No. 89: 22, December, 1958.

(222) Ibid., pp. 21, 22.

(223) Booth, Gotthard, "The Psychological Examination of Candidates for the Ministry" (New York: The Academy of Religion and Mental Health, n.d.), p. 22.

(224) Ibid., pp. 28, 29.

(225) Wise, Carroll A., "The Call to the Ministry", Pastoral Psychology, Vol. IX, No. 89; 11,12, December, 1958.

(226) Ibid., pp. 12, 13.

(227) Ibid., p. 13.

(228) Booth, Gotthard, "Unconscious Motivation in the Choice of the Ministry as Vocation", in Conference on Motivation for the Ministry, edited by Samuel Southard (Louisville, Kentucky: Southern Baptist Seminary, 1959), pp. 103, 104.

(229) Wise, Loc. cit.

(230)/

(230) Ibid., pp. 13, 14. Horney, Karen, op. cit.,pp. 17, 158, says there are actually three selves: the real self, that central inner force, common to all human beings and yet unique in each, which is the deep source of growth; the ideal self, what the individual is in his irrational imagination, what he should be according to the dictates of neurotic pride; and the actual self, an all-inclusive term for everything the individual is at a given time, body and soul, healthy and neurotic.

(231) Wise, op. cit., p. 14.

(232) Ibid., pp. 15-17.

(233) Miller, Samuel H., op. cit., says there are three general areas where psychodynamics brings a new light and discloses a need for reorientation of the theological curriculum. To a large degree our interests have been monopolized by the negative, the deviants, the neurotic, by which we sought to understand the sick person, or the one in an emotional crisis, or mentally disturbed. This work has its own dramatic urgency and religious significance, and most likely will not be neglected (nor should it be). But there is a positive and normative realm in which psychodynamics must prove itself or else all religion will seem to be little more than a collective neurosis held precariously in check by a skeptical reason. The three areas are: (1) the new significance of non-verbal communication, (2) the new dimension of the 'below consciousness' in all theological construction, and (3) the religious significance of the primary events of life such as birth, death, love, and sin. In these three areas both religion and psychodynamics are deeply involved. Their characteristic reflections upon the common situation need to take into account their differing perspectives and values (pp. 64, 65). "A Full study of modern psychology and psychiatry should be included in every religious curriculum, just as more intimate acquaintance with religion should be part of every psychiatrist's training, and in recognizing the creativeness of the "participant observer", the acquisition should not be confined to mere instruction, but to concrete activity". Hacker, Frederick J., "Scientific Facts, Religious Values, and the Psychoanalytic Experience", Pastoral Psychology, Vol. XI, No. 105: 32, June, 1960.

(234) An example of the type of text which could be utilized in such a (general) introductory course is Lewis Joseph Shemill's The Struggle of the Soul (New York: The Macmillan Company, 1951), ix + 155 pp.

(235) See, for example, a discussion of this problem by Thompson, Clara, "Towards a Psychology of Women", Pastoral Psychology, Vol. IV, No. 34: 29-38, May, 1953.

(236) It is not at all difficult to discover on all sides a call for a re-examination of the task of the parish clergyman. See, for example, Tindal, William S., "Changing Emphases in the Work of the Ministry", Scottish Journal of Theology, Vol. XIII, No. 4: 410-424, December, 1960. Among the conclusions drawn by this writer is the fact that "in our day a fresh emphasis should be placed on pastoral service" (p. 424).

(237) Balint, Michael, Problems of Human Pleasure and Behaviour (London: The Hogarth Press and the Institute of Psycho-Analysis, 1957), p. 198.

See also The Doctor, His Patient and the Illness (London: Pitman Medical Publishing Co. Ltd., 1957), pp. 215-238, for a discussion of what Dr. Balint calls the doctor's 'Apostolic Function' - a seemingly 'revealed' knowledge of what is right and wrong for the specific patient, and which compels the doctor to attempt to convert his patients to his own standards of beliefs; see pp. 239-251, for a discussion of some of the dynamics of the doctor-patient relationship.

The clergyman needs to know the medical-psychological dynamics of the normal individual. Because he is entrusted with the well-being of his parishioners, he needs to know and to share in the basic information on which a community health programme is built. The clergyman needs to know the roles of the modern doctor, psychiatrists, social worker, public and nursery school worker, and others in order to be able to co-operate intelligently in the team approach to community health. Cf. Lindemann, Erich, "The Medical-Psychological Dynamics of the Normal Individual", Pastoral Psychology, Vol. VII, No. 62: 47-56, March, 1956.

(238) Martin, Dennis V., "Religion and Healing", reprinted from Mental Health, Vol. XVII, No. 3, Summer, 1958, issued by the National Association for Mental Health (London), pp. 7, 8.

(239) Ibid., p. 8.

ADDENDUM

A fellow student, J. Stanley Barlow, has written a thesis under the research professor's supervision in which he has dealt extensively with the idea of 'Man as Sinner', devoting one entire part of his thesis (approximately two hundred and forty-five pages) to an exposition of 'Man as Sinner' in the light of depth psychology. Cf. Christian Conceptions of Sin and Justification in the Light of Depth Psychology, Unpublished Ph.D. dissertation (St.Andrews: St. Mary's College, the University of St.Andrews, January, 1961), viii + 495 pp.)

Barlow's usage of depth psychology is such that he draws on (all of) the schools of psychoanalysis, including some which have grown up in reaction to certain Freudian doctrines, as the scope of depth psychology. He considers psychoanalysis as roughly synonymous with depth psychology, and therefore includes Freudians, neo-Freudians, Jungians, Adlerians, the followers of Rank, the cultural analysts or revisionists, and others as being depth psychologists. In this sense depth psychology has been considered the therapeutic endeavour generally referred to as psychoanalysis (pp. 8, 9). Depth psychology becomes for him the art of emotional and mental healing (p. 15). Barlow indicates a special indebtedness to Ian Suttie (pp. 22, 23).

In developing and discussing the idea of 'Man as Sinner' in the light of depth psychology he asks who man is - can we assume a subject-self? - and discusses at length self-knowledge in/

in theology and depth psychology (pp. 137-160). Then he takes a closer look at Freud's psychology of self (pp. 161-178). This section appears to be an exposition of what Freud himself referred to as depth psychology, and is the sense in which the concept of depth psychology is used in the present writer's thesis on DEPTH PSYCHOLOGY AND ITS BEARING ON THE CURE OF SOULS. The topographical, dynamic, and economic aspects of the psychic structure are defined and discussed. The defence mechanisms are also characterized.

In treating 'the way in which the self develops' Barlow discusses the Freudian theory of psychosexual development (pp. 178-184). He includes a section on critiques and modifications of Freudian psychogenesis in which he discusses the various models the deviationists and revisionists have postulated in place of the Freudian model (pp. 184-199). Jung, Ian Suttie, Harry Stack Sullivan, Melanie Klein, W.R.D. Fairbairn, and Karen Horney are singled out. The remainder of the first chapter in this section on 'Man as Sinner' deals with an effort to integrate various views of the self in depth psychology with (or into) the ego psychology of present day Freudianism (pp. 200-209), the optimum of conscious subject selfhood (pp. 210-212), and a concluding statement in which the question Who - or what in a person - is accountable?' is raised again (pp. 212-214). This question is answered in the following chapters of the section.

The/

The first chapter dealing with the answer (to the question 'What is his guilt?') discusses the nature of guilt feelings (pp. 215-268), with sections treating conscious guilt (pp. 215-217), Freud's understanding of guilt (pp. 217-236), authentic guilt-feelings, pseudo-guilt, and pathological guilt (pp. 236-242), the nature of guilt according to Ian Suttie and others (pp. 242-245), Otto Rank's understanding of guilt (pp. 246-259), and an effort to integrate the several conceptions of guilt in depth psychology (pp. 259-267). He concludes that theology's concern is with actual guilt or accountability regardless of what may be the inner conviction of the subject self (p. 267). Barlow says it is imperative that we see the individual's responsibility in terms of the social evils which can be cast out only by prayerful and perceptive social action (pp. 267, 268).

The second chapter seeking to answer 'What is his guilt?' deals with the complications of shame (pp. 269-306), in which the contribution of Alfred Adler receives considerable attention (pp. 269-287). The significance of shame feelings, where the theories (ideas) of the 'major' depth psychologists are discussed, also receives extended coverage (pp. 287-305). Barlow, states that when the insights of the many schools are taken together, it can be concluded that the dynamism of shame should be distinguished from that of guilt. Regardless of how repressed or disguised it may be, a pervasive sense of being inferior or/

or worthless is due to early internalization of privation and rejection, which operates as self-degradation and self-rejection. It is fought to a truce, characteristically, by a style of life which assumes the opposite, superiority and glory, or else loses the "self" in some other "self", ideal, or cause. Guilt, on the other hand, is an awareness of having offended against a relationship of reciprocal love, with the consequent danger of retaliation in kind. It operates as a compulsion to reconstitute the situation as it was before the offence, to undo the wrong, to make restitution. The characteristic fear of guilt is of being mutilated - it is a more melodramatic view of abandonment perhaps; at least this is the picture which the Freudians draw for us. Both shame and guilt as conscious emotions seem to presuppose at least a rudimentary experience of love as reciprocal trustfulness (pp. 205, 206).

Barlow then deals with the problem of anxiety in terms of asking 'What is his guilt?' and thereby discussing the complications of anxiety (pp. 307-338). Continuing his answer to 'What is his guilt?', Barlow discusses the meaning of despair (pp. 339-355). Then he gives further answer by discussing the complications of self-concern (pp. 356-370). He concludes his discussion of man as sinner with a chapter on man as sinner in the light of depth psychology in which he attempts to correlate concepts within depth psychology (e.g., fantasies of omnipotence; neurotic pride) with/

with various reductions that have been suggested in Christian theology for the conception of sin (e.g., idolatry, selfishness, or egoism; pride or hubris).

Barlow's residence at the University of St.Andrews was completed in 1954 and the thesis was written in the United States, being completed in August, 1960. The present writer began his residence in St.Andrews in April, 1959, and the thesis has been written during the residence period. Thus neither student had opportunity to see the other's work while it was in progress. The present writer consulted Barlow's thesis only after writing Depth Psychology and Its Bearing on the Cure of Souls - at the research professor's suggestion.

At least two contradistinctions are obvious: Barlow uses the concept depth psychology in its widest possible meaning. The present writer sees depth psychology as one of the 'characters' of classical psychoanalysis. Barlow uses the insights of depth psychology in a much more theoretical application (which, of course, seems necessary in order to discuss the Christian concepts of sin and justification in their light). The present writer's utilization of the insights of depth psychology has been chiefly practical in terms of relating them to the preparation for and actual ministry of the cure of souls.

There is slight overlapping of the two theses (e.g., Barlow/

Barlow treats 'Critiques and Modifications of Freudian Psychogenesis', while the present writer has a chapter dealing with 'The Course of Freudian Depth Psychology in the Twentieth Century' in which he treats some of the deviationists' responses to Freud), but, in general, the two theses can be said to use much of the same source material to reach an altogether different goal in each case. In this sense the theses complement one another. One (Barlow's) attempts to set forth a theology of sin and justification in the light of depth psychology. The approach is therefore more theological in content (it is also more theoretical). The other attempts to trace the historical development of depth psychology, give an exposition of its 'theory', and then show the practical bearing of that theory on both the preparation for the parish ministry and the actual utilization of the insights of the theory in the day by day performance of the parish minister's responsibilities. Barlow's work has been related closely to Systematic Theology, while the present writer's work is more closely related to Practical or Pastoral Theology. Both theses treat aspects of the Psychology of Religion.

BIBLIOGRAPHY

DICTIONARIES AND ENCYCLOPAEDIAS

_____, Encyclopaedia Britannica, Volume 18 (London, Chicago, Toronto: Encyclopaedia Britannica, Ltd., 1958), 1003 pp.

Attwater, Donald, Editor, The Catholic Encyclopaedia Dictionary, Second Edition Revised (London, Toronto, Melborne, Sydney, and Wellington: Cassell and Company, 1949), xii + 552 pp.

Bethel, John G., General Editor, Webster's New Collegiate Dictionary, based on Webster's New International Dictionary, Second Edition (Springfield, Massachusetts: G. & C. Merriam Co., Publishers, 1959), xxii + 1174 pp.

Dorland, W. A. Newman, with the collaboration of E. C. L. Miller, The American Illustrated Medical Dictionary, Twenty-first Edition (Philadelphia and London: W. B. Saunders Company, 1947), 1660 pp.

English, Horace B., and Ava Champney, A Comprehensive Dictionary of Psychological and Psychoanalytical Terms (New York, London, Toronto: Longmans, Green and Co., 1958), xiv + 594 pp.

Fanning, William H. W., "The Cure of Souls", p. 572, in The Catholic Encyclopaedia, Vol. IV, edited by Herberman, et. al. (London: Caxton Publishing Company; New York: Robert Appleton Company, 1908), xv + 799 pp.

Fennell, C. A. M., The Standard Dictionary of Anglicised Words and Phrases (Cambridge: The University Press, 1892), xv + 826 pp.

Harriman, Philip Lawrence, The New Dictionary of Psychology (New York: Philosophical Library, 1947), 364 pp.

Harris, W. T., and F. Sturgis Allen, Editors, Webster's New International Dictionary of the English Language, Volume I (London: G. Bell & Sons, Ltd.; Springfield, Massachusetts: G. C. Merriam Company, 1911), lxxx + 1289 pp.

Hinsie, Leland E., and Jacob Shatzky, Psychiatric Dictionary, Second Edition (New York: Oxford University Press, 1953), vi + 781 pp.

Horder, Lord, Editor, The British Encyclopaedia of Medical Practice, Second Edition, Vol. 10 (London: Butterworth & Co., (Publishers), 1952), xv + 678 + 40 pp.

Law, M. D., Managing Editor, Chamber's Encyclopaedia, New Edition, Volume IV (London: George Newnes, Limited, 1950), xv + 820 pp.

Little, William, H. W. Fowler, and J. Coulson, The Shorter Oxford Dictionary: On Historical Principles, Volume I, revised and edited by C. T. Onions (Oxford: The Clarendon Press, 1933), xxii + 1306 pp.

Murray, James A. H., A New Dictionary on Historical Principles, Volume II (Oxford: The Clarendon Press, 1893), x + 1308 pp.

Partridge, Eric, Origins: A Short Etymological Dictionary of Modern English (London: Routledge and Kegan Paul, 1958), xix + 970 pp.

Tweney, C. F., and L. E. C. Hughes, Chamber's Technical Dictionary, Revised Edition with supplement (London and Edinburgh: W. & R. Chambers, Ltd., 1943), viii + 975 pp.

Warren, Howard C., Editor, Dictionary of Psychology (London; George Allen & Unwin, Ltd., 1935), x + 372 pp.

BOOKLETS AND PAMPHLETS

_____, "How a Child's Idea of God Develops", (Chicago: National Council of the Churches of Christ in the U.S.A., n.d.), 8 pp.

Booth, Gotthard, "The Psychological Examination of Candidates for the Ministry" (New York: The Academy of Religion and Mental Health, n.d.), 30 pp.

Close, Kathryn, "Getting Ready to Retire", Public Affairs Pamphlet No. 182 (New York: Public Affairs Committee, Inc., Seventh Edition, 1960), 28 pp.

Hart, Evelyn, "Making the Most of Your Years", Public Affairs Pamphlet No. 276 (New York: Public Affairs Committee, Inc., December, 1958), 28 pp.

Milt, Harry, "Middle Age - Threat or Promise?", Public Affairs Pamphlet No. 294 (New York: Public Affairs Committee, Inc., March, 1960), 20 pp.

Ogg, Elizabeth, "When Parents Grow Old", Public Affairs Pamphlet No. 208 (New York: Public Affairs Committee, Inc., June, 1954), 28 pp.

Osborne, Ernest, "When You Lose a Loved One", Public Affairs Pamphlet No. 269 (New York: Public Affairs Committee, Inc., July, 1958), 28 pp.

REPRINTS OF ARTICLES FROM PERIODICAL LITERATURE

Anderson, George Christian, "Emotional Health of the Clergy", reprinted from The Christian Century, November 4, 1953, 8 pp. Issued by the National Academy of Religion and Mental Health, New York.

Egan, D. F., G. D. Pirrie, J. Bowlby, et. al., "Preventive Mental Health in the Maternity and Child Welfare Service", (Report from the Public Health Department of the London County Council and the Tavistock Clinic, London), reprinted from The Medical Officer, Vol. 92: 303-307, December, 10,,1945. 15 pp.

Irvine, Elizabeth E., "Opportunities for Guidance in the Early Years", reprinted from Marriage Guidance, Vol. II, No. 3: March, 1956. 4 pp.

Mackenzie, Marion, "The practice of Mental Health in Maternity and Child Welfare", reprinted from The Medical Officer, March 9, 1956. 10 pp.

Martin, Dennis V., "Religion and Healing", reprinted from Mental Health, Vol XVII, No. 3, Summer, 1958. 8 pp. Issued by the National Association for Mental Health, London.

Walter, Orville S., "Metaphysics, Religion, and Psychotherapy", Journal of Counseling Psychology, Vol. V, No. 4; 243-252, 1958. Issued by the Academy of Religion and Mental Health.

UNPUBLISHED MATERIALS

Barlow, J. Stanley, Christian Conceptions of Sin and Justification in the Light of Depth Psychology, Ph. D. Thesis (St. Andrews: St. Mary's College, the University of St. Andrews, 1961), viii + 495 pp.

Falcone, John Cesare, A Study of the Theological and Psychiatric Aspects of Guilt, Th. D. Thesis (Baltimore: Saint Mary's Seminary and University, 1960), reported in abstract by Helen E. Spaulding, "Abstracts of Doctoral Dissertations in Pastoral Psychology", Pastoral Psychology, Vol. XI, No. 110: 59-68, January, 1961.

de Monchaux, Cecily, "Lecture", University College, the University of London, March, 17, 1960.

De Young, Quintin R., A Study of Contemporary Christian Existential Theology (Kierkegaard and Tillich) and Modern Dynamic Psychology (Freud and Sullivan) Concerning Guilt

Feelings, Ph. D. Thesis (Los Angeles: University of Southern California, 1959), reported in abstract by Spaulding, Helen F., "Abstracts of Doctoral Dissertations in Pastoral Psychology", Pastoral Psychology, Vol. X, No. 100: 49-63, January, 1960.

QUOTED MATERIALS

_____, Quoted by Sol Wiener Ginsberg in "Troubled People", Mental Hygiene, Vol. XXXII, No. 1: 13, 14, January, 1948.

Chevalier, Maurice, Quoted by A. T. Welford, p. 283, in Ageing and Human Skill (London: Oxford University Press, for the Nuffield Foundation, 1958), ix + 300 pp.

de Gaulle, Charles (General), Quoted in Pastoral Psychology, Vol. X; No. 98: 40, November, 1949.

Holmes, Oliver Wendell, Pages from an Old Volume of Life (Boston: Houghton Mifflin Co., 1883), pp. 282-283, quoted by David Bakan, p. 13, in Sigmund Freud and the Jewish Mystical Tradition (Princeton, New Jersey: D. Van Nostrand Company, Inc., 1958), xix + 326 pp.

More, Mrs. Hannah, Quoted in the American Journal of Orthopsychiatry, Vol. XII, No. 3: 540, July, 1942.

Paracelsus, Von den Krankheiten, etc., Chapter "von Sanct Veyts Thantz", quoted by Gregory Zilboorg and George W. Henry, p. 200, in A History of Medical Psychology (New York: W. W. Norton & Company, Inc., 1941), 606 pp.

Tillich, Paul, in The Theology of Paul Tillich, quoted in Pastoral Psychology, Vol. IV, No. 37: 24, October, 1953.

Zilboorg, Gregory, "Propaganda from Within", American Academy of Political Science, Vol. 19: 16-123, 1938. Cited by Dorothy W. Baruch, "Therapeutic Procedures as Part of Educative Process", American Journal of Orthopsychiatry, Vol. XII, No. 4: 559-665, October, 1942.

BOOK REVIEWS

Angyal, Alice F., reviewing The Dynamics of Human Adjustment by Percival M. Symonds (New York: D. Appleton-Century Company, 1946), 666 pp., in Mental Hygiene, Vol. XXXII, No. 1: 120, 121, January, 1948.

Blanchard, Phyllis, reviewing Sex Fulfillment in Marriage by Ernest R., Gladys H., and Catherine Groves (New York: Emerson Books, Inc., 1942), 319 pp., in Character and Personality, Vol. XI, No. 2: 176-177, December, 1942.

Brown, Frederick W., reviewing Textbook of Abnormal Psychology by Roy M. Dorcas and G. Wilson Schaffer (Baltimore: The Williams and Wilkins Company, 1934), 398 pp. in the American Journal of Orthopsychiatry, Vol. V, No. 4: 427-429, October, 1935.

Brüel, Olaf, reviewing Psychoanalyse by Sigurd Naesgaard (Copenhagen: Funkis Forlage, 1933), 526 pp., in Character and Personality, Vol. II, No. 3: 262, 263, March, 1934.

Childers, Asher T., reviewing Foundations of Abnormal Psychology by Fred A. Moss and Thelma Hunt (New York: Prentice-Hall, Inc., 1932), in the American Journal of Orthopsychiatry, Vol. II, No. 4: 415, 416, October, 1932.

Eysenck, H. J., reviewing Psychoanalytical Method and the Doctrine of Freud by Roland Dalbeiz (London: Longmans, 1941), Volume I, Exposition, xvi + 415 pp., and Volume II, Discussion, xii + 331 pp.; Psychodynamics of Abnormal Personality by J. F. Brown (New York and London: McGraw-Hill Publishing Company, 1940), xvi + 484 pp., in Character and Personality, Vol. XI, No. 1: 85-88, September, 1942.

Hall, G. Stanley, reviewing Illustrations of Unconscious Memory in Disease, including a Theory of Alternatives, by Charles Creighton (London: 1886), in The American Journal of Psychology, Vol. I, No. 2: 333, February, 1888.

_____, reviewing "Psycho-Therapeutics", by I. Leslie Toley, American Journal of Insanity, Vol. XXXIII, No. 4, April, 1887, in The American Journal of Psychology, Vol. I, No. 2: 347, February, 1888.

Healy, William, reviewing The Criminal, the Judge, and the Public: A Psychological Analysis by Franz Alexander and Hugo Staub, translated by Gregory Zilboorg (New York: Macmillan and Co., 1931), xx + 238 pp., in the American Journal of Orthopsychiatry, Vol. I, No. 5: 550, 551, October, 1931.

Kasanin, Jacob, reviewing Twentieth Century Psychiatry by William A. White (New York: W. W. Norton and Company, Inc., 1936), 198 pp., in the American Journal of Orthopsychiatry, Vol. VII, No. 1: 126, January, 1937.

Lowrey, Lawson G., reviewing Psychoanalysis Explained by Dorothy R. Blitzsten (New York: Coward-McCann, 1936), ix + 66 pp., in the American Journal of Orthopsychiatry, Vol. VII, No. 1; 123, January, 1937.

Meadows, A. W., reviewing Uses and Abuses of Psychology by H. J. Eysenck (London: Penguin Books, 1953), 318 pp., in the Australian Journal of Psychology, Vol. VI, No. 1: 98, 99, June 1954.

Meyer, M. F., reviewing Handbuch der Verleichenden Psychologie, edited by Gustav Kafka (München: E. Reinhardt, 1922), Band I, 526 pp., Band II, 513 pp., Band III, 515 pp., in the Psycholocical Bulletin, Vol. XXIII, No. 4: 261-276, April, 1926.

Mitchell. T. W., reviewing The Elements of Practical Psycho-Analysis by Paul Bousfield (London: Kegan Paul, Trench, Trubner & Co., Ltd.; New York: E. P. Dutton & Co., 1920), xii + 276 pp., in the British Journal of Psychology: Medical Section, Vol. I, Part 1: 177, October, 1920.

Nelson, Julius, reviewing (1) Der Traum als Naturnothwendigkeit erklärt, by Von W. Robert (Hamburg: Zweit Auflage, 1886), 53 pp., (2) Das Leben im Traum, by Von Dr. Paul Schwartzkoff (Leipzig: (Eine Studie), 1887), 102 pp., and (3) Schlaf und Traum, by Von Dr, Friedrich Schloz (Leipzig: (Eine popular wissenschaftliche Darstellung), 1887), 70 pp., in The American Journal of Psychology, Vol. I, No. 2: 330-332, February, 1888.

Oates, Wayne E., reviewing The Doctor and the Soul by Viktor E. Frankl, translated by Richard and Clara Wilson (New York: Alfred A. Knopf, 1955), xxi + 280 pp., in Pastoral Psychology, Vol. VII, No. 65: 65, June, 1956.

Orr, Douglas W., reviewing Babies Are Human Beings by C. A. and Mary Aldrich (New York: The Macmillan Co., 1938), 128 pp., in the Bulletin of the Menninger Clinic, Vol. III, No. 4: 126, July, 1939.

Rosenzweig, Saul, reviewing The Spectacle of a Man by John Coignard (New York: Jefferson House, 1937), 252 pp., in the American Journal of Orthopsychiatry, Vol. VIII, No 1: 174, 175, January, 1938.

Slater, Eliot, reviewing Psycho-Analysis Today, edited by Sandor Lorand (London: Goerge Allen & Unwin, Ltd.; New York: W. W. Morton and Company, 1933), 370pp., in Character and Personality, Vol. II, No. 3: 260, 261, March, 1934,

Sloane, V., reviewing The Happy Family by John Levy and Ruth Munroe (New York: Alfred A. Knopf, 1938), 319 pp., in the American Journal of Orthopsychiatry, Vol. IX, No. 3: 660, 661, July, 1939.

Solomon, F. C., reviewing Freud and Marx by Reuben Osborn (Boston: Equinox Cooperative Press, 1938), 285 pp., in the American Journal of Orthopsychiatry, Vol, VIII, No. 1: 168, 169, January, 1938.

Speyer, Helen, reviewing The Psychology of Social Movements: A Psychoanalytic View of Society by Pryns Hopkins (New York: W. W. Norton Co., 1940), 280 pp., in the American Journal of Orthopsychiatry, Vol. XI, No. 1: 386, 387, April, 1941.

Tiebout, Harry M., reviewing The Psycho-Analysis of Children by Melanie Klein, translated by Alix Strachey (New York: W. W. Norton and Company, Inc., 1932), 393 pp., in the American Journal of Orthopsychiatry, Vol. III, No. 2: 222-224, April, 1933.

Thurnholt, J. C., reviewing The Psychology of Childhood by Edgar James Swift (New York: D. Appleton and Company, 1930), 426 pp., in the American Journal of Orthopsychiatry, Vol. I, No. 2: January, 1931.

Watteville, A. de, reviewing Lecons sur les Maladies du Systeme Nerveux, Volume III, by Jean-Martin Charcot (Paris, 1887), 518 pp., in Brain, Vol. X,: 268-274, July, 1887.

Wile, Ira S., reviewing A History of Medical Psychology by Gregory Zilboorg and George W. Henry (New York: W. W. Norton & Company, Inc., 1941), 606 pp., in the American Journal of Orthopsychiatry, Vol. XIII, No. 1: 168-171, January, 1943.

_____, reviewing Psychological Factors in Marital Happiness by Lewis M. Terman, assisted by Paul Buttenwieser, Leonard W. Ferguson, Winifred Bent Johnson, and Donald P. Wilson (New York: McGraw-Hill Book Company, Inc., 1938), 474 pp., in the American Journal of Orthopsychiatry, Vol. IX, No. 1: 253, 254, January, 1939.

SINGLE CHAPTERS IN COMPILED WORKS

Adler, Alfred, "Individual Psychology", translated by Susanne Langer, pp. 395-405, in Psychologies of 1930, edited by Carl Murchison (Worcester, Massachusetts: Clark University Press; London: Humphrey Milford: Oxford University Press, 1930), xix + 497 pp.

Alexander, Franz, "Development of Ego-Psychology", pp. 143-150, in Psycho-Analysis Today, edited by Sandor Lorand (London: George Allen & Unwin, Ltd., 1948), xvi + 404 pp.

_____, "Development of the Fundamental Concepts of Psychoanalysis", pp. 3-34, in Dynamic Psychiatry, edited by Franz Alexander and Helen Ross (Chicago: The University of Chicago Press, 1952), xii + 578 pp.

Appel, Kenneth E., "Freud and Psychiatry", pp. 3-28, in Freud and Contemporary Culture, edited by Iago Galdston (New York: International Universities Press, Inc., 1957), xi + 99 pp.

Benedek, Therese, "Personality Development", pp. 63-113, in Dynamic Psychiatry, edited by Franz Alexander and Helen Ross (Chicago: The University of Chicago Press, 1952), xii + 578 pp.

Booth, Gotthard, "Unconscious Motivation in the Choice of the Ministry as Vocation", pp. 101-106, in Conference on Motivation for the Ministry, edited by Samuel Southard (Louisville, Kentucky: Southern Baptist Seminary, 1959), ix + 166 pp.

Boring, Edwin G., "The Nature of Psychology", pp. 1-18, in Foundations of Psychology, edited by Edwin G. Boring, Herbert S. Langfield, and Harry P. Weld (New York: John Wiley and Sons, Inc.; London: Chapman and Hall, Limited, 1948), xv + 632 pp.

Brosin, Henry W., "A Review of the Influence of Psychoanalysis on Current Thought", pp. 508-553, in Dynamic Psychiatry, edited by Franx Alexander and Helen Ross (Chicago: The University of Chicago Press, 1952), xii + 578 pp.

Bruner, Jerome S., and Cecile C. Goodman, "Value and Need as Organizing Factors in Perception", pp. 99-108, in Readings in Social Psychology, edited by Theodore M. Newcomb and Eugene Hartley (New York: Henry Holt and Company, 1947), xiv + 688 pp.

Eidelberg, Ludwig, "Neurotic Choice of Mate", pp. 57-64, in Neurotic Interaction in Marriage, edited by Victor W. Eisenstein (London: Tavistock Publications, Limited, 1956), xv + 352 pp.

Eisenstein, Victor W., "Sexual Problems in Marriage", pp. 101-124, in Neurotic Interaction in Marriage, edited by Victor W. Eisenstein (London: Tavistock Publications, Limited, 1956), xv + 352 pp.

Elder, Lames Lynn, "The Attitudes of the Pastoral Counselor", pp. 53-65, in An Introduction to Pastoral Counseling, edited by Wayne E. Oates (Nashville: Broadman Press, 1959), ix + 331 pp.

Flugel, J. C., "Psycho-Analysis: Its Status and Promise", pp. 374-394, in Psychologies of 1930, edited by Carl Murchison (Worcester, Massachusetts: Clark University Press; London: Oxford University Press, 1930), xix + 497 pp.

Gilmour, S. MacLean, Walter Russell Bowie, et. al., "The Gospel According to St. Luke", pp. 1-434, in The Interpreters Bible, Volume VIII, edited by George A. Buttrick, et. al., (New York and Nashville: Abingdon Press, 1952), ix + 811 pp.

Guthrie, Edwin R., "Personality in Terms of Associative Learning", pp. 49-68, in Personality and the Behavior Disorders: A Handbook Based on Experimental and Clinical Research, Volume II, edited by J. McV. Hunt (New York: The Ronald Press Company, 1944), v + 621-1242 pp.

Hacker, Frederick J., "Freud, Marx, and Kierkegaard", pp. 123-140, in Freud and the Twentieth Century, edited and selected by Benjamin Nelson (London: George Allen & Unwin, Ltd., 1957), 314 pp.

Hallowell, A. Irving, "Cultural Factors in the Structuralization of Perception", pp. 552-564, in Readings in Perception, edited and selected by David C. Beardslee and Michael Wertheimer (Princeton, New Jersey, Toronto, New York, London: D. VanNostrand Company, Inc., 1959), xiii + 757 pp.

Hammond, Lewis M., "Theology as Theoretical and Practical Knowledge", pp. 79-98, in Christianity and Reason, edited by Edward D. Meyers (New York: Oxford University Press, 1951), xv + 172 pp.

Herberg, Will, "Freud, the Revisionists, and Social Reality", pp. 141-160, in Freud and the Twentieth Century, edited and selected by Benjamin Nelson (London: George Allen & Unwin, Ltd., 1956), 314 pp.

Janet, Pierre, "L'Analyse Psychologique", translated by Dorothy Olson, pp. 369-373, in Psychologies of 1930, edited by Carl Murchison (Worcester Massachusetts: Clark University Press; London:Humphrey Milford: Oxford University Press, 1930), xix + 497 pp.

Jastrow, Joseph, "The Place of Emotion in Modern Psychology", pp. 24-38, in Feelings and Emotions, edited by Martin L. Reymert (Worcester, Massachusetts: Clark University Press; London: Humphrey Milford: Oxford University Press, 1928), xvi + 454 pp.

Kazin, Alfred, "The Revolution Analyzed", pp. 13-21, in Freud and the Twentieth Century, edited and selected by Benjamin Nelson (London: George Allen & Unwin, Ltd, 1957), 314 pp.

Klein, D. B., "Psychology's Progress and the Armchair Taboo", pp. 1-9, in Twentieth Century Psychology: Recent Developments in Psychology, edited by Carl Murchison (New York: The Philosophical Library, 1946), xvi + 712 pp.

Kluckholm, Clyde, and Henry A. Murray, "Outline of a Conception of Personality", pp. 3-32, in Personality, in Nature, Society, and Culture, edited by Clyde Kluckholm and Henry A. Murray (London: Jonathan Cape, 1949), xxi + 561 + x pp.

Kubie, Lawrence G., "Psychoanalysis and Marriage: Practical and Theoretical Issues", pp. 10-43, in Neurotic Interaction in Marriage, edited by Victor W. Eisenstein (London: Tavistock Publications, Limited, 1956), xv + 352 pp.

LeShan, Laurence L., "Time Orientation and Social Class", pp. 399-406, in Readings in Perception, edited and selected by David C. Beardslee and Michael Wertheimer (Princeton, New Jersey, Toronto, New York, London: D. VanNostrand Company, Inc., 1958), xiii + 757 pp.

Lovell, Roberta, "Group Counseling in Family Living", pp. 390-395, in Counseling and Learning through Small-Group Discussion, compiled by Helen I. Driver (Madison, Wisconsin: Manona Publications, 1958), 464 pp.

Maslow, A. H., "A Theory of Human Motivation", pp. 22-48, in Twentieth Century Psychology: Recent Developments in Psychology, edited by Philip Lawrence Harriman (New York: The Philosophical Library, 1946), xvi + 712 pp.

McKinnon, Donald W., "Motivation", pp. 112-137, in Foundations of Psychology, edited by Edwin G. Boring, Herbert S. Langfeld, and Henry Porter Webb (New York: John Wiley and Sons, Inc.; London: Chapman and Hall, Limited, 1948), xv + 632 pp.

Miller, Samuel H., "Pastoral Experience and Theological Training: The Implications of Depth Psychology for Christian Theology", pp. 55-75, in Making the Ministry Relevant, edited by Hans Hofmann (New York: Charles Scribner's Sons, 1960), xvii + 169 pp.

Morgan, Clifford T., "Physiological Theory of Drive", pp. 644-671, in Psychology: A Study of a Science, Volume I, Sensory, Perceptual, and Physiological Formulations, edited by Sigmund Koch (New York, Toronto, London: McGraw-Hill Book Company, Inc., 1959), x + 710 pp.

Mowrer, O. H., "The Psychology of Motivation: Puppets or People?", pp. 147-153, in Conference on Motivation for the Ministry, edited by Samuel Southard (Louisville, Kentucky: Southern Baptist Seminary, 1959), ix + 166 pp.

Murphy, Gardner, "The Current Impact of Freud on American Psychology", pp. 99-119, in Freud and the Twentieth Century, edited and selected by Benjamin Nelson (London: George Allen & Unwin, Ltd., 1956), 314 pp.

Murphy, Lois Barclay, "Childhood Experience in Relation to Personality Development", pp. 652-690, in Personality and the Behavior Disorders: A Handbook Based on Experimental and Clinical Research, Volume II, edited by J. McV. Hunt (New York: The Ronald Press Company, 1944), v + 621-1242 pp.

Murray, Henry A., "Personality Thema", pp. 507-516, in Psychological Theory: Contemporary Readings, edited by Melvin H. Marx (New York: The Macmillan Company, 1951), xi + 585 pp.

Murray, Henry A., "Proposals for a Theory of Personality", pp. 36-141, in Explorations in Personality, edited by Henry A. Murray (New York, London, Toronto: Oxford University Press, 1938), xiv + 761 pp.

Rosenzweig, Saul, "An Outline of Frustration Theory", pp. 379-388, in Personality and the Behavior Disorders: A Handbook Based on Experimental and Clinical Research, Volume I, edited by J. McV. Hunt (New York: The Ronald Press Company, 1944), xii + 618 pp.

Russell, Gilbert, "Individual Treatment in Psychiatry", pp. 127-146, in Christian Essays in Psychiatry, edited by Philip Mairet (New York: Philosophical Library, 1956), 191 pp.

Southard, Samuel, "The Pastor as Marriage Counselor", pp. 151-169, in An Introduction to Pastoral Counseling, edited by Wayne E. Oates (Nashville: Broadman Press, 1959), ix + 331 pp.

Tillich, Paul, "The Religious Symbol", pp. 75-98, in Symbolism in Religion and Literature, edited by Rollo May (New York: George Braziller, Inc., 1960), 253 pp.

Weiss, Edoardo, "History of Metapsychological Concepts", 40-62, in Dynamic Psychiatry, edited by Franz Alexander and Helen Ross (Chicago: The University of Chicago Press, 1952), xii + 578 pp.

White, Victor, "Guilt: Theological and Psychological", pp. 155-176, in Christian Essays in Psychiatry, edited by Philip Mairet (New York: Philosophical Library, 1956), 191 pp.

Withington, E. T., "Dr. John Weyer and Witch Mania", pp. 189-224, in Studies in the History and Method of Science, Volume I, edited by Charles Springer (Oxford: The Clarendon Press, 1917), xiv + 304 pp.

Woodworth, Robert S., "Activities May Have Instinctive Drives", pp. 185-189, in Readings in General Psychology, edited by Wayne Dennis (New York: Prentice-Hall, Inc., 1949), xi + 525 pp.

Woodworth, Robert S., "Dynamic Psychology", pp. 327-336, in Psychologies of 1930, edited by Carl Murchison (Worcester, Massachusetts: Clark University Press; London: Humphrey Milford: Oxford University Press, 1930), xix + 497 pp.

Zilboorg, Gregory, "The Changing Concept of Man in Present-Day Psychiatry", pp. 31-38, in Freud and the Twentieth Century, edited by Benjamin Nelson (London: George Allen & Unwin, Ltd., 1957), 314 pp.

ARTICLES IN PERIODICAL LITERATURE*

_____, "Editorial", Psyche, Vol. II, No. 2 (New Series) 97-99, October, 1921.

Alexander, Franz, "The Voice of the Intellect Is Soft . . .", Psychoanalytic Review, Vol. XXVIII; 12-29, 1948.

Eysenck, H. J., "What's the Truth About Psychoanalysis?", The Reader's Digest, pp. 38-43, January, 1960.

Field, G. C., F. Aveling, and John Laird, "Is the Conception of the Unconscious of Value in Psychology?", Mind, Vol. XXXI, No. 124: 413-442, October, 1922.

Grasset, J., "The Relation of Hysteria with the Scrafulous and the Tubercular Diathesis", Brain, Vol. VI: 433-460, January, 1884.

Harris, Henry, "Anxiety: Its Nature and Treatment", Journal of Mental Science, Vol. LXXX, No. 330: 482-512, July, 1934.

Hoppus, John, "Psychology of Leibnitz", The Psychological Journal, (New Series) Vol. III: 325-352, July, 1856.

Klein, D. B., "A Reappraisal of Insanity as a Scientific Concept", Journal of Abnormal and Social Psychology, Vol. XLIII, No. 2: 233-236, April, 1948.

Linden, Maurice E., "The Emotional Problem of Aging: Part II: The Promise of Therapy", State of Mind, Vol. II, No. 1: 2-6, January, 1958.

Mackintosh, H. R., "Great Attacks on Christianity: Feuerbach and Illusionism", The Expository Times, Vol. XLIII, No. 2: 197-203, February, 1932.

*Three additional articles which would have normally been listed in this first section are listed in the section on the Bulletin of the Menninger Clinic, thus grouping one writer's articles of a historical nature.

McClelland, David C., "Religious Overtones in Psychoanalysis", The Princeton Seminary Bulletin, Vol. LII, No. 3: 15-32, January, 1959.

McDougall, William, "The Nature of Functional Disease", American Journal of Psychiatry, Vol. I, No. 3: 335-354, January, 1933.

Merlan, Philip, "Brentano and Freud", Journal of the History of Ideas, Vol. VI, No. 3: 375-377, July, 1945.

_____, "Brentano and Freud - A Sequel", Journal of the History of Ideas, Vol. X, No. 3: 451, July, 1949.

Miller, Emannuel, "Neuroses: East and West: Psychotherapy and Soviet Life", Soviet Survey, No. 33: 20-30, July - September, 1960.

Pope, Charles W., "Moral Treatment of the Insane", The Transactions of the American Medical Association, Vol. XXXI: 497-506, 1880.

Rivers, W. H. R., "The Instinct of Acquisition", Psyche, Vol. II, No 2 (New Series): 100-109, October, 1921.

Rogers, Carl R., "Significant Aspects of Client-Centered Therapy", The American Psychologist, Vol. I, No. 9: 415-422, September, 1946.

Shroder, Caroline, "Bibliotherapy: An Application of Psychoanalytic Theory", The American Imago, Vol. XVII, No. 3: 311-319, Fall, 1960.

Thompson, Sir Arthur, "The Three Revolutions in Medicine", British Medical Journal, No. 5144: 130-134, August 8, 1959.

Tindel, William S., "Changing Emphases in the work of the Ministry", Scottish Journal of Theology, Vol. XIII, No. 4: 410-424, December, 1960.

Walker, K. F., "The Trend of Psychological Theorizing", Australian Journal of Psychology, Vol. VIII, No. 1: 1-10, June, 1956.

(1) Advancement of Science

Curle, A. C. T. W., "Psycho-Analysis and the Study of Society", XII: 553-558, 1956.

de Monchaux, Cecily, "The Contribution of Psycho-Analysis to the Psychology of Thinking", XII: 558-562, 1956.

Nuttin, Joseph, "Human Behavior and the Psycho-Analytic Theory of Motivation", XII: 548-553, 1956.

(2) The American Journal of Psychology

Donaldson, Henry W., "On the Relation of Neurology to Psychology", I, 2: 209-221, February, 1888.

Hall, G. Stanley, "Notes", I, 1: 202, November, 1887.

Jones, Francis, "Review of Psychological Literature", XXI, 1: 168-170, January, 1910.

Nelson, Julius, "A Study of Dreams", I, 3: 365-401, May, 1888.

(3) The Australasian Journal of Psychology and Philosophy

Lovell, H. Tasman, "Psycho-Analysis and Its Relation to Traditional Psychology", I, 2: 93-104, June, 1923.

Mackie, Alexander, "Psycho-Analysis and Education", I, 2: 105-110, June, 1923.

Noble, Ralph A., "Psycho-Analysis in Relation to Medicine", I, 3: 202-207, September, 1923.

Stewart, J. McKellar, "The Idea of the Unconscious in the New Psychology", I, 3: 191-197, September, 1923.

(4) The Lancet

Pasmore, H. Stephen, "Psychiatry and General Practice", I: 524-526, March 8, 1956.

Wakley, Thomas H., and Thomas Wakley, Jun., "Hypnotism as a Therapeutic Agent", I for 1890: 1201-1203, May 31, 1890.

Wood, H. C., "Hypnotism in Therapeutics Without Suggestion", I for 1890: 74, January 11, 1890.

(5) The Psychological Review

Jastrow, Joseph, "The Neurological Concept of Behavior", XXXI, 3: 203-218, May, 1924.

Lashley, K. S., "Physiological Analysis of the Libido", XXXI, 3: 192-202, May, 1924.

Leuba, James H., "Freudian Psychology and Scientific Inspiration", XXXI, 3: 184-191, May, 1924.

Thurstone, L. L., "Influence of Freudianism on Theoretical Psychology", XXXI, 3: 175-183, May, 1924.

(6) Behavioral Science

Hilgard, Ernest R., "Freud and Experimental Psychology", pp. 74-79, in "Symposium on Freud", II, 1: 56-79, January, 1957.

Masserman, Jules H., "Evolution vs. Revolution in Psychotherapy: A Biodynamic Integration", II, 2: 89-100, April, 1957.

Miller, James Grier, et. al., "Condensed Transcript on Conference on Concepts of Biology", III, 2: 103-195, April, 1958.

Ruff, George A., "A Critique of Kenneth Mark Colby's Energy and Structure in Psychoanalysis", I, 2: 143-153, April, 1956.

Witzelben, Henry von, "Symposium on Freud: History, Psychiatry, and the Behavioral Sciences", II, 1: 56-62, January, 1957.

(7) Mental Hygiene

Aldridge, Gordon J., "The Influence of Freud on Social Casework", XLIII, 2: 284-288, April, 1958.

Ginsberg, Sol Wiener, "Troubled People", XXXII, 1: 4-14, January, 1948.

Kemp, Charles, "The Minister and Mental Hygiene: His Opportunity and Responsibility", XXXII, 1: 72-79, January, 1948.

Overholser, Winfred, "Psychiatry and General Medicine", XXXII, 2: 226-234, April, 1948.

Pulliar, E. V., "Notes on Personality Development", XXXII, 2: 261-270, April, 1948.

(8) The Psychoanalytic Quarterly

Bernfeld, Seigfried, "Psychoanalytic Psychology of the Young Child", IV: 3-14, 1935.

Burlingham, Dorothy Tiffany, "Child Analysis and the Mother", IV: 69-92, 1935.

Federn, Paul, "Ego Feeling in Dreams", I: 511-542, 1932.

Fiegenbaum, Dorian, Bertram D. Lewin, Frankwood E. Williams, and Gregory Zilboorg, "Preface", I: 1, 1932.

Freud, Anna, "Psychoanalysis and the Training of the Young Child", translated by Julia Demming, IV: 15-24, 1935.

Williams, Frankwood E., "Is There a Mental Hygiene?", I: 113-120, 1932.

(9) British Journal of Psychology

Drever, James, "Instinct and the Unconscious", X, 1: 27-34, November, 1919.

Flugel, J. C., "Freudian Mechanisms and Moral Development", VII, 4: 477-509, June, 1917.

Jung, C. G., "Instinct and the Unconscious", X, 1: 15-23, November, 1919.

McDougall, William, "Instinct and the Unconscious", X, 1: 35-42, November, 1919.

Myers, Charles S., "Instinct and the Unconscious", X, 1: 8-14, November, 1919.

Nunn, P. T., "Psychology and Education", X, 2, 3: 169-176, March, 1920.

Rivers, W. H. R., "Instinct and the Unconscious", X, 1: 1-7, November, 1919.

Wallas, Graham, "Instinct and the Unconscious", X, 1: 24-26, November, 1919.

Jones, Ernest, "Recent Advances in Psycho-Analysis", Medical Section, I, 1: 49-71, October, 1920.

(10) Character and Personality

Bellak, Leopold, and Jaques Elliott, "On the Problem of Dynamic Conceptualization in Case Studies", XI, 1: 20-39, September, 1942.

Brown, William, "The Psychological Basis of Ethics, with Some Observations in Group Morality", VII, 1: 1-13, September, 1938.

Glover, Edward, "War and Pacificism: Some Individual (Unconscious) Factors", IV, 4: 305-318, June, 1936.

Jung, C. G., "Sigmund Freud in His Historical Setting", translated by Cary F. Baynes, I, 1: 48-55, September, 1932.

Mowrer, O. H., "Some Research Implications of the Frustration Concept as Related to Social and Educational Problems", VII, 2: 129-139, December, 1938.

Moxon, Cavendish, "Psycho-Analysis and Pacificism", V, 3: 224-230, March, 1937.

Rosenzweig, Saul, "The Experimental Study of Psychoanalytic Concepts", VI, 1: 61-71, September, 1937.

Sarbin, Theodore R., "Adjustment in Psychology", VIII, 3: 240-249, March, 1940.

Smith, Elwyn Allen, "Psychological Aspects of Kierkegaard", XII, 3: 195-206, March, 1944.

(11) Bulletin of the Menninger Clinic

_____, "Freud Birthday Number: Foreword", I, 5: 131, 132, May, 1937.

Ackerman, Nathan W., "Reciprocal Antagonism in Siblings", II, 1: 14-20, January, 1938.

* Bernfeld, Siegfried, "An Unknown Autobiographical Fragment by Freud", The American Imago, Vol. IV, No. 1: 3-19, January, 1947.

* _____, "Freud's Scientific Beginnings", The American Imago, Vol. VI, No. 3: 162-196, September, 1949.

* _____, "Sigmund Freud, M. D., 1882-1885", International Journal of Psycho-Analysis, Vol. XXXII, No. 3: 204-217, July, 1951.

Bernfeld, Siegfried and Suzanne, "Freud's Early Childhood", VIII, 4: 107-115, July, 1944.

_____, "Freud's First Year in Medical Practice, 1886-1887", XVI, 2: 37-49, March, 1952.

Chidester, Leona, "Psychotherapy as a Means of Reeducation of Children", I, 3: 87-90, January, 1937.

Ellenberger, Henri, "The Unconscious Before Freud", XXI, 1: 4-8, January, 1957.

Erickson, Isabel, "The Eating Habits of the Psychiatric Patient", II, 2: 54-60, March, 1938.

Knickerbocker, Laura, "Treatment of Conflicts Arising in Sibling Rivalry", IV, 1: 12-22, January, 1940.

Lewin, Kurt, "Psychoanalysis and Topological Psychology", I, 6: 202-211, July, 1937.

Menninger, Karl A., "An Anthropological Note on the Theory of Pre-Natal Instinctual Conflict", IV, 2: 51-55, March, 1940.

_____, "Psychiatry and Medicine", I, 1: 1-9, November, 1939.

(12) American Journal of Orthopsychiatry

Ackerman, Nathan W., "Constructive and Destructive Tendencies in Children", VII, 3: 301-319, July, 1937.

Alexander, Franz, "Culture and Personality", VIII, 1: 31-50, January, 1938.

_____, "Defeatism Concerning Democracy", XI, 4: 643-651, October, 1941.

_____, "Psychoanalysis in the Education of Psychiatrists", I, 4: 362-370, July, 1931.

Allen, Frederick H., "Dynamics of Roles as Determined in the Structure of the Family", XII, 1: 127-134, January, 1942.

August, Harry E., "Newer Attitudes Toward Mental Abnormalities", V, 1: 49-56, January, 1935.

Bartemeier, Leo H., "The Neurotic Character as a New Psychoanalytic Concept", I, 5: 515-520, October, 1931.

Baruch, Dorothy W., "Incorporation of Therapeutic Processes as Part of the Educative Process", XII, 4: 659-665, October, 1942.

Bender, Lauretta, "III. Aggression in Childhood: The Treatment of Aggression", XIII, 3: 392-399, July, 1943.

_____, "Mental Hygiene and the Child", IX, 3: 574-582, July, 1939.

Chidester, Leona, and Karl A. Menninger, "The Application of Psychoanalytic Methods to the Study of Mental Retardation", VI, 4: 616-625, October, 1936.

Dershimer, Frederick W., "A Study in the Cause and Prevention of Functional Mental Disease", VIII, 2: 302-328, April, 1938.

Ephron, Harmon, "Mental Hygiene in Social Reconstruction", X, 3: 458-465, July, 1940.

Freedman, Burrill, "Amplification of Marxist Psychoanalysis", X, 2: 351-354, April, 1940.

_____, "Psycho-Social Repression and Social-Rationalization - A Preliminary Formulation of Marxist Psychoanalysis", IX, 1: 109-122, January, 1939.

Foxe, Arthur N., "Freud's Contribution to an Understanding of Delinquency", X, 4: 863-865, October, 1940.

Fries, Margaret E., "National and International Difficulties, XI, 3: 562-573, July, 1941.

Levy, David M., "Attitude Therapy", VII, 1: 103-113, January, 1937.

_____, "Freud and Child Psychiatry", X, 4: 861, 862, October, 1940.

_____, "Psychiatry and Orthopsychiatry", I, 3: 239-244, April, 1931.

Lippman, H. S., "The Neurotic Delinquent", VII, 1: 114-121, January, 1937.

_____, "The Treatment of Aggression: VI. Psychoanalytic", XIII, 3: 415-418, July, 1943.

_____, "Trends in Therapy: II. Child Analysis", XI, 4: 707-712, October, 1939.

Liss, Edward, "Emotional and Biological Factors Involved in Learning Processes", VII, 4: 483-488, October, 1937.

Lowrey, Lawson G., "The Family as a Builder of Personality", VI, 1: 117-124, January, 1936.

_____, "Trends in Therapy: Evolution, Status and Trends", IX, 4: 669-706, October, 1939.

Lurie, Olga Rubinow, "Psychological Factors Associated with Eating Difficulties in Children", XI, 3: 452-464, July, 1941.

Mackey, O. B., and Helen Noble, "An Evaluation of the Masculinity Factor in Boarding Home Situations", V, 2: 258-267, April, 1935.

Orgel, Samuel Z., "Identification as a Socializing and Therapeutic Force", XI, 1: 118-125, January, 1941.

Peller, Lili E., "The Child's Approach to Reality", IX, 3: 503-515, July, 1939.

Peterson, C. H., and Frances L. Spano, "Breast Feeding, Maternal Rejection and Child Personality", XI, 1: 62- 66, September, 1941.

Reynolds, Bertha C., "The Church and Individual Security", III, 1: 44-54, January, 1933.

Rich, Gilbert J., "The Concept of Egomorphism", III, 2: 191-195, April, 1933.

Silberpfenning, Judith, "Mother Types Encountered in Child Guidance Clinics", XI, 3: 475-484, July, 1941.

Slavson, S. R., "The Treatment of Aggression: Through Group Therapy", XIII, 3: 419-427, July, 1943.

Stagner, Ross, "The Role of Parents in the Development of Emotional Instability", VIII, 1: 122-129, January, 1938.

Stevenson, George S., "Presidential Address: Orthopsychiatry: And Expression of a Philosophy of a Function", V, 2: 87-89, April, 1935.

Watson, Goodwin, and Charles A. Ryner, "Notes on Psychology, Mental Hygiene and Changing Social Conditions in Europe", VII, 3: 423-429, July, 1937.

Waelder, Robert, "Democracy and the Scientific Spirit", X, 3: 451-457, July, 1940.

Zilboorg, Gregory, "Paternalistic Aggression and Individual Freedom in the Present Crisis", XI, 4: 638-642, October, 1941.

Zulliger, Hans, "Psychoanalytic Experiences in Public School Practice", translated by Gladys V. Swackhamer, XI, 2: 356-370, April, 1941.

(13) Pastoral Psychology

_____, Edmund Bergler, and Paul B. Maves, "Reader's Forum: Homosexuality: Disease or Way of Life?", VIII, 79: 51-55, December, 1957.

_____, and O. Spurgeon English, "The Consultation Clinic: Fathers Are Parents, Too", IV, 37: 45-49, October, 1953.

Adkins, Leslie John, "The Independent Self: Link Between Science and Religion", XI, 103: 44-52, April, 1960.

Allport, Gordon W., "Religious Sentiment", VI, 52: 36-42, March, 1955.

Anderson, George Christian, "Psychiatry's Influence on Religion", VII, 66: 45, 46, 48-54, September, 1956.

Anderson, Philip H., "Group Dynamics in a Local Church", III, 30: 19-25, January, 1953.

Ashbrook, James B., "Creative Church Administration", VIII, 77: 11-16, October, 1957.

Astley, M. Royden C., "Fidelity and Infidelity in Marriage", IX, 90: 39-40, 42, 44-50, January, 1959.

Beatty, Donald C., "Shall We Talk About Death?", VI, 51: 11, 12, February, 1955.

Becker, Russell, William C. Menninger, and Carroll A. Wise, "The Consultation Clinic: Counseling With Neurotics", II, 20: 49-50, January, 1952.

Benda, Clemens E., "Divorce From a Psychiatrist's Point of View", IX, 86: 25-38, September, 1958.

Bergler, Edmund, "Homosexuality: Disease or Way of Life?", VIII, 75: 49-52, June, 1957.

Bier, William C., "Goals in Pastoral Counseling", X, 91: 7-13, February, 1959.

Bigham, Thomas J., "Pastoral and Ethical Notes on Problems on Masturbation", XI, 105: 19-23, June, 1960.

Binger, Carl, "The Moral Implications of Psychoanalysis", VI, 59: 19-26, December, 1955.

Bletzer, Russell R., "The Minister as Counselor", VIII, 72: 28-34, March, 1957.

Bletzer, Russell R., and Ernest E. Bruder, "The Consultation Clinic: Should the Minister Make Weekly Appointments?", VIII, 72: 47-49, March, 1957.

Bond, Earl D., "Anxiety from the Psychiatrist's Viewpoint", II, 12: 21-25, March, 1951.

Bonnell, John Sutherland, "Anxiety - the Sickness of Western Civilization", VIII, 74: 11-14, May, 1957.

_____, "Counseling with Divorced Persons", IX, 86: 11-15, September, 1958.

_____, "The Practice of Counseling in the Local Church", XI, 101: 24-30, February, 1960.

_____, "The Use of Prayer in Counseling", IV, 36: 40, 41, 44-46, September, 1953.

_____, "Why Parishioners Should Bring Their Problems to Their Pastor", VII, 70: 52-54, January, 1957.

Bonthius, Robert H., "Christian Self-Acceptance: In the Light of Psychotherapy", III, 26: 65, 66, 68-72, September, 1952.

Booth, Gotthard, "Masturbation", V, 48: 13-19, November, 1954.

_____, "Unconscious Motivation in the Choice of the Ministry as Vocation", IX, 89: 18-24, December, 1958.

Bowman, Harold Leonard, "Counseling Can Improve Preaching", VIII, 71: 13-15, 65, February, 1957.

Bridgman, Ralph P., "Marital Discord, Divorce, and Reconciliation", Part I, IX, 86: 16-22, 24, September, 1958. Part II, IX, 87: 25-26, 28-32, October, 1958.

Brooks, Charles F., Harry M. Tiebout, Marty Mann, and John L. Nixon, "The Consultation Clinic: Counseling with the Alcoholic", II, 13: 41-44, 46, April, 1951.

Bruder, Ernest E., "Present Emphases and Future Trends in Clinical Training for Pastoral Counseling", XI, 103: 33-43, April, 1960.

_____, "The Minister and the Psychiatrist: Areas of Mutual Concern", VII, 67: 10-14, October, 1956.

Burkhart, Roy A., "How Is It That the Person Is Born Again?", VIII, 77: 37-40, October, 1957.

_____, "Looking at Ourselves and the Church", VI, 52: 21-25, March, 1955.

_____, "Preaching with Counseling Insight", VIII, 74: 21-26, May, 1957.

_____, "The Church Program of Education in Marriage and the Family", II, 12: 39-46, March, 1951. Part II, II, 18: 10-14, November, 1951.

Burnes, James H., "What It Means to be Divorced", IX, 86: 45-48, 50-52, September, 1958.

Cameron, Charles S., "What the Pastor Ought to Know About Cancer", V, 42: 9-13, March, 1954.

Cappon, Daniel, "The Psychology of Dying", XII, 111: 35-38, 40-44, February, 1961.

Carrier, Blanche, "Counseling Pre-Ministrial Students", II, 18: 21-25, November, 1951.

Cedarleaf, J. Lennart, "Some Obstacles in Pastoral Counseling of Older People", V, 46: 15-22, September, 1954.

Cole, William Graham, "The Church and Divorce - Historical Background", IX, 86: 39-44, September, 1958.

Curran, Charles A., "A Catholic Psychologist Looks at Pastoral Counseling", X, 91: 21-28, February, 1959.

Dahlberg, Edwin T., "The Pastor as an Amateur Counselor", XI, 101: 31-36, February, 1960.

Dicks, Russell L., "The Art of Ministering to the Sick", III, 28: 9-13, November, 1952.

_____, "The Place of Religion in Modern Medicine", VIII, 77: 23-26, October, 1957.

Dodd, Aleck D., "Counseling - Step by Step (Part I)", VI, 58: 27-34, November, 1955. Part II, VI, 59: 40-52, December, 1955.

Duvall, Evelyn Millis, "In-Laws in Your Life", V, 49: 39-42, 44-46, December, 1954.

Eickoff, Andrew R., "The Psychodynamics of Freud's Criticism of Religion", XI, 104: 35-38, May, 1960.

Elcombe, Arthur G., O. Spurgeon English, Granger E. Westberg, George V. LeRoy, and Russell L. Dicks, "The Consultation Clinic: Fatal Illness", VI, 51: 42-53, February, 1955.

Elia, Andrew D., "Spiritual Needs in the Care of the Patient", VIII, 73: 19-26, April, 1957.

Eliot, Martha M., "The Family Today: Its Needs and Opportunities", VII, 64: 23-28, 30-32, May, 1956.

Ellzey, W. Clark, "How to Keep Romance in Your Marriage", V, 47: 43-50, October, 1954.

Ernst, Morris L., "For Better or Worse", II, 20: 36-41, January, 1952.

Fairbanks, Rollin J., Samuel Southard, and Aaron L. Rutledge, "The Consultation Clinic: Keeping Records in Counseling Situations", VI, 61: 43-48, February, 1956.

Fairbanks, Rollin J., Roy A. Burkhart, and Russell L. Dicks, "The Consultation Clinic: Time for Counseling", V, 43: 55-58, April, 1954.

Foster, Lloyd E., Marty Mann, and Otis R. Rice, "Alcoholism", IX, 83: 21-24, April, 1958.

Fritze, Herbert P., "Pastoral Counseling with a Patient in Psychotherapy", XI, 105: 43-48, June, 1960.

Gerkin, Charles V., "The Pastor and Parents of Delinquent Children", VI, 57: 8-13, October, 1955.

Greer, Ina May, "Roots of Loneliness", IV, 35: 27-31, June, 1953.

Gumpert, Martin, "Old Age and Productive Loss", V, 46: 37, 38, 40-44, September, 1954.

Hacker, Frederick J., "Scientific Facts, Religious Experience, and the Psychoanalytic Experience", XI, 105: 24-32, June, 1960.

Hendin, Herbert M., "What the Pastor Ought to Know About Suicide", IV, 39: 41-45, December, 1953.

Henry, George W., "Pastoral Counseling for Homosexuals", II, 18: 33-36, 38, 39, November, 1951.

_____, "Punishment", VI, 55: 31-42, June, 1955.

Hiltner, Seward, "Adolescents and Adults", XI, 109: 7-11, December, 1960.

_____, "Freud for the Pastor", V, 50: 41-53, 56, 57, January, 1955.

_____, "Freud, Psychoanalysis, and Religion", VII, 68: 9-21, November, 1956.

_____, "Parents and the Church School", III, 27: 19-24, October, 1952.

_____, "Pastoral Counseling on Marriage", V, 47: 7-9, October, 1954.

_____, "Pastoral Psychology and Constructive Theology", IV, 35: 17-26, June, 1953.

_____, "Pastoral Psychology and Pastoral Care", III, 29: 45-55, December, 1952.

_____, "Psychotherapy and Counseling in Professions Other Than the Ministry", VII, 62: 8-14, March, 1956.

_____, "Religion and the Aging Process", V, 46: 23-31, September, 1954.

_____, "Suicidal Reflections", IV, 39: 33, 36-40, December, 1953.

_____, "The Consultation Clinic: On Homosexuality", VI, 56: 44-49, September, 1955.

_____, "The Literature of Pastoral Counseling - Past, Present, and Future", II, 15: 20-28, June, 1951.

_____, Robert E. Elliott, Thomas H. McDill, Ray Schultz, John T. Shaffer, Carl E. Wennerstrom, and Joseph W. Willis, "Pastoral Symposium: A Case of Adultery", VI, 54: 23-26, 28-30, 32-34, May, 1955. Part II, VI, 55: 11-22, June, 1955.

Hinsie, Leland E., Rollin J. Fairbanks, and Walter Stokes, "The Consultation Clinic: How to Refer", V, 48: 47-50, November, 1954.

Holman, Charles T., "Jesus' Ministry to Individuals", VI, 52: 9-20, March, 1955.

Homrighausen, E. G., "Evangelism: Ministry of the Church", VII, 69: 12-16, December, 1956.

Horton, Walter M.; "A Psychological Approach to Theology - After 25 Years", VII, 68: 22-28, November, 1956.

Howard, Judson D., "Consultation Clinic: Marital Conflict", IX, 87: 50, 51, October, 1958.

_____, "Pastoral Experiences in Interpersonal Groups", VI, 53: 25-30, April, 1955.

Howe, Reuel L. "From Security to Maturity", IX, 90: 51-58, 60-62, January, 1959.

Huber, Milton J., "Counseling the Single Woman", X, 93: 11-18, April, 1959.

Hudson, R. Lofton, "The Emotions of the Minister", II, 14: 32, 33, 36, 37, May, 1951.

Hulme, William E., "A Theological Approach to Birth Control", XI, 103: 25-30, 32, April, 1959.

_____, "How to Set Up a Counseling Program in Your Church", II, 20: 43-48, January, 1952.

_____, "When People Will Not Come to the Minister for Help", VI, 52: 26-33, March, 1955.

Ikin, A. Graham, "Psychological Problems of Maturity", V, 43: 49-54, April, 1954.

Irion, Paul E., "The Place of the Parishioner's Expectations in Counseling", III, 30: 12-18, January, 1953.

_____, "Toward An Ethical Understanding of Grief Situations", IV, 39: 19-24, 26, December, 1953.

Irwin, James K., _____, Harold Leonard Bowman, Earl A. Loomis, Jr., and William F. Rogers, "The Consultation Clinic: The Pastor and Suicide", IV, 39: 51-54, December, 1953.

Johnson, Dean, "Self-Understanding in Pastoral Counseling", VI, 56: 27-32, September, 1955.

Johnson, Paul E., "The Lonely Person", VIII, 75: 41-48, June, 1957.

_____, "The Pastor as Counselor: Discussion of the Findings of the Commission in the Ministry", VII, 62: 25-28, March, 1956.

Johnson, Rollin A. "Initiative in Counseling", III, 30: 27-33, January, 1953.

Jones, R. Lawrence, _____, and Clara Thompson, "The Consultation Clinic: The Unmarried Woman", X, 93: 43-45, April, 1959.

Kemp, Charles F., "Life-Situation Preaching and Pastoral Work", VII, 67: 35, 36, 38, 40, 42, 44-46, October, 1956.

King, Eric R., William E. Hulme, Phillip Polatin, Myron T. Hopper, and Aaron L. Rutledge, "The Consultation Clinic: Sexual Containment for the Unmarried", X, 93: 46-52, 54-56, 58, April, 1959.

Koberle, Adolph, "The Problem of Guilt", translated by John W. Doberstein, VIII, 79: 33-39, December, 1957.

Kreyer, Virginia, "The Ministry and the Handicapped", VII, 64: 45-48, 50-52, May, 1956.

Lehrman, Nathaniel S., "The Normality of Sexual Feelings in Pastoral Counseling", XI, 105: 49-52, June, 1960.

Lennox, William G., "What the Minister Should Know About Epilepsy", VI, 54: 33-42, May, 1955.

_____, and Andras Angyal, "The Consultation Clinic: Question on Epilepsy", VI, 54: 51-54, May, 1955.

Lindemann, Erich, "The Medical-Psychological Dynamics of the Normal Individual", VII, 62: 47-56, March, 1956.

_____, and Ina Mae Greer, "A Study of Grief: Emotional Responses to Suicide", IV, 39: 9-13, December, 1953.

Lolli, Giorgio, "The Addictive Drinker", II, 13: 20-27, April, 1951.

Loomis, Earl A., Jr., "The Relation of Religion and Medicine for Medical Missionaries", II, 11: 15-20, February, 1951.

Loper, Vere V., "Christian Ties Hold Homes Together", VIII, 79: 9-14, December, 1957.

Luccock, Halford E., "The Church Is Not an Observation Ward", XI, 101: 14, 15, February, 1960.

Mace, David R., "The Pastor and Divorce", IX, 86: 9, 10, 64, 65, September, 1958.

Maclennan, David A., "Church Officials and Pastoral Care", II, 17: 34-44, October, 1951.

Madden, Myron C., "Evangelism in Counseling", VII, 69: 27-30, December, 1956.

_____, "The Crisis of Becoming a Christian", II, 14: 28-31, May, 1951.

Maeder, Alphonse, "Psychotherapy and Pastoral Care", IV, 34: 45-52, May, 1953.

Mailloux, Noel, "Religious and Moral Issues in Psychotherapy and Counseling", VII, 62: 29-31, March, 1956.

Mann, Marty, "The Pastor's Resources in Dealing with Alcoholics", II, 13: 11-19, April, 1951.

Maves, Paul B., "Anxiety in Adolescence and Senescence", III, 27: 25-28, 30-33, October, 1952.

_____, "The Church and Older People", V, 46: 9, 10, September, 1954.

_____, "The Church in Community Planning for the Aged", V, 46: 11-14, September, 1954.

_____, Martin Gumpert, and C. Ward Crampton, "The Consultation Clinic: The Minister and the Aged", V, 46: 51-53, September, 1954.

Mead, Margaret, "Spiritual Issues in the Problem of Birth Control", IV, 34: 39-44, May, 1953.

Menninger, Karl, "Psychiatric Aspects of Contraception", V, 49: 27-30, 32, 33, December, 1954.

_____, Charles V. Gerkin, Robert A. Preston, Carroll A. Wise, and Smiley Blanton, "The Consultation Clinic: Counseling With Neurotics", VI, 57: 50-53, October, 1955.

Menninger, William C., "Alcoholism: A National Emergency", IX, 83: 7, 8, 65, 66, April, 1958.

_____, "Tensions in Family Life", IV, 33: 11-18, April, 1953.

_____, George G. Merrill, and Robert Sterling Palmer, "The Consultation Clinic: More on Homosexuality", IX, 81: 46-49, February, 1958.

Merrill, George C., "The Essence of Counseling", VII, 67: 26-28, October, 1956.

Michalson, Carl, "Faith for the Crisis of Anxiety", IX, 82: 18-24, 26, March, 1958.

Millet, John A. P., George W. Henry, and Alfred A. Gross, "The Consultation Clinic: On Homosexuality", VI, 56: 49-53, September, 1955.

_____, Phillip P. Rocke, Walter R. Stokes, Sandor Rado, Camilla M. Anderson, and Seward Hiltner, "The Consultation Clinic: The Church and the Homosexual", II, 18: 49-57, November, 1951.

Morris, C. W., "The Terror of Good Works", VIII, 76: 25-32, September, 1957.

Murphy, Carol, "The Ministry of Counseling", VIII, 79: 15-26, 28-32, December, 1957.

Oates, Wayne E., "Mature Relationships", V, 49: 10-16, December, 1954.

_____, "The Findings of the Commission in the Ministry", VII, 62: 15-22, 24, March, 1956.

_____, "The Funeral of a Suicide", IV, 39: 14-17, December, 1953.

_____, "The Inner World of the Patient", VIII, 73: 16-18, April, 1957.

Oglesby, William B., "Evangelistic Results of Effective Counseling", VII, 65: 25-30, June, 1956.

Ostow, Mortimer, "Religion and Psychoanalysis: The Area of Common Concern", X, 94: 33-36, 38, May, 1959.

Outler, Albert C., "Psychotherapy and the Christian Message", V, 41: 49-53, February, 1954.

Overstreet, Bonaro W., "Guilt Feelings: Creative and Uncreative", VI, 54: 16-20, May, 1955.

Overstreet, Harry A., "Living on the Spiritual Frontier", III, 27: 45-52, October, 1952.

_____, "The Foundations of Our Spiritual Life", IV, 35: 39-41, June, 1953.

Pearson, Roy M., "Ministers of the Ministering Community", VII, 64: 17-22, May 1956.

Pfeutze, Paul E., "The Concept of the Self in Contemporary Psychotherapy", IX, 81: 9-19, February, 1958.

Ploscowe, Morris, "Homosexuality, Sodomy, and Crimes Against Nature", II, 18: 40-48, November, 1951.

Polatin, Phillip, and Ellen C. Philtine, "Children and Divorce", IX, 87: 33-40, October, 1958.

_____, "The Change of Life", IV, 33: 43-49, April, 1953.

Pritchard, Francis W., Roy A. Burkhart, Flanders Dunbar, Ina Mae Greer, and Dallas Pratt, "The Consultation Clinic: Volunteers in Parish Work", II, 11: 49-53, February, 1951.

Reidenback, Clarence, "The Pastor and the Alcoholic", IX, 83: 9-12, April, 1958.

Rice, Otis R., "Pastor-Parishioner", III, 25: 49-54, June, 1952.

_____, "The Contribution of the Minister to the Treatment of the Alcoholic", II, 13: 35-38, 40, April, 1951.

Ritchie, Clinton M., "A Church at Work with the Teen and His Parents", XI, 109: 33-40, December, 1960.

Roberts, David E., "Existentialism and Religious Belief", VIII, 73: 43-51, April, 1957.

_____, "On Homosexuality", VI, 55: 43-45, June, 1955.

Rogers, Carl R. "Dealing With Interpersonal Conflict", III, 28: 14-20, November, 1952. Part II, III, 29: 37-44, December, 1952.

Rogers, Theodore, "Reader's Forum: Improving Church Leadership", VIII, 77: 49-52, October, 1957.

Scherzer, Carl J., "Ego Injury in Illness", VIII, 73: 31-32, 34, April, 1957.

Seidenspinner, Clarence, "The Dynamics of Worship", XI, 102: 16-20, 21, March, 1960.

Sherrill, Lewis J., "Deeper Changes in the Self", VII, 65: 51-55, June, 1956.

Smith, Elliott Dunlap, "The Attainment of Maturity", VIII, 71: 25-32, February, 1957.

Southard, Samuel, "Impatience in Pastoral Counseling", X, 98: 49-50, 52-54, November, 1959.

_____, "The Minister's Role in Attempted Suicide", IV, 39: 27-32, December, 1953.

Stettner, John W., and Samuel Southard, "The Consultation Clinic: How to Set up a Church Counseling Program", VII, 67: 51-54, October, 1956.

Straus, Robert, "Problem Drinking and Community Responsibility", IX, 83: 13-20, April, 1958.

Strunk, Orlo, Jr., "Forsake Me Not", V, 46: 33-36, September, 1954.

Sullivan, Harry Stack, "Basic Concepts in the Psychiatric Interview", V, 48: 39-46, November, 1954.

Thalheimer, Ross, and Benjamin I. Coleman, "What Can the Church Do About Juvenile Delinquency?", VI, 57: 29-32, October, 1955.

Thompson, Clara, "Towards a Psychology of Women", IV, 34: 29-38, May, 1953.

Tiebout, Harry N., "Conversion As a Psychological Phenomenon (In the Treatment of the Alcoholic)", II, 13: 28-34, April, 1951.

_____, "Surrender Versus Compliance in Therapy", IX, 83: 25, 26, 28, 33, April, 1958.

Tillich, Paul, "The Theology of Pastoral Care", X, 97: 21-26, October, 1959.

Werner, Hazen G., "The Influence of Counseling on the Other Functions of the Ministry", VIII, 75: 13-16, 64, June, 1957.

Westberg, Granger E., "The Needs of the Whole Man", VI, 55: 46-52, June, 1955.

_____, "The Role of the Clergyman in Mental Health", XI, 104: 19-22, May, 1960.

White, Hugh C., "The Basic Task of the Church: In Our Competitive Industrial Society", X, 95: 27-30, June, 1959.

Wiltenburg, W. J., "The Bible and the Attitudes of Ministers on Drinking", IX, 83: 36-41, April, 1958.

Winter, Gibson, "Love and Conflict", IX, 81: 33-36, 38-40, February, 1958.

_____, "The Pastoral Counselor Within the Community of Faith", X, 98: 26-30, November, 1959.

Wise, Carroll A., "The Call to the Ministry", IX, 89: 9-17, December, 1958.

_____, "The Pastor as Counselor", II, 11: 9-14, February, 1951.

Wright, Robert Roy, and Carrol A. Wise, "Reader's Forum: Theology Questions Counseling", VI, 52: 49-56, March, 1955.

Yoder, H. Walter, "Solving Personal Problems in a Church Group", VI, 53: 31-36, April, 1955.

_____, "The Pastoral Counselor and the Church", IX, 92: 14-17, March, 1958.

_____, Carl J. Scherzer and Paul E. Johnson, "The Consultation Clinic: When Is a Problem Serious Enough for Pastoral Counseling?", IX, 82: 51-53, March, 1958.

Young, Leontine R., "Adoption - When and How to Tell the Child", V, 49: 35-37, December, 1954.

_____, "Emotional Factors in Adoption", III, 25: 31-37, June, 1952.

_____, "Why Does a Girl Become an Unmarried Mother?", IX, 83: 42-49, April, 1958.

Zilboorg, Gregory, "Psychoanalysis and Religion", X, 98: 41, 42, 44-48, November, 1959.

SPECIAL ISSUE: "Pastoral Counseling - Its Relation and Differentiation from Other Helping Professions", VII, 62, March, 1956, 66 pp.

_____, "Pastoral Psychology and Church Administration", VIII, 76, September, 1957, 66 pp.

_____, "Pastoral Psychology and the Funeral", VIII, 78, November, 1957, 66 pp.

_____, "The Minister and His Own Family", XI, 106, September, 1960, 66 pp.

_____, "The Minister and Pre-Marital Counseling", X, 99, December, 1959, 66pp.

BOOKS

_____, The Church of Scotland Ordinal and Service Book for Use in the Courts of the Church (Edinburgh, Glasgow, Aberdeen, and Dundee: Committee on Publications, 1948), 91 pp.

Ackerman, Nathan W., The Psychodynamics of Family Life: Diagnosis and Treatment of Family Relationships (New York: Basic Books, Inc., 1958), xvi + 379 pp.

Adamson, Robert, The Development of Greek Philosophy, edited by W. R. Sorley and R. P. Hardie (Edinburgh and London: William Blackwood and Sons, 1908), xi + 326 pp.

Adler, Alfred, The Individual Psychology of Alfred Adler, edited by Heinz L. and Rowena R. Ansbacher (London: George Allen & Unwin, Ltd., 1956), xxiii + 503 pp.

_____, The Practice and Theory of Individual Psychology, Revised Edition, translated by P. Rakin (London: Kegan Paul, Trench, Trubner & Co., Ltd.; New York: Harcourt, Brace & Company, Inc., 1929), viii + 353 pp.

Adorno, T. W., Else Frenkel-Brunswik, Daniel J. Levinson, and R. Nevitt Sanford, in collaboration with Betty Aron, Maria Hertz Levinson, and William Morrow, The Authoritarian Personality (New York: Harper & Brothers, 1950), xxxiii + 990 pp.

Alexander, Archibald B. D., A Short History of Philosophy, Third Edition (Glasgow: Maclehose, Jackson and Co., 1922), xv + 648 pp.

Alexander, Franz, Fundamentals of Psychoanalysis (London: George Allen and Unwin, Ltd., 1949), 312 pp.

_____, and Hugo Staub, The Criminal, the Judge, and the Public: A Psychological Analysis, translated by Gregory Zilboorg (London: George Allen & Unwin, Ltd., 1931), xx + 238 pp.

Allen, E. L., Kierkegaard: His Life and Thought (London: Stanley Lott, Ltd., 1935), x + 210 pp.

Allport, Floyd H., Theories of Perception and the Concept of Structure (New York: John Wiley & Sons, Inc.; London: Chapman & Hall, Limited, 1955), xii + 709 pp.

Allport, Gordon W., Becoming: Basic Considerations for a Psychology of Personality (New Haven: Yale University Press; London: Geoffrey Cumberlage: Oxford University Press, 1955), ix + 106 pp.

_____, Personality: A Psychological Interpretation (London: Constable & Company, Ltd., 1937 - published in England in 1949), xiv + 588 pp.

_____, The Individual and His Religion: A Psychological Interpretation (London: Constable Publishers, 1951), xiii + 163 pp.

_____, The Nature of Prejudice (Cambridge, Massachusetts: Addison-Wesley Publishing Company, Inc., 1954), 537 pp.

Angyal, Andras, Foundations for a Science of Personality (New York: The Commonwealth Fund; London: Humphrey Milford: Oxford University Press, 1941), xii + 398 pp.

Aristotle, The Works of Aristotle, Volume III, edited by W. D. Ross, translated by J. I. Beare (Oxford: The Clarendon Press, 1931), vi + 338a-485b pp., plus indexes.

Asch, Solomon E., Social Psychology (New York: Prentice-Hall, Inc., 1952), xvi + 646 pp.

Baillie, John, Our Knowledge of God (London: Humphrey Milford: Oxford University Press, 1939), ix + 263 pp.

Bakan, David, Sigmund Freud and the Jewish Mystical Tradition (Princeton, New Jersey: D. Van Nostrand Company, Inc., 1959), xix + 326 pp.

Balint, Michael, Problems of Human Pleasure and Behaviour (London: The Hogarth Press and the Institute of Psycho-Analysis, 1957), 300 pp.

_____, The Doctor, His Patient and the Illness (London: Pitman Medical Publishing Co., Ltd., 1957), x + 355 pp.

Barrett, E. Boyd, The New Psychology: How It Aids and Interests (London: Harding & More., Ltd., 1925), ix + 358 pp.

Barth, Karl, Church Dogmatics, Volume II, The Doctrine of God, edited by G. W. Bromiley and T. F. Torrance, translated by G. W. Bromiley, J. C. Campbell, Iain Wilson, J. Strathearn McNab, Harold Knight, and R. A. Stewart (Edinburgh: T. & T. Clark, 1957), xi + 806 pp.

Bartley, S. Howard, Principles of Perception (New York: Harper & Brothers, 1958), xii + 482 pp.

Baxter, Richard, Gildas Salvainus: The Reformed Pastor, edited by John T. Wilkinson (London: The Epworth Press, 1939), 191 pp.

Becker, Carl L., New Liberties for Old (New Haven, Connecticutt: Yale University Press; London: Humphrey Milford: Oxford University Press, 1941), xvii + 181 pp.

Bergsten, Gote, Pastoral Psychology: A Study in the Care of Souls (London: George Allen and Unwin, Ltd.; New York: The Macmillan Company, 1951), 227 pp.

Biddle, W. Earl, Integration of Religion and Psychiatry (New York: The Macmillan Company, 1955), xii + 171 pp.

Binet, Alfred, Alterations of Personality, translated by Helen Green Baldwin (London: Chapman & Hall, Limited, 1896), xii + 356 pp.

Binswanger, Ludwig, Sigmund Freud: Reminiscences of a Friendship, translated by Norman Guterman (New York: Grune and Stratton, 1957), v + 106 pp.

Blackburn, Julian, Psychology and the Social Pattern (London: Kegan Paul, Trench, Trubner & Co., Ltd., 1945), viii + 157 pp.

Blake, William, The Poetical Works of William Blake, Volume I, edited by Edwin J. Ellis (London: Chatto & Winders, 1906), xxiv + 551 pp.

Boring, Edwin G., A History of Experimental Psychology (New York and London: The Century Company, 1929), xvi + 699 pp.

Bowden, Guy, The Dazzling Darkness: An Essay on the Experience of Prayer (London, New York, Toronto; Longmans, Green and Co., 1950), viii + 200 pp.

Bowlby, John, Child Care and the Growth of Love (London: Penguin Books, 1953), 190 pp. (Based on the World Health organization report, Maternal Care and Mental Health.)

Bowman, John Wick, The Religion of Maturity (New York and Nashville: Abingdon-Cokesbusy Press, 1948), 336 pp.

Bradby, M. K., Psycho-Analysis and Its Place in Life (London: Hodder & Stoughton, Ltd., 1920), xi + 266 pp.

Brenner, Charles, An Elementary Textbook of Psychoanalysis (New York: International Universities Press, Inc., 1955), 219 pp.

Brett, George Sidney, A History of Psychology, Volume I, Ancient and Patristic (London: George Allen & Unwin, Ltd., 1912), xx + 388 pp. Volume II, Medieval & Early Modern Period (London: George Allen & Unwin, Ltd., 1921), 394 pp.

_____, A History of Psychology, Volume III, Modern Psychology (London: George Allen & Unwin, Ltd.; New York: The Macmillan Company, 1921), 322 pp.

Breuer, Joseph, and Sigmund Freud, The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume II, 1893-1895, translated by James Strachey, in collaboration with Anna Freud, assisted by Alix Strachey and Alan Tyson (London: The Hogarth Press and the Institute of Psycho-Analysis, 1955), xxxi + 335 pp.

Brierly, Marjorie, Trends in Psycho-Analysis (London: The Hogarth Press and the Institute of Psycho-Analysis, 1951), 320 pp.

Brill, A. A., Freud's Contribution to Psychiatry (New York: W. W. Norton & Company, Inc., 1944), 244 pp.

_____, Psychoanalysis: Its Theories and Practical Applications, Third Edition (Philadelphia and London: W. B. Saunders Company, 1922), 468 pp.

Broad, C. D., The Mind and Its Place in Nature (London: Routledge and Kegan Paul, Ltd., 1925), x + 674 pp.

Brooks, Fowler D., and Lawrence F. Shaffer, Child Psychology (London: Methuen & Co., Ltd., 1938), xxx + 600 pp.

Brown, William, Mind and Personality: An Essay in Philosophy and Psychology (London: University of London Press, Ltd., 1926), x + 344 pp.

_____, Personality and Religion (London: University of London Press, Ltd., 1946), 195 pp.

_____, Science and Personality (London: Oxford University Press, 1929), ix + 258 pp.

Brown, Clarence W., and Edwin E. Ghiselli, Scientific Method in Psychology (New York, Toronto, London: McGraw-Hill Book Company, Inc., 1955), ix + 368 pp.

Bruner, Jerome S., Jacqualine J. Goodman, and George A. Austin, A Study of Thinking (New York: John Wiley & Sons, Inc.; London: Chapman & Hall, Limited, 1956), xi + 330 pp.

Buber, Martin, Between Man and Man, translated by Ronald Gregor Smith (London: Kegan Paul, Trench, Trubner & Co., Ltd., 1947), viii + 210 pp.

_____, I and Thou, Second Edition, translated by Ronald Gregor Smith (Edinburgh: T. & T. Clark, 1959), xii + 137 pp.

Burt, Sir Cyril, The Cause and Treatment of Backwardness (London: University of London Press, Ltd., 1953), 128 pp.

Burtt, Harold Ernest, Applied Psychology (New York: Prentice-Hall, Inc., 1948), x + 821 pp.

Butler, Samuel, Hudibras, edited by A. R. Walker (Cambridge: The University Press, 1905), viii + 336 pp.

Calvin, John, The Institutes of the Christian Religion, Volume I, translated by Henry Beveridge (Edinburgh: The Calvin Translation Society, 1845), cxvi + 542 pp.

Cantril, Hadley, The Psychology of Social Movements (New York: John Wiley & Sons, Inc.; London: Chapman & Hall, Limited, 1948), xv + 274 pp.

Carrington, W. L., Psychology, Religion, and Human Need: A Guide for Ministers, Doctors, Teachers, and Social Workers (London: The Epworth Press, 1957), xi + 315 pp.

Cartright, Dorwin, and Alvin Zander, Editors, Group Dynamics: Research and Theory (Evanston, Illinois and White Plains, New York: Row, Peterson and Company, 1953), xiii + 642 pp.

Cattell, Raymond B., Personality: A Systematic Theoretical and Factual Study (New York, Toronto, London: McGraw-Hill Book Company, Inc., 1950), xii + 689 pp.

_____, Description and Measurement in Personality (London, Sidney, Bombay, Stockholm: George C. Harrup & Co., Ltd., 1946), xx + 602 pp.

Chase, Stuart, The Proper Study of Mankind: An Inquiry Into the Science of Human Relations (New York: Harper and Brothers, 1948), xx + 311 pp.

Chesser, Eustace, Humanly Speaking (London: Hutchison's Scientific and Technical Publications, 1953), xx + 219 pp.

Cicero, Marcus Tullius, The Tusculan Disputations of Cicero, New Edition, revised and corrected by W. H. Main (London: W. Pickering, 1824), 287 pp.

Citron, Bernhard, New Birth: A Study of the Evangelical Doctrine of Conversion in the Protestant Fathers (Edinburgh: The University Press, 1951), xvi + 215 pp.

Clark, Walter Houston, The Psychology of Religion: An Introduction to Religious Experience and Behavior (New York: The Macmillan Company, 1958), xii + 485 pp.

Colby, Kenneth M., Energy and Structure in Psychoanalysis (New York: Ronald Press, 1955), ix + 154 pp.

Cole, Lawrence E., Human Behavior: Psychology As a Bio-Social Science (Yonkers-on-Hudson, New York: World Book Company, 1953), xi + 884 pp.

Cole, William Graham, Sex in Christianity and Psychoanalysis (New York: Oxford University Press, 1955), xiv + 329 pp.

Copleston, Frederick, A History of Philosophy, Volume I, Greece and Rome, Revised Edition (London: Burns, Oates & Washborne, Ltd., 1947), x + 521 pp.

_____, Contemporary Philosophy: Studies of Logical Positivism and Existentialism (London: Burns & Oates, 1956), ix + 230 pp.

Coulson, C. A., Science and Christian Belief (London: Goeffrey Cumberlage: Oxford University Press, 1955), ix + 127 pp.

Crichton-Miller, H., Psycho-Analysis and Its Derivatives (London: Thornton Butterworth, Limited, 1933), 256 pp.

Cully, Iris V., Children in the Church (Philadelphia: The Westminister Press, 1960), 204 pp.

Dawson, Christopher, Religion and Culture (London: Sheed & Ward, 1948), v + 225 pp.

Deese, James, The Psychology of Learning, Second Edition (New York, Toronto, London: McGraw-Hill Book Company, Inc., 1958), vii + 367 pp.

Deutsch, Helene, Psychology of Women, A Psychoanalytic Interpretation, Volume One, Girlhood (London: Research Books, Ltd., 1947), xii + 312 pp.

Dewar, Lindsay, and Cyril E. Hudson, Christian Morals: A Study in First Principles (London: University of London Press, Ltd.; Hodder and Stoughton, Ltd., 1945), vi + 254 pp.

Dickie, Edgar Primrose, God Is Light: Studies in Revelation and Personal Conviction (New York: Charles Scribner's Sons, 1954), 261 pp.

_____, Revelation and Response (Edinburgh: T. & T. Clark, 1938), vii + 278 pp.

Dorcus, Roy M., and G. Wilson Shaffer, Textbook of Abnormal Psychology (London: George Allen & Unwin, Ltd., 1934), xiii + 389 pp.

Drake, Durant, Mind and Its Place in Nature (New York: The Macmillan Company, 1925), xv + 259 pp.

Drever, James, Instinct in Man: A Contribution to the Psychology of Education, Second Edition (Cambridge: The University Press, 1921), x + 293 pp.

Easton, Joseph S., Editor, The Church of Scotland Yearbook, 1960 (Edinburgh: The Church of Scotland Committee on Publications, 1960), 324 pp.

English, O. Spurgeon, and Gerald H. J. Pearson, Emotional Problems of Living (London: George Allen & Unwin, Ltd., 1947), 438 pp.

Erikson, Erik H., Childhood and Society (London: Imago Publishing Co., Ltd., n. d.), 397 pp.

Eysenck, H. J., Uses and Abuses of Psychology (London: Penguin Books, 1953), 318 pp.

Fairbairn, W. Ronald D., Psychoanalytic Studies of the Personality (London: Tavistock Publications Limited, 1952), xi + 372 pp.

Farmer, H. H., The World and God: A Study of Prayer, Providence and Miracle in Christian Experience (London: Nisbet & Co., Ltd., 1935), xvi + 315 pp.

Farnsworth, Paul R., and Quinn McNemar, Annual Review of Psychology, Volume XI (Palo Alto, California: Annual Reviews, Inc., 1960), ix + 544 pp.

Feifel, Herman, Editor, The Meaning of Death (New York, Toronto, London: McGraw-Hill Book Company, 1959), xviii + 351 pp.

Fenichel, Otto, Outline of Psychoanalysis, translated by Bertram D. Lewin and Gregory Zilboorg (London: Kegan Paul, Trench, Trubner & Co., Ltd., 1934), 492 pp.

_____, The Psychoanalytic Theory of the Neuroses (New York: W. W. Norton & Company, 1945), x + 703 pp.

Feuerbach, Ludwig, The Essence of Christianity, Second Edition, translated by Marian Evans (London: Trubner & Co., 1881), xx + 339 pp.

Fleming, C. M., Adolescence: Its Social Psychology (London: Routledge & Kegan Paul, Limited, 1948), vii + 262 pp.

Fletcher, Ronald, Instinct in Man: In the Light of Recent Work in Comparative Psychology (London: George Allen & Unwin, Ltd., 1957), 348 pp.

Flugel, J. C., A Hundred Years of Psychology, 1833-1933 (London: Duckworth, 1933), 384 pp.

_____, Man, Morals and Society: A Psychoanalytical Study (London: Duckworth, 1945), 328 pp.

_____, The Psycho-Analytic Study of the Family (London, Vienna, New York: The International Psycho-Analytic Press, 1921), x + 259 pp.

Fosdick, Harry Emerson, On Being a Real Person (New York: Harper and Brothers, Publishers, 1943), xiv + 295 pp.

Fraiberg, Selma H., The Magic Years: Understanding and Handling the Problems of Early Childhood (New York: Charles Scribner's Sons, 1959), xiii + 305 pp.

Frank, Lawrence K., The Fundamental Needs of the Child (New York: The National Association for Mental Health, Inc., 1952), 28 pp.

Frankl, Viktor E., The Doctor and the Soul: An Introduction to Logotherapy, translated by Richard and Clara Wilson (New York: Alfred A. Knopf, 1955), xxi + 280 pp.

Freeman, G. L., The Energetics of Human Behavior (Ithaca, New York: Cornell University Press, 1948), vii + 344 pp.

Freud, Anna, The Ego and the Mechanisms of Defense, translated by Cecil Baines (London: The Hogarth Press and the Institute of Psycho-Analysis, 1937), x + 196 pp.

Freud, Martin, Glory Reflected: Sigmund Freud - Man and Father (London: Angus and Robertson, 1957), 218 pp.

Freud, Sigmund, An Autobiographical Study, Second Edition, translated by James Strachey (London: The Hogarth Press, 1946), 137 pp.

_____, An Outline of Psycho-Analysis, translated by James Strachey (London: The Hogarth Press and the Institute of Psycho-Analysis, 1949), ix + 84 pp.

_____, Beyond the Pleasure Principle, translated by C. M. J. Hubback (London: The Hogarth Press and the Institute of Psycho-Analysis, 1922), 90 pp.

_____, Civilization and Its Discontents, translated by Joan Riviere (London: The Hogarth Press and the Institute of Psycho-Analysis, 1930), 144 pp.

_____, Collected Papers, Volume III, translated by Alix and James Strachey (London: The Hogarth Press and the Institute of Psycho-Analysis, 1925), 607 pp.

Volume IV, translated by Joan Riviere (1925), 508 pp.

Volume V, edited by James Strachey (1950), 396 pp.

_____, Group Psychology and the Analysis of the Ego, translated by James Strachey (London: The Hogarth Press and the Institute of Psycho-Analysis, 1922), 134 pp.

_____, Introductory Lectures on Psycho-Analysis, Second Edition, translated by Joan Riviere (London: George Allen & Unwin, Ltd., 1929), 395 pp.

_____, Moses and Monotheism, Second Edition, translated by Katherine Jones (London: The Hogarth Press and the Institute of Psycho-Analysis, 1940), 233 pp.

_____, New Introductory Lectures on Psycho-Analysis, translated by W. H. J. Sprott (London: The Hogarth Press and the Institute of Psycho-Analysis, 1933), xiii + 15-240 pp.

_____, Psychopathology of Everyday Life, translated by A. A. Brill (London: T. Fisher Unwin, 1914), vii + 342 pp.

_____, The Future of an Illusion, translated by W. D. Robson-Scott (London: The Hogarth Press and the Institute of Psycho-Analysis, 1928), 98 pp.

_____, The Interpretation of Dreams, translated by James Strachey (London: George Allen and Unwin, Ltd., 1954), xxxii + 692 pp.

_____, The Origins of Psycho-Analysis: Letters to Wilhelm Fliess, Drafts and Notes: 1887-1902, edited by Marie Bonaparte, Anna Freud, and Ernst Kris, translated by Eric Mosbacher and James Strachey (London: Imago Publishing Company, Ltd., 1954), xi + 486 pp.

_____, The Problem of Anxiety, translated by Henry Alden Bunker (New York: The Psychoanalytic Quarterly Press and W. W. Norton & Company, Inc., 1936), vii + 8-165 pp.

_____, The Standard Edition of the Complete Psychological Works of Sigmund Freud, translated and edited by James Strachey, in collaboration with Anna Freud, assisted by Alix Strachey and Alan Tyson, Volume IV, 1900 (London: The Hogarth Press and the Institute of Psycho-Analysis, 1953), xxxii + 338 pp.

Volume V, 1900-1901 (1953), vi + 339-751 pp.

Volume VII, 1901-1905 (1953), vi + 335 pp.

Volume XI, 1910 (1957), vi + 264 pp.

Volume XII, 1911-1913 (1958), vii + 373 pp.

Volume XIV, 1914-1916 (1957), vii + 374 pp.

Volume XX, 1925-1926 (1959), vi + 306 pp.

Fromm, Erich, Sigmund Freud's Mission: An Analysis of His Personality and Influence (London: George Allen & Unwin, Ltd., 1959), 120 pp.

_____, The Fear of Freedom (London: Kegan Paul, Trench, Trubner & Co., Ltd., 1942), xi + 257 pp.

_____, The Sane Society (London: Routledge & Kegan Paul, Ltd., 1956), xiv + 370 pp.

Garrett, Henry E., General Psychology (New York: American Book Company, 1955), viii + 664 pp.

Garvie, Alfred Ernest, The Christian Preacher (Edinburgh: T. & T. Clark, 1920), xxvii + 490 pp.

Gesell, Arnold, et. al., The First Five Years of Life: A Guide to the Study of the Preschool Child (London: Methuen & Co., Ltd., 1941), 393 pp.

_____, Frances L. Ilg, and Louise Bates Ames, Youth: The Years from Ten to Sixteen (London: Hamish Hamilton, 1956), xvi + 542 pp.

Ginsberg, Morris, The Psychology of Society, Second Edition (London: Methuen and Co., Ltd., 1924), xvi + 174 pp.

Glover, Edward, Psycho-Analysis: A Handbook for Medical Practitioners and Students of Comparative Psychology, Second Edition (London: Staples Press, Limited; New York: Staples Press, Incorporated, 1949), 367 pp.

Gladden, Washington, The Christian Pastor and the Working Church (Edinburgh: T. & T. Clark, 1898), xiv + 495 pp.

Granberg, Lars I., Chairman, Donald K. Blackie, and Robert C. Vanderham, A Handbook of Marriage and Family Counseling (Grand Rapids and New York: Christian Action Commission, Reformed Church in America, 1958), 43 pp.

Grene, Marjorie, Martin Heidegger (London: Bowes & Bowes, 1957), 128 pp.

Grensted, L. W., Psychology and God: A Study of the Implications of Recent Psychology for Religious Belief and Practice (London, New York, Toronto: Longmans, Green and Co., 1930), xi + 257 pp.

_____, The Psychology of Religion (London; New York, Toronto: Oxford University Press, 1952), vii + 181 pp.

Griffith, Coleman R., Principles of Systematic Psychology (Urbana: University of Illinois Press, 1943), xvi + 718 pp.

Grimsley, Ronald, Existential Thought (Cardiff: University of Wales Press, 1955), 233 pp.

Grinstein, Alexander, The Index of Psychoanalytic Writings (New York: The International Universities Press, 1956), Volume I, xxiv + 683 pp.; Volume II, xvi + 684-1177 pp.; Volume III, xiv + 1178-1703 pp.; Volume IV, xvi + 1704-2221 pp.; and Volume V (in publication).

Guilford, J. P., Personality (New York, Toronto, London: McGraw-Hill Book Company, Inc., 1959), xiii + 562 pp.

Guntrip, Henry, Psychology for Ministers and Social Workers, Second Edition (London: Independent Press, 1953), 356 pp.

_____, Psychotherapy and Religion (New York: Harper & Brothers Publishers, 1957), 206 pp.

Gurin, Gerald, Joseph Veroff, and Shelia Feld, Americans View Their Mental Health: A Nationwide Interview Survey (New York: Basic Books, Inc., 1960), xxxv + 444 pp.

Hadfield, J. A., Psychology and Mental Health (London: George Allen & Unwin, Ltd., 1950), 444 pp.

Hall, Calvin S., A Primer of Freudian Psychology (Cleveland and New York: The World Publishing Company, 1954), xii + 137 pp.

_____, and Gardner Lindzey, Theories of Personality (New York: John Wiley & Sons, Inc.; London: Chapman and Hall, Ltd., 1957), xi + 572 pp.

Harding, D. W., Social Psychology and Individual Values (London: Hutchison's University Library, 1953), vii + 9-184 pp.

Havermann, Ernest, The Age of Psychology (New York: Simon and Schuster, 1957), ix + 115 pp.

Healy, William, Augusta F. Bronner, and Anna Mae Bowers, The Structure and Meaning of Psychoanalysis (New York: Alfred A. Knopf, Inc., 1930), xx + 482 + xxiv pp.

Hebb, Donald Olding, A Textbook of Psychology (Philadelphia and London: W. B. Saunders Company, 1958), x + 276 pp.

Heidbreder, Edna, Seven Psychologies (New York and London: The Century Company, 1933), viii + 450 pp.

Heinemann, F. H., Existentialism and the Modern Predicament, Second Edition (London: Adam & Charles Black, 1954), vii + 227 pp.

Hendry, George S., The Holy Spirit in Christian Theology (London: S C M Press, Ltd., 1957), 128 pp.

Hepburn, Ronald W., Christianity and Paradox: Critical Studies in Twentieth-Century Theology (London: Watts, 1958), vii + 211 pp.

Herbert, George, A Priest to the Temple: Or the Country Parson, His Character and His Rule of Holy Life, in The Clergyman's Instructor, Or a Collection of Traits on the Ministerial Duties, Third Edition (Oxford:: The Clarendon Press, 1824), vi + 443 pp.

Hilgard, Ernest R., Introduction to Psychology (New York: Harcourt, Brace and Company, 1953), x + 659 pp.

_____, Introduction to Psychology, Second Edition (New York: Harcourt, Brace and Company, 1957), xv + 653 pp.

_____, Theories of Learning, Second Edition (New York: Appleton-Century-Crofts, Inc., 1956), ix + 563 pp.

Hiltner, Seward, Pastoral Counseling (New York and Nashville: Abingdon-Cokesbury Press, 1949), 291 pp.

_____, Preface to Pastoral Theology: The Ministry and Theory of Shepherding (New York and Nashville: Abingdon Press, 1958), 240 pp.

_____, The Christian Shepherd: Some Aspects of Pastoral Care (New York and Nashville: Abingdon Press, 1959), 190 pp.

Hobhouse, L. T., Mind in Evolution (London: Macmillan and Company, Limited; New York: The Macmillan Company, 1901), xv + 415 pp.

_____, Mind in Evolution, (London: Macmillan and Co. Limited, 1901), xv + 415 pp.

Third Edition (1926), xix + 483 pp.

Hogdson, Leonard, For Faith and Freedom, Volume I (Oxford: Basil Blackwell, 1956), xii + 241 pp.

Höffding, Harold, A History of Modern Philosophy: A Sketch of the History of Philosophy from the Close of the Renaissance to Our Own Day, Volume II, translated by B. E. Meyer (London: Macmillan and Co., Limited, 1900), ix + 600 pp.

Hollitscher, Walter, Sigmund Freud: An Introduction (London: Kegan Paul, Trench, Trübner & Co., Ltd., 1947), viii + 119 pp.

Holmes, Oliver Wendell, The Autocrat of the Breakfast Table (London: Walter Scott, Ltd., 1894), vii + 279.

Holt, E. B., The Freudian Wish and Its Place in Ethics (London: T. Fisher Unwin, Ltd., 1915), vii + 212 pp.

Horney, Karen, Neurosis and Human Growth: The Struggle Toward Self-Realization (London: Routledge & Kegan Paul, Ltd., 1951), 391 pp.

_____, Self Analysis (London: Kegan Paul, Trench, Trübner & Co., Ltd., 1942), 309 pp.

Horton, Walter M., Christian Theology: An Ecumenical Approach (London: Lutterworth Press, 1956), xii + 304 pp.

von Hügel, Baron Friedrich, Essays & Addresses on the Philosophy of Religion (London & Toronto: J. M. Dent & Sons, Limited; New York: E. P. Dutton & Co., 1921), xix + 308 pp.

Hugen, M. D., The Church's Ministry to the Older Unmarried (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1958), 120 pp.

Hughes, H. Maldwyn, The Christian Idea of God (London: Duckworth, 1936), 225 pp.

Hughes, Thomas Hywel, The New Psychology and Religious Experience (London: George Allen & Unwin, Ltd., 1933), 332 pp.

Hull, Clark L., A Behavior System: An Introduction to Behavior Theory Concerning the Individual Organism (New Haven: Yale University Press; London: Goeffrey Cumberlage: Oxford University Press, 1952), ix + 372 pp.

_____, Principles of Behavior: An Introduction to Behavior Theory (New York: Appleton-Century-Crofts, Inc., 1943), x + 422 pp.

Issacs, Susan, Childhood and After: Some Essays and Clinical Studies (London: Routledge and Kegan Paul, Limited, 1948), viii + 245 pp.

Jacobi, Jolande, Editor, Paracelsus: Selected Writings, translated by Norbert Gutermann (London: Routledge & Kegan Paul, Ltd., 1951), 347 pp.

_____, The Psychology of C. G. Jung, Fifth Edition, translated by K. W. Baslm (London: Routledge and Kegan Paul, Ltd., 1951), 204 pp.

James, William, The Principles of Psychology, Volume I (London: Macmillan and Co., Ltd.; 1891), xii + 689 pp.

Volume II (1890), vi + 704 pp.

_____, The Varieties of Religious Experience: A Study in Human Nature (New York: The Modern Library, 1902), xviii + 526 pp.

Jennings, Helen Hall, Leadership and Isolation: A Study of Personality in Inter-Personal Relations, Second Edition (New York, London, Toronto: Longmans, Green and Co., 1950), xvii + 349 pp.

Jersild, Arthur T., Child Psychology, Third Edition (London, New York, Toronto: Staples Press, Limited, 1947), xi + 623 pp.

Johnson, Donald M., The Psychology of Thought and Judgment (New York: Harper & Brothers, 1955), x + 515 pp.

Johnson, Paul E., Psychology of Pastoral Care (New York and Nashville: Abingdon-Cokesbury Press, 1953), 362 pp.

_____, Psychology of Religion, revised and enlarged (Nashville: Abingdon Press, 1959), 304 pp.

Johoda, Marie, Morton Deutsch, and Stuart T. Cook, Research Methods in Social Relations: With Especial Reference to Prejudice, Part One: Basic Processes (New York: The Dryden Press, 1951), x + 421 pp.

Jones, Ernest, Free Associations: Memories of a Psycho-Analyst (New York: Basic Books, Inc., 1959), 264 pp.

_____, Papers on Psycho-Analysis, Fifth Edition (London: Bailliere, Tindall and Cox, 1948), vii + 504 pp.

_____, Sigmund Freud: Life and Work, Volume I, The Young Freud, 1856-1900 (London: The Hogarth Press, 1953), xvi + 454 pp.

Volume II (1955), Years of Maturity, 1901-1919, xvii + 534 pp.

Volume III (1957), The Last Phase, 1919-1939, xv + 536 pp.

Joseph, H. W. B., Essays in Ancient & Modern Philosophy (Oxford: The Clarendon Press, 1935), 340 pp.

Jung, C. G., Modern Man in Search of a Soul, translated by W. S. Dell and Cary F. Baynes (London: Kegan Paul, Trench, Trübner & Co., Ltd., 1933), ix + 282 pp.

_____, Psychology of the Unconscious, translated by Beatrice M. Hinkle (London: Kegan Paul, Trench, Trübner & Co., Ltd., 1919), xxxvi + 339 pp.

Kardiner, Abraham, The Individual and His Society: The Psychodynamics of Primitive Social Organization (New York: Columbia University Press, 1939), xxvi + 503 pp.

Kierkegaard, Søren, The Concept of Dread, translated by Walter Lowrie (Princeton, New Jersey; Princeton University Press, 1944), xiii + 154 pp.

_____, The Sickness Unto Death: A Psychological Exposition for Edification and Awakening, translated by Walter Lowrie (London: Oxford University Press: Humphrey Milford, 1941), xi + 231 pp.

King, Pearl M., Hon. Secretary, 114th Bulletin of the International Psycho-Analytic Association (London: International Psycho-Analytic Association, August, 1958), 60 pp.

Kingsley, Howard L., The Nature and Conditions of Learning (New York: Prentice-Hall, Inc., 1946), xvi + 579 pp.

Klein, Melanie, Contributions to Psycho-Analysis, 1921-1945 (London: The Hogarth Press and the Institute of Psycho-Analysis, 1948), 416 pp.

_____, The Psycho-Analysis of Children, translated by Alix Strachey (New York: W. W. Norton & Company, Inc., 1932), 393 pp.

Knight, George A. F., A Christian Theology of the Old Testament (London: S C M Press, Ltd., 1959), 381 pp.

Kramer, Henry, and James Sprenger, Malleus Maleficarum, translated by Montague Summers (London: John Rodker, Publisher, 1928), xlv + 278 pp.

Krech, David, and Richard S. Crutchfield, Elements of Psychology (New York: Alfred A. Knopf, 1958), xxi + 700 + xxxvi pp.

Laird, John, Problems of the Self (London: Macmillan and Co., Limited, 1917), xiii + 375 pp.

La Piere, Richard T., and Paul R. Farnsworth, Social Psychology, Third Edition (New York, Toronto, London: McGraw-Hill Book Company, Inc., 1949), xiii + 626 pp.

Langan, Thomas, The Meaning of Heidegger: A Critical Study of an Existentialist Phenomenology (London: Routledge & Kegan Paul, 1959), ix + 247 pp.

Lawrence, D. H., Fantasia of the Unconscious (London: Martin Secker, 1923), 176 pp.

Lee, R. S., Freud and Christianity (London: James Clarke & Co., Ltd., 1948), 204 pp.

_____, Psychology and Worship (London: S C M Press, 1955), 110 pp.

Leibniz, Gottfried Wilhelm, The Mondology and Other Philosophical Writings, translated by Robert Latta (London: Oxford University Press: Humphrey Milford, 1898), x + 437 pp.

Levine, Israel, The Unconscious: An Introduction to Freudian Psychology (London: Leonard Parsons, 1923), 215 pp.

Lewin, Kurt, Principles of Topographical Psychology, translated by Fritz and Grace M. Heider (New York: McGraw-Hill Book Company, 1936), xv + 231 pp.

Linn, Louis, and Leo W. Schwarz, Psychiatry and Religious Experience (New York: Random House, 1958), xii + 307 pp.

Linton, Ralph, The Cultural Background of Personality (London: Kegan Paul, Trench, Trübner & Co., Ltd., 1947), xii + 102 pp.

Locke, John, The Works of John Locke: An Essay on the Human Understanding, Volume I (London and New York: Ward, Locke and Co., n.d.), xvi + 320 pp.

Loomis, Earl A., Jr., The Self in Pilgrimage (New York: Harper & Brothers, Publishers, 1960), xvii + 109 pp.

Ludwig, Emil, Doctor Freud: An Analysis and a Warning (New York: Hellman, Williams & Company, 1947), 317 pp.

Mace, David R., Marriage Counselling (London: J. & A. Churchill, Ltd., 1948), xi + 167 pp.

MacIntyre, Alasdair C., Difficulties in Christian Belief (London: S C M Press, Ltd., 1959), 126 pp.

_____, The Unconscious: A Conceptual Analysis Analysis (London: Routledge & Kegan Paul; New York: Humanities Press, 1958), ix + 100 pp.

Mackintosh, Hugh Ross, The Christian Experience of Forgiveness (London: Nisbet & Co., Ltd., 1927), xv + 295 pp.

_____, Types of Modern Theology: Schleiermacher to Barth (London: Nisbet and Co., Ltd., 1937), vii + 333 pp.

Macmurray, John, The Self as Agent (London: Faber and Faber, Limited, 1957), 230 pp.

Macquarrie, John, An Existential Theology: A Comparison of Heidegger and Bultmann (London: S C M Press, 1955), vii + 252 pp.

Maloney, James Clark, Fear: Contagion and Conquest (New York: Philosophical Library, 1957), xiii + 140 pp.

Mannheim, Karl, Freedom, Power, & Democratic Planning, edited by Hans Gerth and Ernest K. Bramstedt (London: Routledge & Kegan Paul, Ltd., 1951), xxiv + 384 pp.

_____, Man and Society: In An Age of Reconstruction: Studies in Modern Social Structure (London: Kegan Paul, Trench, Trübner & Co., Ltd., 1940), xxii + 469 pp.

Manson, William, The Gospel of Luke, in The Moffatt New Testament Commentary, edited by James Moffatt (London: Hodder & Stoughton, 1930), xxx + 282 pp.

Maritain, Jacques, The Rights of Man: And Natural Law (London: Goeffry Bles: The Centenary Press, 1944), 63 pp.

Mascall, E. L., Christian Theology and Natural Science: Some Questions on Their Relations (London, New York, Toronto: Longmans, Green and Co., 1956), xxiii + 328 pp.

Maslow, A. H., and Bela Mittleman, Principles of Abnormal Psychology: The Dynamics of Psychic Illness (New York: Harper & Brothers Publishers, 1951), xv + 665 pp.

Masserman, Jules H., and Otho S. A. Sprague, Behavior and Neurosis: An Experimental Psychoanalytic Approach to Psychobiologic Principles (Chicago: The University of Chicago Press, 1943), xv + 269 pp.

McDougall, William, An Introduction to Social Psychology, Twenty-third Edition, Enlarged (London: Methuen & Co., Ltd., 1936), xxix + 524 pp.

_____, Psycho-Analysis and Social Psychology (London: Methuen & Co., Ltd., 1936), ix + 207 pp.

_____, The Energies of Men: A Study of the Fundamentals of Dynamic Psychology, Eigth Edition (London: Methuen & Co., Ltd., 1950), xix + 395 pp.

McIver, R. M., Society: A Textbook of Sociology (New York: Rinehart & Company, Inc., 1937), xii + 596 pp.

McKenzie, John G., Nervous Disorders and Character (London: George Allen and Unwin, Ltd., 1946), ix + 94 pp.

_____, Nervous Disorders and Religion: A Study of Souls in the Making (London: George Allen and Unwin, Ltd., 1951), 183 pp.

McKeon, Richard, The Philosophy of Spinoza: The Unity of His Thought (New York: Longmans, Green and Co., 1928), ix + 345 pp.

McNeill, John T., A History of the Cure of Souls (London: S C M Press, Ltd., 1951), xii + 371 pp.

Menninger, Karl A., The Human Mind, Third Edition (New York: Alfred A. Knopf, 1945), xvii + 517 + xiv pp.

_____, Theory of Psychoanalytic Technique (New York: Basic Books, Inc., 1958), xv + 216 pp.

Merril, Maud, Problems of Child Delinquency (Boston: Houghton Mifflin Company, 1947), xxiii + 403 pp.

Miller, Alexander, The Renewal of Man: A Twentieth Century Essay on Justification by Faith (London: Victor Gollancz, Ltd., 1956), 184 pp.

Miller, James Grier, Unconsciousness (New York: John Wiley & Sons, Inc.; London: Chapman & Hall, Limited, 1942), viii + 329 pp.

Miller, Randolph Crump, The Clue to Christian Education (New York: Charles Scribner's Sons, 1950), xi + 211 pp.

Montagu, M. F. Ashley, The Direction of Human Development (London: Watts, 1957), xi + 404 pp.

Morgan, C. Lloyd, An Introduction to Comparative Psychology (London: Walter Scott, Limited, 1894), xiv + 382 pp.

_____, Instinct and Experience (London: Methuen & Co., Ltd., 1913), xvii + 299 pp.

Morris, Charles, Signs, Language and Behavior (New York: Prentice-Hall, Inc., 1946), xii + 365 pp.

Morris, J. Kenneth, Premarital Counseling: A Manual for Ministers (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1960), xvi + 240 pp.

Müller-Freienfels, Richard, The Evolution of Modern Psychology translated by W. Beran Wolfe (New Haven: Yale University Press, 1935), xvi + 513 pp.

Munn, Norman L., Psychology: The Fundamentals of Human Adjustment (London, Toronto, Bombay, Sydney: George C. Harrup & Co., Ltd., 1947), xviii + 497 pp.

Third Edition (1956), xvi + 542 pp.

Munroe, Ruth L., Schools of Psychoanalytic Thought: An Exposition, Critique, and Attempt at Integration (New York: The Dryden Press, 1955), xvi + 670 pp.

Murphy, Gardner, Historical Introduction to Modern Psychology, Fifth Edition (London: Routledge & Kegan Paul, Limited, 1949), xiv + 466 pp.

_____, Personality: A Biosocial Approach to Origins and Structure (New York: Harper & Brothers Publishers, 1947), xii + 999 pp.

_____, and Lois Barclay Murphy, Experimental Social Psychology (New York: Harper & Brothers, Publishers, 1931), ix + 709 pp.

Murray, H. S., et. al., Explorations in Personality (New York: Oxford University Press, 1938), xiv + 761 pp.

Nietzsche, Frederick, Beyond Good and Evil, translated by H. Zimmern (London: Good European Society, 1907), 368 pp.

Neumann, Erich, The Origin and History of Consciousness, translated by R. F. C. Hull (London: Routledge and Kegan Paul, 1954), xxiv + 493 pp.

Newcomb, Theodore M., assisted by W. W. Charters, Jr., Social Psychology (London: Tavistock Publications, Ltd., 1952), xi + 690 pp.

Niebuhr, H. Richard, Daniel Day Williams, and James M. Gustafson, The Advancement of Theological Education (New York: Harper & Brothers, Publishers, 1957), xii + 239 pp.

_____, in collaboration with Daniel Day Williams and James M. Gustafson, The Purpose of the Church and Its Ministry: Reflections on the Aims of Theological Education (New York: Harper & Brothers, 1956), xvi + 134 pp.

Niebuhr, Reinhold, The Nature and Destiny of Man: A Christian Interpretation, Volume I, Human Nature (London: Nisbet & Co. Ltd., 1941), xii + 324 pp.

_____, The Self and the Dramas of History (London: Faber and Faber, n.d.), 264 pp.

Northridge, W. L., Disorders of the Emotional and Spiritual Life (Great Neck, New York: Channel Press, 1961), xi + 130 pp.

Nuttin, Joseph, Psychoanalysis and Personality: A Dynamic Theory of Normal Personality, translated by George Lamb (London: Sheed and Ward, 1954), xiv + 310 pp.

Oates, Wayne E., The Christian Pastor (Philadelphia: The Westminister Press, 1951), 171 pp.

_____, The Religious Dimensions of Personality (New York: Association Press, 1957), 320 pp.

_____, Religious Factors in Mental Illness (New York: Association Press, 1955), xv + 239 pp.

_____, The Revelation of God in Human Suffering (Philadelphia: The Westminister Press, 1959), 143 pp.

_____, What Psychology Says About Religion (New York: Association Press, 1958), 128 pp.

_____, Where to Go for Help (Philadelphia: The Westminister Press, 1957), 118 pp.

Oberndorf, C. P., A History of Psychoanalysis in America (New York: Grune & Stratton, 1953), vii + 280 pp.

Odell, Mary Clemens, Our Little Child Faces Life (New York and Nashville: Abingdon Press, 1939), 64 pp.

Ogburn, William F., and Meyer E. Nimkoff, A Handbook of Sociology (London: Kegan Paul, Trench, Trübner & Co., Ltd., 1947), xi + 644 pp.

Osgood, Charles E., Method and Theory in Experimental Psychology (New York: Oxford University Press, 1953), vii + 800 pp.

Otto, Rudolph, The Idea of the Holy, translated by John W. Harvey (London: Penguin Books, 1959), 205 pp.

Paterson, W. P., The Nature of Religion (London: Hodder and Stoughton, Limited, 1925), xii + 508 pp.

Pearson, Gerald H. J., Psychoanalysis and the Education of the Child (New York: W. W. Norton & Company, Inc., 1954), x + 357 pp.

Peters, R. S., The Concept of Motivation (London: Routledge & Kegan Paul; New York: Humanities Press, 1958), 166 pp.

Peterson, James A., Toward A Successful Marriage (New York: Charles Scribner's Sons, 1960), 256 pp.

Pfister, Oscar, Christianity and Fear: A Study in History and the Psychology and Hygiene of Religion, translated by W. H. Johnson (London: George Allen & Unwin, Ltd., 1948), 589 pp.

_____, Psycho-Analysis in the Service of Education, Being an Introduction to Psycho-Analysis, translated by Charles Rockwell Payne and F. Gschwind, revised by Barbara Low (London: Henry Kingston, 1922), xii + 176 pp.

_____, Some Applications of Psycho-Analysis, Authorized English Version (London: George Allen & Unwin, Ltd., 1923), 352 pp.

Phillips, J. B., The New Testament in Modern English (New York: The Macmillan Company, 1958), xiv + 575 pp.

Piaget, Jean, The Child's Construction of Reality, translated by Margaret Cook (London: Routledge and Kegan Paul, Ltd., 1955), xiii + 389 pp.

Pike, James A., Doing the Truth: A Summary of Christian Ethics (London: Victor Gollancz, Limited, 1956), 192 pp.

Plato, The Republic of Plato, translated by Francis MacDonald Cornford (Oxford: The Clarendon Press, 1941), xxvii + 366 pp.

_____, The Republic of Plato, translated by John Llewelyn Davies and David James Vaughn, Third Edition (London: Macmillan and Co., Limited, 1886), xxxii + 370 pp.

_____, The Republic of Plato, translated by A. D. Lindsey, Everyman's Library Edition (London: J. M. Dent & Sons, Ltd.; New York: E. P. Dutton & Co., Inc., 1935), xlii + 325 pp.

_____, The Republic, Volume II, Books VI-X, translated by Paul Shorey (London: William Heinemann, Ltd.; Cambridge, Massachusetts: Harvard University Press, 1935), lxxii + 539 pp.

_____, The Republic of Plato: A Version in Simplified English, translated by I. A. Richards (London: Kegan Paul, Trench, Trübner & Co., Ltd., 1948), 218 pp.

Plummer, Alfred, The Gospel According to St. Luke, in The International Critical Commentary, edited by Samuel Rolles Driver, Alfred Plummer, and Charles Augusta Biggs (Edinburg: T. & T. Clark, 1896), lxxxviii + 590 pp.

Polanyi, Michael, The Logic of Liberty: Reflections and Rejoinders (London: Routledge and Kegan Paul, Ltd., 1951), viii + 206 pp.

Pollock, Frederick, Spinoza: His Life and Philosophy, Second Edition (London: Duckworth and Co., 1899), xxiv + 427 pp.

Pope, Alexander, The Poetical Works of Alexander Pope (London: Frederick Warne and Co., n.d.), xxiv + 607 pp.

Progoff, Ira, The Death and Rebirth of Psychology (New York: The Julian Press, Inc., 1956), xii + 275 pp.

Ramsey, Paul, Basic Christian Ethics (London: S C M Press, Ltd., 1953), xviii + 404 pp.

Reiff, Philip, Freud: The Mind of the Moralist (London: Victor Gollancz, Ltd., 1959), xvi + 397 pp.

Reik, Theodore, From Thirty Years with Freud (London: The Hogarth Press, 1942), 214 pp.

_____, The Inner Experience of a Psychoanalyst (London: George Allen & Unwin, Ltd., 1949), 528 pp.

_____, The Search Within: The Inner Experience of a Psychoanalyst (New York: Farrar, Straus and Cudahy, 1956), xi + 657 pp.

Ribot, Theodule Armand, The Evolution of General Ideas, translated by Francis A. Welby (Chicago: The Open Court Publishing Company; London: Kegan Paul, Trench, Trübner & Co., Ltd., 1889), xi + 231 pp.

_____, The Psychology of Attention (London: Longmans, Green, & Co., 1890), 121 pp.

_____, The Psychology of the Emotions (London: Walter Scott, Ltd., 1897), xix + 455 pp.

Rickman, John, Index Psychoanalyticus, 1893-1926 (London: The Hogarth Press and the Institute of Psycho-Analysis, 1928), 276 pp.

Ritchie, A. D., Civilization, Science and Religion (London: Penguin Books, 1945), 188 pp.

Rivers, W. H. R., Instinct and the Unconscious, Second Edition (Cambridge: The University Press, 1922), viii + 277 pp.

Roback, A. A., History of American Psychology (New York: Library Publishers, 1952), xiv + 426 pp.

Roberts, David E., Psychotherapy and a Christian View of Man (New York: Charles Scribner's Sons, 1950), xiv + 161 pp.

Robinson, N. H. G., Christ and Conscience (London: James Nisbet & Co., Ltd., 1956), x + 221 pp.

Robinson, H. Wheeler, The Christian Doctrine of Man (Edinburgh: T. & T. Clark, 1911), x + 365 pp.

Rodenmayer, Robert N., We Have This Ministry (New York: Harper & Brothers, 1959), 126 pp.

Rogers, Carl R., Client-Centered Therapy: Its Current Practice, Implications, and Theory, with chapters contributed by Elaine Dorfman, Thomas Gordon, and Nicholas Hobbs (Boston: Houghton Mifflin Company, 1951), xiii + 560 pp.

Roheim, Geza, Editor, Psychoanalysis and the Social Sciences, Volume I (London: Imago Publishing Company, Ltd., 1947), 427 pp.

Runestem, Arvid, Psychoanalysis and Christianity, translated by Oscar Winfield (Rock Island, Illinois: Augustana Press, 1958), ix + 194 pp.

Russell, Bertrand, The Analysis of Mind (London: George Allen & Unwin; New York: The Macmillan Company, 1921), 310 pp.

Ryle, Gilbert, The Concept of Mind (London: Hutchison's Library, 1949), 334 pp.

Sachs, Hanns, Freud: Master and Friend (London: Imago Publishing Co., Ltd., 1945), 192 pp.

Sargent, S. Stansfeld, and Robert C. Williamson, Social Psychology: An Introduction to the Study of Human Relations, Second Edition (New York: The Ronald Press Company, 1958), x + 649 pp.

Sartre, Jean-Paul, Being and Nothingness: An Essay on Phenomenological Ontology, translated by Hazel E. Barnes (London: Methuen and Co., Ltd., 1957), lxvii + 636 pp.

Schaffer, Laurence F., and Edward J. Shoben, The Psychology of Adjustment: A Dynamic and Experimental Approach to Personality and Mental Hygiene, Second Edition (Boston: Houghton Mifflin Company, 1956), xxi + 672 pp.

Schopenhauer, Arthur, The World as Will and Idea, Volume I, translated by R. B. Haldane and J. Kemp (London: Trübner & Co., 1883), xxxii + 532 pp.

Volume III (1886), viii + 509 pp.

Schuster, Sir George, Christianity and Human Relations in Industry (London: The Epworth Press, 1951), 128 pp.

Selbie, W. B., The Psychology of Religion (Oxford: The Clarendon Press, 1924), xii + 310 pp.

Shand, Alexander F., The Foundations of Character, Second Edition (London: Macmillan and Co., Limited, 1920), xxxvi + 578 pp.

Sherif, Muzafer, An Outline of Social Psychology (New York: Harper & Brothers, Publishers, 1948), xv + 479 pp.

Sherrill, Lewis Joseph, The Struggle of the Soul (New York: The Macmillan Company, 1951), ix + 155 pp.

Siewert, Francis W., Research Secretary for the Lockman Foundation, The Amplified New Testament, Fifth Edition (Grand Rapids, Michigan: Zondervan Publishing House, 1958), 989 pp.

Skinner, B. F., Science and Human Behavior (New York: The Macmillan Company, 1953), x + 461 pp.

Slotkin, J. S., Personality Development (New York: Harper & Brothers, Publishers, 1952), x + 401 pp.

Smuts, General J. C., Holism and Evolution (London: Macmillan and Co., Limited, 1926), ix + 361 pp.

Sorenson, Herbert, Psychology in Education, Second Edition (New York, Toronto, London: McGraw-Hill Book Company, 1948), xiv + 535 pp.

Spearman, Charles, Psychology Down the Age, Volume I (London: Macmillan and Co., Limited, 1937), xii + 454 pp.

_____, The Abilities of Man: Their Nature and Measurement (London: Macmillan and Co., Limited, 1927), viii + 415 + xxxiii pp.

Spinoza, Benedict de, The Chief Works of Benedict De Spinoza, Volume II, De Intellectus Emendatione-Ethica, Revised Edition, translated by R. H. M. Elwes (London: G. Bell and Sons, Ltd., 1912), xxii + 420 pp.

Spock, Benjamin, The Pocketbook of Baby and Child Care, Cardinal Edition (New York: Pocket Books, Inc., 1951), x + 502 pp.

Stern, William, General Psychology: From the Personalistic Standpoint, translated by Howard Davis Sproel (New York: The Macmillan Company, 1938), xxii + 589 pp.

Stevenson, George S., and Harry Milt, Master Your Tensions and Enjoy Living Again (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1959), xiii + 241 pp.

Stinnette, Charles R., Faith, Freedom, and Selfhood: A Study in Personal Dynamics (Greenwich, Connecticutt: The Seabury Press, 1959), xiii + 239 pp.

Sutherland, John, Godly Upbringing: A Survey of Sunday Schools and Bible Classes in the Church of Scotland (Edinburgh: Church of Scotland Youth Committee, 1960), 185 pp.

Suttie, Ian D., The Origins of Love and Hate (London: Penguin Books, 1960), xvi + 222 pp.

Tashman, Harry F., The Marriage Bed: An Analyst's Casebook (New York: University Publishers Incorporated, 1959), 303 pp.

Temple, William, Nature, Man and God (London: Macmillan and Co., Ltd., 1935), xxxii + 530 pp.

Thomas, George F., Christian Ethics and Moral Philosophy (New York: Charles Scribner's Sons, 1955), xvi + 539 pp.

Thompson, Clara, Psychoanalysis: Evolution and Development (London: George Allen & Unwin, Ltd., 1952), xii + 252 pp.

Thompson, R. H. T., The Church's Understanding of Itself (London: S C M Press, Ltd., 1957), 110 pp.

Thouless, Robert H., Authority and Freedom: Some Psychological Problems of Religious Belief (London: Hodder and Staughton, 1954), 124 pp.

_____, General and Social Psychology, Second Edition (London: University Tutorial Press, Ltd., 1937), xii + 520 pp.

Third Edition (1951), viii + 430 pp.

Tillich, Paul, Love, Power, and Justice: Ontological Analyses and Ethical Applications (London, New York, Toronto: Oxford University Press, 1954), viii + 127 pp.

_____, Systematic Theology, Volume I (Chicago: The University of Chicago Press, 1951), xi + 300 pp.

Volume II (London: James Nisbet & Co., Ltd., 1957), xii + 216 pp.

_____, The Courage to Be (London: James Nisbet & Co., Ltd., 1952), xi + 185 pp.

Tizard, Leslie J., Preaching: The Art of Communication (New York: Oxford University Press, 1959), 106 pp.

_____, and Harry J. S. Guntrip, Middle Age (Great Neck, New York: Channel Press, 1960), 163 pp.

Trotter, W., Instincts of the Herd in Peace and War, Second Edition (London: T. Fisher Unwin, Ltd., 1919), 264 pp.

Trueblood, David Elton, Philosophy of Religion (New York: Harper & Brothers, Publishers, 1957), xv + 324 pp.

Valentine, C. W., The New Psychology of the Unconscious, Third Edition (London: Christophers, 1928), xiv + 15-162 pp.

_____, The Normal Child: and Some of His Abnormalities (London: Penguin Books, 1956), 288 pp.

Walker, Nigel, A Short History of Psychotherapy: In Theory and Practice (London: Routledge and Kegan Paul, 1957), xii + 185 pp.

Ward, James, Psychological Principles, Second Edition (Cambridge: The University Press, 1920), xiv + 478 pp.

Weatherhead, Leslie D., Psychology and Life (London: Hodder and Stoughton, 1957), 256 pp.

_____, Psychology, Religion and Healing, Second Revised Edition (London: Hodder and Stoughton, 1951), xxiii + 27-544 pp.

Werner, Hazen G., Christian Family Living (New York and Nashville: Abingdon Press, 1958), 128 pp.

White, Ernest, Christian Life and the Unconscious (New York: Harper & Brothers, 1955), 190 pp.

White, Robert W., Lives in Progress: A Study of the Natural Growth of Personality (New York: The Dryden Press, 1952), ix + 376 pp.

Windelband, W., A History of Philosophy, Second Edition, translated by James H. Tufts (New York and London: The Macmillan Co., 1910), xv + 726 pp.

Wittels, Fritz, Sigmund Freud: His Personality, His Teaching, & His School, translated by Eden and Cedar Paul (London: George Allen & Unwin, Ltd., 1924), 287 pp.

Wittenberg, Rudolph M., Adolescence and Discipline: A Mental Health Primer (New York: Association Press, 1959), xiv + 15-318 pp.

Wood, H. G., Belief and Unbelief Since 1850 (Cambridge: The University Press, 1955), viii + 143 pp.

Woodworth, Robert S., Contemporary Schools of Psychology (London: Methuen & Co., Ltd., 1931), viii + 247 pp.

Eighth Edition (1949), viii + 279 pp.

_____, Dynamics of Behavior (New York: Henry Holt and Company, 1958), x + 403 pp.

_____, and Harold Schlosberg, Experimental Psychology, Revised Edition (New York: Henry Holt and Company, 1954), xi + 948 pp.

Wortis, Joseph, Fragments of an Analysis with Freud (New Tork: Simon and Schuster, 1954), x + 208 pp.

Wright, J. Stafford, What Is Man? A Christian Assessment of the Powers and Functions of Human Personality (London: The Paternoster Press, 1955), 192 pp.

Young, Paul Thomas, Emotion in Man and Animal: Its Nature and Relation to Attitude and Motive (New York: John Wiley & Sons, Inc; London: Chapman & Hall, Ltd., 1943), x + 422 pp.

Young, Richard K., and Albert L. Meiburg, Spiritual Therapy: How the Physician, Psychiatrist and Minister Collaborate in Healing (New York: Harper & Brothers, Publishers, 1960), 184 pp.

Zilboorg, Gregory, The Medical Man and the Witch During the Renaissance (Baltimore: The Johns Hopkins Press, 1935), x + 215 pp.

_____, in collaboration with George W. Henry, A History of Medical Psychology (New York: W. W. Norton & Company, Inc., 1941), 606 pp.